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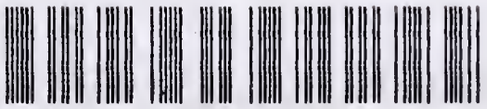

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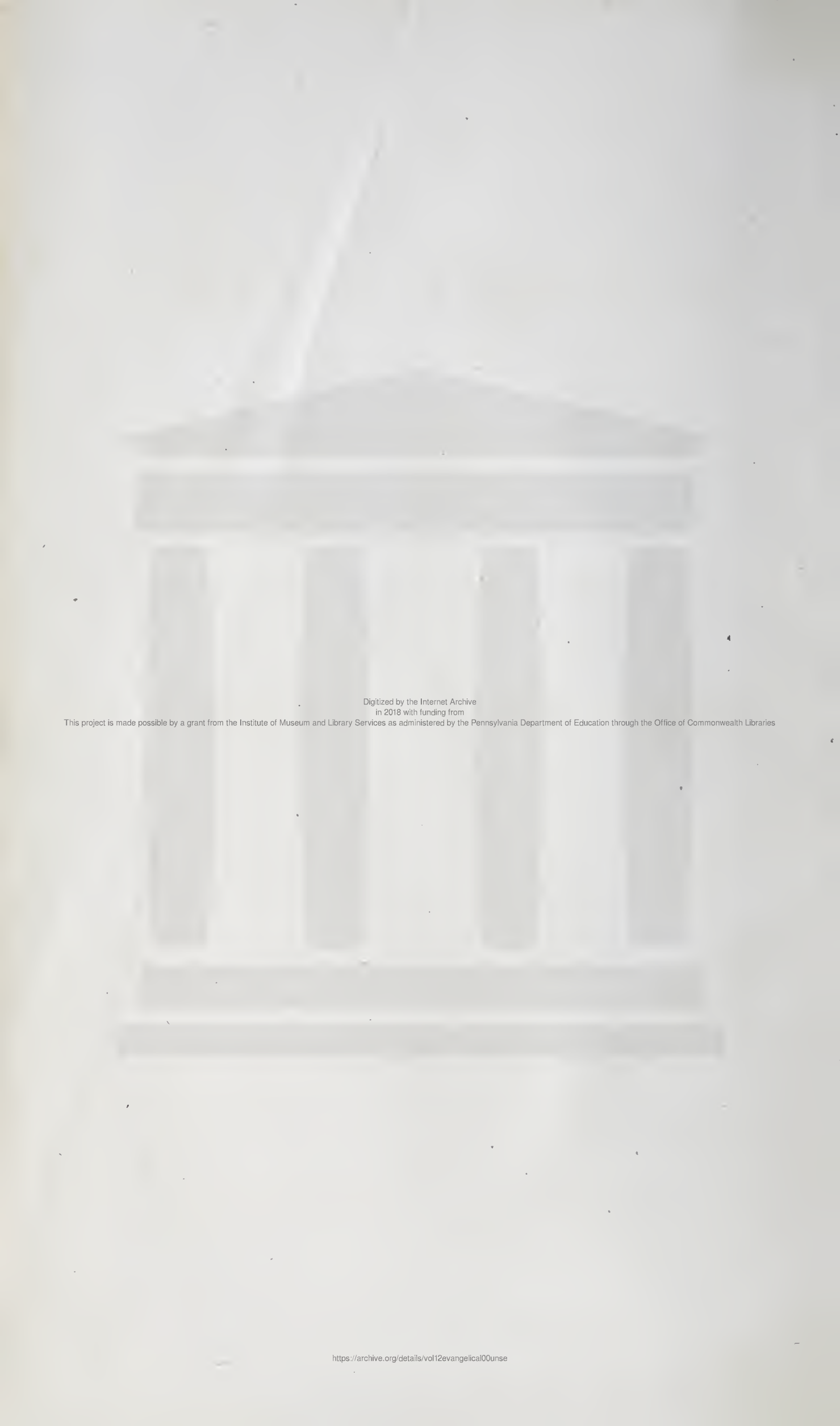

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THE

EVANGELICAL REVIEW.

C. P. KRAUTH, W. M. REYNOLDS & M. L. STOEVER
EDITORS.

"Es sei denn, dass ich mit Zeugnissen der heiligen Schrift, oder mit öffentlichen, klaren, und hellen Gründen und Ursachen überwunden und überweiset werde, so kann und will ich nichts widerrufen."—LUTHER.

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THE EVANGELICAL REVIEW.

NO. XLV.

JULY, 1860.

ARTICLE I.

MELANCHTHON ON THE DIVINE NATURE.

Translated from the "*Loci Communes.*"

NOTE.—This translation has been made from the text of the *Loci Communes* by Bretschneider, edited by Bindseil, in volumes XXI and XXII of the CORPUS REFORMATORUM, 1854, collated with Detzer's edition, and the text of Chemnitz's *Loci Theologici*, Wittenberg 1723, and the German translation by Justus Jonas, printed by Seitz, 1537.

MAN was created, and afterwards redeemed, that he might be an image and temple of God for his Maker's praise. For it is the wish of God to be known and glorified; and if human nature had remained uncorrupted, a bright and abiding knowledge of the Deity would illuminate the minds of men; nor is there a greater or better work for man, since Adam and Eve were received into favor, than to acknowledge, invoke, and praise God, as said in Psalm 149: 1—"Praise ye the Lord, sing his praise in the congregation of the saints." Also in Psalm 118: 17—"I shall not die, but live, and declare the works of the Lord." It is, therefore, the first and chief concern of man to apply himself to the true doctrine concerning God, as the first commandment also particularly demands. But the minds of men, in the present corruption of nature, wander in great and sad uncertainty, questioning whether there is a God or Providence, and what the will of God is. Though, that there is a God, and that he demands obedience according to the distinction between good and evil stamped upon the human mind, and that he justly punishes

atrocious crimes with direful inflictions in this life, is apparent from many clear and inflexible evidences, still there is great misgiving and mental torture, arising from the fact that often both the good and bad are alike oppressed with calamity and misfortunes.

And even when the human mind knows that God punishes the guilty, it can have no knowledge of the forgiveness of sins, except by the revelation of the Gospel. Therefore, when weighed down with afflictions, men either regard them as occurring by chance, or wonder why God burdens this frail nature with such great miseries. Pericles supposed the Attic pestilence to spring chiefly from chance, or from some natural infection, and knew not that it was a divine punishment. Œdipus knew himself to be punished of God, but understood nothing about the forgiveness of sins.

Whilst, therefore, the darkness of the human mind is so great, let us learn how vast the blessing is, that God has revealed himself by words and evidences plain and sure, all along from the beginning, ever since man was created, and his church constituted; that he has, by his word, given us the law and the Gospel of reconciliation, and substantiated it by mighty miracles, such as preservation in the deluge, the sending out of Sodom, the leading forth of the people of Israel from Egypt, and many resuscitations of the dead.

By these illustrious testimonies, let us endeavor to find out the revealed God, and separate ourselves from the heathen, and all who are ignorant of the Gospel, and consider in our worship what God we adore, where and why he has made himself known; let us not wander in mind as the heathen, or those who run to idol shrines, nor think carelessly or indifferently concerning God's revelation, but acknowledge it to be a great benefaction, and a sure indication that it is the will of God to help us. Paul, in 1 Cor. 1: 21, thus conducts us to Revelation: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe;" that is, because they wandered in mind, and, notwithstanding what they beheld in the beautiful economy of nature, so wisely made, and so clearly reminding us of the great Artificer, still doubted whether there is a providence, whether God does accept, hear, and help us, the word of the Gospel was given, in which God makes himself known, although the larger part of mankind deride it as a fable. Others, however, have received it, and thereby learn to know aright, and to

call upon God as they should, and are blessed with eternal life, righteousness and glory.

In like manner Christ directs us to the revealed God. When Philip asked, "show us the Father," he solemnly rebuked him, and recalled him from his vain imaginings, and said (John 14: 9): "He that hath seen me, hath seen the Father." He is not willing for us to search after God in wild fancies, but intends that we should fix our eyes upon this manifested Son, and direct our worship to that God the eternal Father who has revealed himself by sending this Son, and giving the Gospel, and who, for the sake of this Son, the Mediator, accepts of us, and hears our prayers. Thus God, coming forth from his secret throne for our salvation, and making himself known, and familiarly speaking with us, has continually, from the beginning, delivered some word, and given some testimony, to which he has so bound men's minds, as to assure them that this God who has revealed himself by this word and this testimony, is indeed the eternal Creator. So in the first commandment, he binds the people to the word which was proclaimed on mount Sinai, and to the deliverance from Egypt: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." All the wonderful doings included in the deliverance from Egypt, were evidences of the presence of God. This same God gave the promises of a Mediator, whence the fathers knew from the very beginning, that their prayers were heard. Thus their worship was restricted to that God who had revealed himself in bringing Israel out of Egypt, and had given the promises concerning the Mediator; as David says (109: 1): "The Lord said unto my Lord, sit thou at my right hand. Thou art a priest forever," &c. Thus, then, by the manifested, crucified, and risen Christ, and by the light of the Gospel blazing abroad, let us place before us this testimony itself, and see in this Son, and learn, both who God is, and what is his will towards us, and considerately and earnestly separate our worship from that of the heathen, Turks and Jews. For particularly in two most weighty questions does the true worship differ from the false: the question respecting the Divine *essence*, and the question concerning the Divine *will*. Although the Turks claim to be the worshippers of one God, the Creator of heaven and earth, they nevertheless wander from the true God, because they deny him to be God who sent his Son, the Mediator. They do not, therefore, worship aright; for there is an inflexible

and eternal rule, which says, "He that honoreth not the Son, honoreth not the Father which hath sent him."—John 5: 23. The Turks therefore err, in the first place, concerning the Divine essence, because they imagine to themselves their God, who is not the Father of our Lord Jesus Christ.

They err, in the second place, with regard to the Divine will. As they are ignorant of the Gospel, and deny that the Son is the Mediator, they remain in perpetual uncertainty, and cannot decide whether they are accepted of God, or whether their prayers are heard. Those who remain in this incertitude, surely do not call upon, but fly from God, and run either into contempt of God, or into eternal despairs and blasphemies.

On the other hand, the Church of God declares him to be God, the Creator of all things, who has manifested himself in the mission of his Son, the gift of the Gospel, and the setting forth of mighty testimonies, which are narrated in the writings of the prophets and Evangelists. She thus judges, in the first place, respecting the Divine essence, not from human imaginings, but from the divine word, delivered and authenticated by infallible attestations. Then, as to God's will towards us, we know to a certainty, that by a marvellous and inscrutable counsel, his Son was made Mediator, and that for this Mediator's sake our prayers are accepted and answered. By considering these differences from the start, which in worship should be daily remembered, we will better understand how to search out, know, and worship God, than from the idle speculations which many have heaped up, pell-mell, in Lombard's Commentaries.

But that we may have some fixed description of God, I will examine two: the inadequate one of Plato, and the perfect one which is taught by the church, and which may be learned from the formula of Baptism. The Platonic description of God is this: *God is an eternal Spirit, the author of good in nature.* But although this Platonic description is so very skillfully framed, that it may be difficult for the inexperienced to detect what it lacks, nevertheless, as it says nothing about God as he has revealed himself, another, more evident, and more appropriate description will be necessary. This statement says that *God is an eternal Spirit*; that is, a spiritual, intelligent, eternal Being; *the author of good in nature;* that is, true, good, just, almighty, the creator of all good things, of the whole economy of nature, and of man for a special service, that is, for a peculiar obedience. All

this is comprehended in Plato. But still, these are only the thoughts of a human mind, which, although true, pertinent, and founded upon mature reasonings, must still have added to them the attributes which God himself has revealed. The other description, therefore, is this:

God is a spiritual essence, intelligent, eternal, true, good, holy, just, merciful, most free, infinite in power and wisdom, the Father eternal, who from eternity begat the Son, his image, and the Son, the image of and co-eternal with the Father, and the Holy Ghost, proceeding from the Father and the Son; for so indeed the Godhead has been revealed by the infallible word, that the Father eternal, together with the Son and the Holy Ghost, created and preserves the heavens, and the earth, and all creatures, and hath selected for himself a church from among men created after his own image, and for a peculiar service, that by it this true and only God, revealed by indubitable testimonies through the word delivered by the prophets and apostles, might be known, adored and worshipped as he is presented in his own holy oracles, and that every form of worship which fancies to itself other gods might be condemned, and the true God glorified for ever and ever.

This description tells more nearly who God is, and leads us to the revealed Godhead, according to what the church in past ages has uniformly taught respecting this doctrine. The first chapter of Genesis testifies that God is an *intelligent* Being. It tells us: "God said;" but speech belongs to an intelligent being, not to a brute. And that he is a *good* Being, holy, just, and most free, is attested in the creation of man, upon whom, being created in the divine image, God impressed sentiments impelling to everything good, just and orderly, as well as a free will, although these gifts have been greatly marred since the fall of our first parents. And that God is an *eternal and almighty* Being, is proved in the creation itself, concerning which it is said, "In the beginning God created the heaven and the earth."

The *three persons*, indeed, although but obscurely intimated in this chapter, are by degrees more clearly revealed. The Father spake, and so begat the word, which is the image of the eternal Father. And concerning the Holy Ghost, it is expressly said, "The Spirit of God moved upon the face of the waters." But the doctrine (of the Trinity) was afterwards more clearly revealed to the fathers and prophets. David and Isaiah distinctly place the Messiah above angels

and all creatures, and call him God; as in the second Psalm, "Thou art my son," &c., and Psalm 45 : 11, "The king shall greatly desire thy beauty : for he is thy Lord ; and worship thou him." Also Isaiah 9 : 6, "Unto us a child is born, unto us a son is given, and his name shall be called, the mighty God, the Father of eternal life."

At length, in the New Testament, the three persons were the most clearly manifested ; as at Christ's baptism, the Father says, "This is my beloved Son ;" the Son at the same time stands by the river in sight of all ; the Holy Ghost in true visible form alights upon the Son. Looking at the exhibition in this scene, let us separate our ideas of God and our worship from the heathen Turks and Jews, and worship that Father eternal who manifested himself in the mission of Jesus Christ his Son, and the display of the Holy Ghost, together with the Son and Spirit, the one Creator of all things and our helper. These are things which should be often thought of during worship. But in what way the persons are to be distinguished from each other, will be shown hereafter ; before we reach that point, however, the remaining part of the description is to be explained.

I have said that the creation was effected by the Father, the Son, and the Holy Ghost. This is taught in various passages of the Old Testament and of the New ; as John 1 : 3 says of the Word, "All things were made by him." And with regard to the Holy Ghost, it is written, "The Spirit of God moved upon the face of the waters." Let the rule therefore be always held as a fixture of the mind, that the creation and preservation of things is the work of the whole Trinity, the Father eternal, the Son, and the Holy Ghost.

Finally, our description of God speaks of the church, that our minds may be bound to that God who manifests himself in the church, and be assured that he truly is the Creator of all things, who hath made himself known by the gift of his own word, and by sure testimonies ever since the beginning of the world; and know also that our apprehensions concerning him, must be according as he has revealed himself. The heathen and Turks may boast that they worship that God who made the heavens and the earth ; but they boast in what is false, because they wander in mind, and are not willing to pray to him as the Creator who has revealed himself by his word and the sending of his Son. They therefore stray from the real creator, and fancy to themselves Creators

from their own imaginings. Wherefore, in all thoughts concerning God, and in all worship, our minds are to be fixed upon Christ, sent in the flesh, crucified, and raised from the dead, and believe that he is verily the Creator who sent this Son, and gave his Gospel to the Church.

Having briefly gone over the particulars of the description, let us know also, that these excellencies which we hereby ascribe to God, are not accidental in him, as wisdom, justice and goodness are accidental and variable in man or angel; but just as the forbearance of God is not separate from his being, so neither are the other things, the wisdom, truth, justice and goodness of God, but are his very being, which is a certain life, self-subsisting, intelligent, eternal, omnipotent, good and just.

In order that the Church may keep this description of God in constant view, as distinct from the ideas of the heathen, Christ has entrusted it to us in the first and most notable christian rite; as when it is said, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" that is, I hereby testify by the ordinance and command of Christ, that thou art accepted of God, the Creator of all things, the Father eternal, and by his Son, Jesus Christ, and by the Holy Ghost, and know thou that this God is reconciled through Jesus Christ, the Son of the eternal Father, and that in this faith thou art to call upon him, who will direct thee by the Holy Spirit, and quicken thee to everlasting life, just as the divine promises propose: "I will pour out my spirit upon all flesh," &c. And Christ says, in John 14: 16, "I will pray the Father, and he will give you another Comforter, even the Spirit of truth."

Hence, whenever we think of God, either in teaching or in worship, we must place before our minds what baptism testifies upon this doctrine, and not speculate so much concerning the number, but rather devote our attention to the reasons why the Son was sent, to the promise of reconciliation, to the wonderful guidance vouchsafed to the saints, who are defended by Christ against the devil, and marvellously quickened by the Holy Ghost. For although the devil, who is a murderer, assails every one with astonishing subtlety, in order to drive us from God into utter destruction; still Christ fights for his sheep, however weak or full of trouble, as he says, "My sheep hear my voice, and none shall pluck them out of my hand." As often, therefore, as we pronounce the baptismal formula, let us think of the wondrous blessing of God in the gift of his Son.

Testimonies to the Unity of God.

The eternal Divine Being is *One*, according to the given description, the Father eternal, the Son the Father's image, and the Holy Ghost. When the whole Godhead within itself is described, the persons are distinguished; but when placed in opposition with creatures, but one eternal being is mentioned; as in Deut. 6 : 4, "Hear O Israel; the Lord our God is one Lord." And the pious ought to mark this designation. I have said that our worship is to be distinguished from the heathen; hence the people of Israel attributed to God the peculiar name *Jehovah*, to distinguish the true Lord and Creator, who revealed himself among this people, from heathen idols and fabled divinities.

Deut. 4 : 35.—"Unto thee was it shewed, that thou mightest know that the Lord he is God : there is none else besides him;" that is, this God, revealed among this people of Israel, is the only God." Deut. 32 : 39.—"See now that I, even I, am he, and there is no God with me." Isaiah 44 : 6.–"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts; I am the first, and I am the last; and besides me there is no God." Isaiah 45 : 5, 21, 22.—"I am the Lord, and there is none else, there is no God beside me; I am the Lord and there is none else. I form the light, and create darkness . . There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth : for I am God, and there is none else." 1 Cor. 8 : 4—6.—"Therefore we know that an idol is nothing in the world, and there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many;) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Eph. 4 : 6 "One God and Father of all, who is above all, and through all, and in you all."

The three Persons of the Godhead.

In this article, it will be necessary to determine what the word *Person* signifies. First, therefore, I will give that definition which is appropriate to this subject. *A person*, (as the Church uses the word in this article,) *is an individual subsistence, intelligent and incommunicable.* It is well established that the ancient ecclesiastical writers made a dis-

tinction between the two words ουσία and ὑποστασίς, and say that the ουσία, that is, the essence or being of the eternal Father, Son, and Holy Ghost is one; but that there are three ὑποστασις; that is, three real personalities, not imaginary, not transient, not confounded together, but distinct or individual intelligences. In the place of this word, the Latins use the term *persona*, person. And though the Greek word ὑποστασις is plain, yet, because the wantonness of supercilious men often obscures correct diction, disputes have arisen concerning it also. The Greeks therefore gave it up, and in imitation of the Latins, also began to speak of three προσωπα, *characters*. But passing by the disputes about words, we will adhere faithfully to the decision of the church, and make use of expressions already approved and used in the church without ambiguity. The fanatical man, Servetus, has unwarrantably trifled with the word *persona*, and alleged that among the Latins it formerly meant *character*, or peculiarity of office; as we say, Roscius at one time sustains the character (personam) of Achilles, at another time the character (personam) of Ulysses; or as we say, the character (persona) of a consul is different from that of a slave, as Cicero says, "It is of great importance in a republic to respect the character (personam) of a chief or officer." And this old meaning of the word he has adroitly turned over to the article on the three persons of the Godhead. But let us avoid and execrate such irreverent trickery, and know that on this point the church speaks in a different manner, and that *person* means an individual, intelligent, and incommunicable subsistence. And when we consider this subject, it is well for us often to recur to the Saviour's baptism, where the three persons are pointed out in plain distinction from each other. The Father utters his voice, "This is my beloved Son;" the Son is seen standing by the river; and the Holy Ghost descends in visible form. To this exhibition agree those strong passages of the Scripture which tell who and what the Son is, and who and what is the Holy Ghost.

First, therefore, must this description be retained: The Father is an eternal person, not born, but who from eternity begat the Son, his image. The Son is the image of the Father, begotten by the Father from all eternity; who afterwards, at a certain time, assumed human nature in the womb of the virgin Mary, as is said below. The Holy Ghost is the Mover, proceeding from the Father and the Son, and sent to

be the sanctifier of our souls, that is, to kindle new light, righteousness, and life eternal, and acceptable to God, in those who are made heirs of eternal life. There are, then, three persons of the Godhead, infinite, co-eternal, and ὁμοουσίοι *of one and the same nature*: the Father of our Lord Jesus Christ, the Son, who is called λογος—the Word, the image of the eternal Father; and the Holy Ghost. Nor are there any more persons of the Godhead than these three.

But although all the minds of angels and men are astounded with wonder at this mystery, that God begat a Son, and that from the Father and the Son proceeds the Spirit, the Sanctifier; yet, it is necessary so to decide, because, as already said, our perceptions of God must accord with his revelation of himself. The heathen, attempting to find out God by their own imaginings, came to no settled conclusions; but the Church confesses and acknowledges God, the eternal and almighty Maker, as he has revealed himself. And though we are not permitted to see very deeply into this mystery, it is still the will of God that in this life our worship and what we do know of him, should be distinguished from what is false. He has accordingly propounded, in his word, by infallible testimonies, a revelation, in which we, as the unborn infant in the maternal womb, drawing nutriment from the umbilical vessels, might sit encompassed, and draw knowledge of God, and life from the Divine word, in order to worship him as he has made himself known.

Concerning the Son.

The Son is thus described:—In John 1: 1, he is called λογος, or *word*. In Col. 1: 15, he is called the *image of God*. In Hebrews 1: 3, he is called, *the brightness of God's glory*, the likeness or express image of the Father's person. And that this passage speaks of the Divine nature of the Son, is evident; for it says, "all things were made by him." In the Creed, he is called *Light of Light*. The collecting together of these designations makes it appear that the Son is an *image*, and a λογος, or *word*. These designations are taken from other objects as illustrations, and by looking carefully at them, their beauty and meaning will be readily perceived. The Son is called an *image* and a *word*. The image, therefore, is begotten by the Father's thought, just as we (to use a feeble comparison,) take images or patterns from our minds.

For it was the design of God that his likeness should be seen in man; and if human nature had retained its original light and excellence, it would be an undimmed mirror of the Divine nature. But even now, in this darkness, some vestiges may still be traced. It is by the faculty of thinking that the human mind directly pictures or eliminates the image of the thing thought; but we do not transfer our being into those images, which are but suggested thoughts and evanescent operations. But the eternal Father, contemplating himself, begat his thought, which is the image of himself, not shadowy and fleeting, but subsisting by participation in the essence itself.

This image, therefore, is the second person, befitting the names by which he is designated. He is called a λογος, or *word*, because he is begotten by a thought. He is called an *image*, because the thought is the image of the thing thought. He is called the brightness of glory, that is, according to the more significant Greek term απαυγαομα—the brightness brought forth from another light. So the Son is the brightness begotten by the light of the Father; just as the Creed says, "Light of Light." Again, he is the image of the Father's person; that is, not a mere shadowy and transient reflection, but living by participating in the essence. As, therefore, in the procreation of human beings, we say the Son is begotten from the father's person, and is like the father, so the second person is called the Son, because he is born from the Father's person, and is his image. The Son is therefore properly distinguished from the other persons, in that he is begotten, and is an image. The distinction will become plainer when we add that this second person once assumed human nature in the virgin Mary. For the Father did not assume human nature; neither did the Holy Ghost assume humanity. The Son only is the Christ; that is, the promised Redeemer, two natures mysteriously united in one person, to wit, that eternal Father's image, the λογος, and humanity. For on this point the church is accustomed to speak of a union of the two in one.

These are wonderful things, far above the grasp of all creatures. But we know that these mysteries have been revealed to the church, that we might worship God aright, and consider the reasons of his wonderful blessing, that God by eternal covenant did join himself to human nature. Surely then he cares for it, and loves it, and has sent this Son to be the Redeemer, and to pacify the wrath against sins, as is to be frequently observed hereafter.

The third person, the Holy Ghost, is said to proceed from the Father and the Son. This peculiarity belongs to this third person. Another peculiarity is, that he is the person sent into the hearts of the regenerate; that is, the person by whom the Father and the Son kindle new light, and awaken new emotions pleasing to God, righteousness and renewed life in men's hearts. And the Holy Spirit is indeed present in our hearts, when he guides, moves and illuminates them; as is said in 1 Cor. 3: 6, "Ye are the temple of God, and the Spirit of God dwelleth in you." This direction and sanctification is called the peculiar work of God. But as the Son is born from the thought, so the Holy Ghost proceeds from the will of the Father and the Son. For it appertains to the will to move and to love; just as it is not the heart of man that begets images or likenesses, but the spirit or soul.

Testimonies.

Matt. 28: 19.—"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this passage the three persons are enumerated by name, and equal power and honor is attributed to them. For it was the intention of the Saviour to embrace a summary of the Gospel in this first ordinance. And he hereby, at the same time, testified that we are accepted of God, and teaches who God is, what God we are to worship, and what he bestows upon us. "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" that is, I testify that thou art accepted by the eternal Father, by the Son, and by the Holy Ghost, that by their mercy and power thou mightest be delivered from sin and eternal death, and obtain righteousness and eternal life. Thou shalt therefore worship, not as the heathen, who abjure the true and revealed God, but with the confident assurance that he is the Creator of all things, who from the beginning has revealed himself in his word and sure testimonies, and has made with thee a covenant in baptism, declaring himself to be the Father of our Lord Jesus Christ, and to have ordained his Son to be the Mediator, and to have sent the Holy Spirit in order to commence righteousness and eternal life in thee.

Know thou that in the formula of baptism the substance of the Gospel is compendiously embraced, and instruction furnished as to who is God. "I baptize thee in the name of;" that is, in the worship and by the command, also for

the acknowledgment and adoration of "the Father, the Son, and the Holy Ghost." Over thee I invoke the Father, Son and Spirit, testifying that thou art accepted, and that thy prayers shall be heard. This is what is expressed in the words of baptism.

Whilst then these words declare the Father to be God, to be the almighty, and to be worshipped, and admit the Son and Holy Ghost to an equal share of this honor, the power and dignity of each must needs be equal. And as the power is the same, they are ομοουσίοο—of one and the same nature. More than this, it is established that the Father, and Christ the Son, are distinct persons. Hence the name of the Holy Ghost also signifies a distinct person. For if the Holy Ghost means only the Father himself as the motor and mover of things, he would be twice named, which would be vain tautology. According to this way of thinking, Basil also argues from this utterance of Christ with much sagacity and force, that the Father, Son and Holy Ghost are of one and the same Divine essence. "We must be baptized, as Christ has commanded us to be; but we must believe according to our baptism; and we must worship as we believe; therefore, we must worship the Father, the Son, and the Holy Ghost."

But as the proof-texts on this subject are scattered here and there in the writings of the prophets and apostles, some of which speak only of the Son, and others only of the Holy Spirit, we will first collect those which relate to the Son. The principal proof, however, is in the first chapter of John, who, as some say, wrote his Gospel because Ebion, and afterwards Cerinthus, had disseminated Jewish errors, and denied to Christ a Divine nature, imagining that he was but a man.

But before I come to John, I will first present two important scriptural arguments, which, in my judgment, are useful for instruction, and consoling to the pious. First, it must be confessed that Christ is, by nature, the Son of God, because the Gospel distinguishes the sons of adoption from the Son, Christ; for John calls Christ the "only begotten Son;" 1 : 14; "We beheld his glory, the glory as of the only begotten of the Father." Besides, if he is the Son by nature, undoubtedly there must needs be a Divine nature substantially in him. But whatever embracing a Divine nature, is beyond the person of the Father, must needs be a person. Thus Paul says of Christ, "In him dwelleth all the fullness of the Godhead bodily;" Col. 2 : 9. That is, he who is the Christ is a Divine person; as though he had said, the God-

head resides in him, not only influentially and separably, as in David, but so that the very ὑποστασις of Christ is Divine. For the Greeks use the word σωμα, as we commonly use the word *person*.

The second argument is this: All the Scriptures, both prophetic and apostolic, with great unanimity, instruct us to worship and pray to Christ, and command us to fix our trust in him. They therefore ascribe to him infinite power; assume that he is everywhere present, that he looks into the heart, hears prayer, and bestows righteousness and eternal life. Of necessity, therefore, there is in Christ a Divine nature.

Perspicuous are the clear evidences concerning prayer to and trust in Christ. "Matt. 11: 28; "Come unto me, all ye that labor and are heavy laden, and I will give you rest." John 3: 36: "He that believeth on the Son hath everlasting life." Isaiah 11: 10; "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek." Ps. 45: 11; "So shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." Ps. 72: 5 sqq. "They shall fear thee as long as the sun and moon endure—prayer also shall be made before him continually." Acts 7: 57; "Lord Jesus, receive my spirit." 1 Thes. 3: 11; "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you." 2 Thes. 2: 16; "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts." Gen. 48: 16; "The God of Abraham, and the angel which redeemeth me from all evil, bless the lads."

In these and such like texts, it is asserted that Christ has ever and anon been invoked, even when there was no visible presence or intercourse with men. This worship cannot therefore be taken, as the Jews contend, as a mere mark of respect, such as that shown in the presence of a king or civil ruler. But these declarations represent the Messiah as hearing, helping, and preserving his people everywhere and in all ages. These are things which appertain only to an omnipotent nature. It is, therefore, very profitable to consider the teachings of the prophets on the worship of the Messiah. It is evident, also, that the patriarchs, prophets, and other pious persons of the Old Testament, did acknowledge the Deity of Christ by the very act of praying to him; and we

are not only instructed by these texts, as to the nature of the Son, but also consoled and incited to pray to him.

This argument, therefore, should be always in view, when aught is advanced concerning the worship of Christ, to wit: that it is an acknowledgment that he possesses a Divine nature. Prayer to an absent invisible being, attributes to him omnipotence. It assumes that he sees the hearts of all men, in all parts of the world. And with this we may also bear in mind the example set by the church, which often repeats the prayer, Χρίστε ελεησον—*Christ have mercy upon us!* This prayer is a confession of Christ's Divinity.

I come now to John, who, in describing the natures of Christ, begins with the Divine. "In the beginning was the λογος." So he designates the Son of God, who afterwards assumed human nature, as he subsequently says, "The word was made flesh." But speaking first of that nature which existed before the incarnation, he declares the λογος to be eternal; for he says, he was anterior to the creation, and that "all things were made by him."

And this λογος he calls "*God*," saying, "The Word was God." The Greek article shows that the λογος, or Word, must here be taken as the subject, and the term *God* as the predicate. Nor is there anything equivocal in this Divine appellation. The design of the narration is to describe the Divine nature or essence. The name of God, therefore, is not to be understood as referring to Divine offices instituted for the government of men, as it is elsewhere said, "I said ye are gods," but as referring most directly to the eternal, omnipotent, wise and good Being, the Creator; as John afterwards also affirms that all things were made by this λογος. His language therefore implies, that the λογος is the eternal God and Creator.

Good and honest minds, which acquiesce in what the Gospel says, and do not call idle cavils and falsifications of the Gospel to their aid, will acknowledge this to be a firm and convincing proof upon this subject. But some astute and undevout men, such as Paul of Samosata, afterwards Photinus, and of late Servetus, have ventured wickedly to sneer at and distort the language of John, contending that λογος does not mean a person, but that, as we do not say a thought or word in man is a person, but a mere quality or transient emotion, so they wish to understand the λογος in John to be, not a person, but the thought or putting forth of the Father, that is, the Father himself, just as we say that the mind or

goodness of the Father is the Father himself. In short, they accommodate John's narrative to the case of a human architect. As there is in the architect the idea of his future work, which is not a person, but a thought or proposition in the architect's mind, so they say, there was in God the Creator an idea and proposition that he would manifest himself by the creation of the world, and through Christ, the excellent teacher, deliver the doctrine of salvation, and proclaim the testimonies concerning God. This thought or purpose of God, they say was the Father, and affirm that the words in Genesis, "*God said*," refer to this thought; that is, he decreed or resolved. And the declaration of John, "All things were made by him," they take to mean that all things were constituted by the thought of this architect, or by an imperative command that the thing might be done.

Although John says, indeed, that "the word was made flesh," they so falsify as to say that eventually, according to this purpose, Christ was born of a virgin, and that John begun in this way only to remind us that the Gospel is not a human device, but that it was God's eternal design to send Christ as a teacher, through whom to declare the Divine testimonies.

Inasmuch as this deceitful distortion of the truth deals with human illustrations, it pleases the irreligious and the weak with its rhetorical finish, and often leads to great misfortunes. It is necessary, therefore, to bring together the strong testimonies which prove that this λογος, or the Word, must be understood as a person; for the principal matter of dispute in John's narration is, whether the λογος, "Word," here denotes a person, as the whole church of God always understood and maintained? For when Paul of Samosata had disturbed the church on this subject, the venerable bishops, who had listened to the disciples of the apostles, came together at Antioch from the surrounding regions, and confuted, condemned and excommunicated him.

Bearing upon this question, Gregory of Neo-Cæsarea, an ancient bishop, whose doctrine was adjudged most pure by the church of his time, has left a written confession, which dates back long anterior to the Council of Nice. This confession appears in Eusebius, lib. 6, p. 173. "There is one God, the Father of the living Word, wise, self-existing, and the begetter of his perfect image, the Father of the only begotten Son. There is one Lord, the only Son of the only Father, the image of the Father, the effectual word, the

eternal Son from everlasting. There is one Holy Ghost, consubstantial with God, who through the Son hath appeared, the sanctifier, by whom God is known over all and in all.

I have cited this creed, not only because it contains the lucid testimony of the ancient and purer church, but also because it so clearly distinguishes the persons. It says that the Son is an image; that the Holy Ghost is the sanctifier, by whom God is known; that is, a new light kindled in our hearts, as is said in 2 Cor. 3: 18, we are changed into the same image, even as by the Spirit of the Lord.

But that the λογος, or "Word," in John's narrative, means a person, is shown in the first place by the narrative itself, that John subsequently says of Christ, "He was in the world, and the world was made by him." It is evident, however, that the world was not made by Christ as a man. There must then be and abide in the Christ, born of the virgin, another nature, which was a co-creator with the Father.

This, and other similar declarations, show that there are two natures in Christ. Col. 1: 16, 17; "All things were created by him, and for him: and he is before all things, and by him all things consist." And Heb. 1: 2, 3; "God hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." These passages prove conclusively that there is and abides in Christ a Divine nature, which was co-creator with the Father. The λογος, therefore, does not mean a purpose or thought apart from Christ, nor yet a transient utterance, but an abiding nature, which is in Christ, a co-creator with the Father. The λογος then is a person.

Thus also in John's epistle (1: 1) it is said: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. declare we unto you." Hereby is it testified that in the Christ himself, who was born of the virgin, there is and abides that Word which was from the beginning. The same is manifest from many testimonies yet to be adduced, which speak concerning the Divine nature in Christ, such as, "Before Abraham was, I am."

Pious minds, who know that our ideas of God must accord with what he has revealed of himself, beholding the perspicuity of these testimonies, acknowledge this saying to be wor-

thy of all acceptation, that there is a Divine nature in Christ, and that λογος in this narrative denotes a person, and, with these passages in view, worship and pray to the Son of God.

Let us now inquire into the declarations of the ancient writers anterior to the Council of Nice, concerning whom Servetus has most grossly deceived his readers by mutilated quotations from Irenæus and Tertullian, just as if they denied λογος to be a person or ὑποστασίς before Christ was born of the virgin; but he does manifest injustice to them both. For Tertullian against Praxeas raises this express question, whether λογος is a self-living nature or (as we now say) a person, and answers affirmatively that it is a person or ὑποστασίς, and discusses the point in a lengthy discourse, in which are these words: "Whatsoever the substance of the (λογος) utterance was, I call it a person, and claim for it the name of the Son, and know it as the Son, and defend it as the second after the Father."

Irenæus also clearly affirms, the λογος to have been a person previous to the incarnation. He thus expresses himself in lib. 3, cap. 2: "I declare openly, that the λογος that was in the beginning with God, through whom all things were made, who has also always been with mankind, hath God sent in these last days, according to the time appointed, to be united to his own creature, and made a man subject to death."

Origen also affirms in περί αρχων, that the λογος is a person. "Let no one suppose," says he, "that when we speak of Christ as the wisdom of God, we speak of something ἀνυποστατον without personal Divine nature." And afterwards again:— "It is, therefore, once for all, rightly assumed, that the only begotten Son of God is his wisdom, personally subsisting." He also asserts the same thing in his treatise on the incarnation. The citations from Gregory of Neo-Cæsarea and Irenaeus, however, are the clearer and stronger.

But I return to John, who, when he says "the Word was made flesh," in the first place assumes that the Father and the Word are not the same person; for the Father did not take human nature upon him. He even distinguishes himself from the Son, saying: "This is my beloved Son." In the next place, when it is said, "the Word was made flesh," a person must necessarily be understood. For, as shown above, the Divine nature who is the Creator, abides in the Christ who was born of the virgin. The λογος therefore is a person. Again, if the λογος were a mere thought, which is the Father himself, this thought could not be made flesh; for the Father

is not made flesh; neither can we say of a transient utterance, that it was made flesh, for it passes away; but the λογος abides in the Christ who was born of the virgin.

It follows, therefore, that in the Christ born of the virgin Mary, there are two natures, the λογος, or Word, and humanity, so united that Christ is but one person. Here also we follow the language of the Church, which employs the term *union* to express this mystery, lest the word *commixtion*, sometimes used by the ancient writers, should lead us to think of a confusion of the two natures, and thus keep us from observing the distinction which still exists between them. Origen, though he asserts that no proper similitude can be given to illustrate this union, compares it to heated iron. As the fire penetrates the iron, intermingles with its particles, and is in it and around it; so the λογος, or Word, assuming humanity, appears in and through it, and humanity being permeated and enkindled by the fire of Divinity is united with the Word.

We have thus given a sufficient confutation of the false notions of the Samosatian, Photin, and Servetus, by proving that by the λογος or Word, we are to understand a *person*. This being done, it will now be easy to confute Arius, who admits the personality of the λογος in John, and then contends that this person is not of a Divine nature. John's words themselves present a complete refutation of Arius. He declares that "the Word was God." And should there be any thing equivocal in the word *God*, he further declares concerning this personal λογος or Word, that "all things were made by him." And if the λογος is an almighty person, the Creator, he must inevitably be truly God, by nature, and not merely by name.

These refutations of the Samosatian and of Arius, receive additional support from the passages which follow, and which prove that in the Christ who was born of Mary there are two natures, the Divine, which is the Creator of all things, and the human.

John 20 : 28; Thomas solemnly calls Christ God. "My Lord and my God." This he said in the common Hebrew phraseology expressing the proper title of God, by which the true worship is distinguished from that of the heathen, as in Ps. 20 : 7, "We will remember the name of the Lord our God." New and amazing light suddenly dawned upon the mind of Thomas, and he ascribed to Christ the name of the true God, and acknowledged that in him is a Divine as well as a human nature.

Rom. 9 : 5; "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever." And lest some should cavil, and say that the name of God is here metaphorically applied, we can add proof-texts which ascribe things to Christ which belong only to Deity, such as the work of creation, the resuscitation of the dead, the sanctification of the soul, and the bestowment of eternal life. John 5 : 17, 21; "My Father worketh hitherto, and I work; for whatsoever things he doeth, these also doeth the Son likewise." "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." In these declarations Christ clearly affirms that he, together with the Father, created and upholds what is made, preserves the Church and raises the dead, which things beyond question belong alone to an almighty nature. John 10 : 28; "I give unto them eternal life, and none shall pluck them out of my hand." John 14 : 13; "Whatsoever ye shall ask in my name, that I will do." Here he proclaims that he hears and grants our prayers, which things belong only to an infinite and Divine nature. John 15 : 5; "Without me ye can do nothing." This testifies that Christ is with, protects, helps and directs those who call upon him; which can be said only of God. Matt. 18 : 20; "Where two or three are gathered together in my name, there am I, in the midst of them." To be present everywhere, to favor and help everywhere, are things which cannot be predicated of any one but Deity. John 20 : 22; Christ here imparts the Holy Ghost, which is the exclusive prerogative of God. John 10 : 17, 18; "I lay down my life, that I may take it again." John 6 : 40, 62; "I will raise him up at the last day": "Ye shall see the Son of man ascend up where he was before." John 8 : 85; "Before Abraham was, I am." Here his existence before he assumed human nature is positively asserted. John 17 : 5; "Glorify thou me, O Father, with thine own self, with the glory which I had with thee before the world was." Col. 1 : 16; "All things were made by him, and for him, and by him all things consist;" consequently, the same Divine nature is in Christ, which is the Creator of all things. Hence it is said in Col. 2 : 9, "In him dwelleth all the fulness of the Godhead bodily;" as much as to say, in other men God dwells by his Holy Spirit, kindling new life, light, and affections, but he dwells in Christ, not only by his Holy Spirit, but in a way in which the Deity is incorporated with humanity in personal union; for the ancient Greeks used the word σωματα, *bodies*,

in the same sense that we now use the word *person*. Heb. 1: 2; "Whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power," &c. Acts 7: 59;—"Lord Jesus receive my spirit!" This petition represents Christ as watching over the souls of the dying, and uniting them again with the bodies. 1 Thes. 3: 11; "Now God himself, and our Father, and our Lord Jesus Christ, direct our way." 2 Thess. 2: 16; "Our Lord Jesus Christ and God even our Father stablish you."

Proof-texts from the Old Testament.—Jer. 33: 16; "And this is the name, wherewith they shall call him, *The Lord our Justificator.*" Here he ascribes to Christ a name peculiar to God, and asserts that he is the one who justifies us. He therefore ascribes to him the glory which is due only to God. None but God is able to justify, to take away sin and Divine wrath, to restore righteousness and life everlasting. And though the Jews craftily resist and hoot at this testimony, it is not hard to confute them; for the prophet plainly states that this same personage should be called Messiah, that is, be invoked in the belief that he is God our justifier. To this very same person, the Messiah, belongs the title in Is. 7: 14; "Call his name Immanuel," which means *God with us.* But the following is still stronger: Is. 9: 6; "And his name shall be called Wonderful, Counsellor, the mighty God, the Father of eternal life." If Christ is the author and giver of eternal life, as he says, "I give unto them eternal life," he must needs be, by nature, God. Mic. 5: 2. "Whose goings forth have been from old, from everlasting." This passage, though brief, yet testifies that the Messiah was before the creation of the world, and must therefore be eternal, and God. Hence it is that the patriarchs knew him from the beginning, and felt assured that he was with his Church in all ages, as the words of Jacob prove; as also the case of Daniel, with whom he conversed in his trials, whom he comforted in his terrors, and filled with new light and life shows; and as Paul in 1 Cor. 10: 4, declares of Israel in the desert, "they drank of that spiritual Rock that followed them, and that Rock was Christ." Ps. 45: 11; "So shall the king greatly desire thy beauty, for he is thy Lord;" also attributes to the Messiah the proper name of God, in connection with a precious promise. In this life the Church has much deformity, wretchedness, and weakness, yet the king Messiah

loves her, and declares her beautiful. With these blessed assurances then, let those pious souls console themselves amid their struggles with infirmity.

Ps. 72 declares that the Messiah is everlasting, and that he is to be worshipped. "His name shall endure for ever;" "all nations shall be blessed in him;" "they shall fear thee as long as the sun and moon endure." Adoration belongs only to Deity, yet here is a perpetual adoration directed to the invisible Messiah, and therefore not only such outward gestures of reverence as are customary in the presence of kings. The same texts also ascribe to him eternity. "His name was before the sun;"* that is, Christ existed before the creation of the sun. The Hebrew Psalter here uses a remarkable word, which doubtless signifies that the Son Messiah was born before the creation of the solar orb.

Ps. 110: 1; "The Lord said unto my Lord." From this Christ proves that he is not only the Son, but also the Lord of David. In earthly kingdoms and successions the lordship of the successor does not extend back over those who have preceded him. The king's son is not the Lord of his father and ancestors. Augustus was not the Lord of Julius Cæsar. The Messiah's kingdom is therefore something different from the short-lived governments of this world. It is an eternal life and righteousness; and accordingly there must be in Christ a Divine nature giving eternal life, as also the remaining portions of this Psalm, which are to be embraced in this argument, teach us (v. 4). "Thou art a priest for ever." Here an everlasting priesthood is ascribed to him, in the exercise of which he brings us to the Father, and imparts eternal life. "Sit thou on my right hand;" that is, to rule in equal power with the eternal Father. And as the power thus ascribed to him is infinite, it inevitably follows that his nature is Divine.

Ps. 2: 7. "This day have I begotten thee." This is said of none but Christ. John speaks of him in like manner as "the only begotten Son of God." That is to say, he is the Son of God, not by adoption, but by nature. But he only is the Son by nature, in whom the substance of the Father is embodied by generation.

As to the objection, that the Divine nature neither suffers nor dies, whereas Christ died, the general, true and necessary

* A peculiar turn of the Hebrew original, which does not appear in the English version—Ps. 72: 17.—*Tr.*

answer is this: That as there are two natures in Christ, the peculiarities proper to the one, do not interfere with the other. The peculiarities of humanity are, that it is liable to wounds, suffering and death. Accordingly, Peter says that Christ suffered "according to the flesh;" and Irenaeus ably and piously remarks, (pp. 185) that "Christ was crucified and died, and that the λογος, or Word, acquiesced in the crucifixion and death;" that is, it was not the Divine nature that suffered and died, but the Divine nature was obedient to the Father, was passive, submitted to the Father's everlasting wrath against the sins of men, made no use of its power, did not exert its strength. By attentively considering what is contained in these words of Irenaeus, you will find an affecting demonstration of the distinction of natures in Christ, an illustration of the Divine wrath against sin which overwhelmed him, and a picture of the amazing humility of the Son, in becoming thus passive and obedient to the Father, not using his power. This corresponds with Philippians 2: 6. "Who, being in the form of God," that is, in wisdom and power equal to the Father, "thought it not robbery to be equal with God," that is, inasmuch as he was sent for the purpose of rendering obedience to God in his sufferings, he did not act contrary to his mission, or make use of his power against what he came to do, but "made himself of no reputation," that is, he did not exert his power, but humbled himself, "and took upon him the form of a servant, and was made in the likeness of men;" he put on mortal humanity; "being found in fashion as a man," a man in his affections, fears, sorrows and sufferings. Let the difference of natures in Christ then be held fast as settled, and be it known at the same time, that by reason of the personal union, the following propositions are true: God suffered, was crucified, died. Do not imagine that humanity alone, and not the whole Son of God, is the Redeemer. For, although the Divinity was not wounded, and did not die, yet, be assured, that the very Son himself, co-eternal with the Father, is thy Saviour. Therefore, rules are given in this doctrine concerning the *communicatio idiomatum*, that is, the doctrine concerning the predication of properties, which are affirmed of both natures in common, but in the concrete, that is, the properties are understood to be attributed to the person.

It is worthy of the attention of the pious, for the sake of uniformity, to be careful to employ the same terms used by the Church; for it is not without solid reasons that the an-

cient Church approved some terms, and rejected others. Avoiding all subtleties, let us then retain the forms of expression which have come down to us upon valuable and true authority. The proposition before us is not, that the Divine nature is human. A true statement of it would run in this form: God is man, the Word is man, Christ is man, Christ is God, God is born into the world of the virgin and suffered: inasmuch as that person in which the human and Divine natures are personally united, was born and crucified. This way of presenting the matter in the concrete, is called the *communicatio idiomatum*, that is, the predication by which the peculiar properties of both natures are of right attributed to one person, so that *the Son of God* is the Redeemer, and not merely the human nature. The following are also received and true propositions: The Word was made flesh; the Word was made man; God began to be man. On the other hand, the following propositions—The Word is a creature—Christ is a creature—Christ had a beginning—Christ is created—have been rejected. For what is ambiguous and ensnaring has been carefully avoided. For when the Arians used this language, they spoke not of the humanity which Christ assumed, but contended that the nature which Christ had anterior to his incarnation, was created out of nothing, that he is not the image of the eternal Father, begotten from his substance, ομοουσίον and co-eternal with him.

The statement that the Word is man, was received, because it is understood that the Word assumed humanity. The statement that the Word is a creature, was rejected, because the assumption of the other nature is not understood, whilst the affirmation signifies that the λογος is a creature, which is false. I refer to these things, that the student may be admonished of the importance of pious care to imitate and conform to the language of the orthodox Church.

It is also necessary to note, that some passages of the Scripture speak of Christ's essence and nature, whilst others speak only of his offices and condition. The Arians quoted the words, (John 14: 28) "The Father is greater than I;" which evidently refer to the distinction that exists between him who sends, and him who is sent, and not to essence. For the Jews had accused Christ that he taught contrary to the authority of God, and it was necessary for him to allege the authority of the Father by whom he asserted that he was sent, and from whom he derived both the doctrine which he taught, and the commission to teach it; and when he says

the Father is greater than he, it is only in so far as the Father exercises the office of sending the Son, of giving the doctrine taught, and of approving and defending his truth and Church.

So, in another place, (John 17 : 5) it is said, "Father, glorify thou me." The Arians quoted this passage just as they did the one noticed above; but it only makes discrimination of offices, and says nothing concerning nature; as though he had said, being sent, I am now delivered over to the cross, and I fulfil my mission; but when that is accomplished, restore to me the glory which I had with thee before the foundation of the world. This passage in John 1 : 1, however, says of the essence: "*The word was God.*"

It is often necessary here to make this explanation, which the reader of the Scriptures certainly will not overlook. Other passages speak of Christ as an exalted sovereign, as (John 5 : 19) where it is said, the things that the Father doeth, these also doeth the Son likewise. Other passages speak of his humiliation and sufferings; as (Matt. 27 : 46,) where it is said, "My God, why hast thou forsaken me?" This is not said concerning essence, but describes simply his obedience at that moment in which the Divine wrath against the sins of men was poured out upon the Son. It must therefore be held as settled, that the Son of God assumed human nature, complete and uncorrupted, having all the proper and ordinary powers and appetites of nature; virtuous, though liable to suffering, sinless and mortal. He assumed these infirmities voluntarily for our sakes, that he might be made a sacrifice for sin. So it is said in Heb. 4 : 15 : "We have not an high priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin."

Although Christ, therefore, was happy in the Father's presence, nevertheless his human nature had all the appropriate appetites and affections of man, but controlled and regulated. We also see this frequently exhibited. He hungered, he thirsted, he rejoiced, he was angry, he grieved, he wept, he was oppressed with great sadness, as he himself says, (Matt. 26 : 38) "My soul is sorrowful even unto death." Soul-sadness we all know to be exceedingly bitter; and so great was this anguish in Christ, that it pressed the blood through his pores, and made his sweat as thick and clotted blood; for this is the meaning of θρομβοί. No mere man

could have borne such dissolving agony. These affections in Christ were not feigned, but real, and most deeply felt.

Let us not suppose that Christ was a stone or a Stoic, but truly was glad, experienced the pangs of grief, and suffered this intense sorrow in the agony to which many causes contributed, dreading not only the wounding of his body, but feeling a heavier burden, even God's wrath against the sins of the human race, which he knew was to be poured out upon him, the same as if he himself had been guilty of all the horrible crimes of all men. It grieved him too, to know that so large a portion of mankind would perish in spite of his great deeds of love. We are not able to comprehend, much less bear these immense sufferings. But it is still necessary for the people of God to consider somewhat concerning these things, that they may learn from the weight of the cross, what is the greatness of God's wrath against sin.

Whilst, therefore, peculiar wrath was poured upon the Son, his sufferings must needs have been very great, in that he was made to feel God's anger with the human race, and had to struggle with temptations to despondency. Hence was the angel sent to comfort him. These things are to be considered, in order that we may form a just estimate of the heinousness of sin, and be moved to thankfulness to Christ for having borne the penalty for us, and, at the same time, became our mediator, and by such considerations to call forth faith, prayer and godly fear.

As to the question whether Christ's fearful apprehension of death was sinful, inasmuch as his inferior nature did not concur with the higher; I answer first, that wounds of the flesh naturally produce pains, even where there is no sin; and that there are some natural sorrows of heart and soul which in Christ were without sin; he grieved, but not as we, inordinately.

Then again, in addition to these pains which belong to our nature, Christ had a deep consciousness of the wrath of God against human guilt. He knew, and it grieved him, that God was truly and terrifically offended on account of the sins of men, and he had to wrestle with temptations to despondency. Accordingly, there was some shrinking in this struggle, for nature, when wearied beyond its strength, universally will groan, yet this shrinking or groaning on the part of the Saviour, was different from what we see in other men. Christ bore his terrors without resentment towards the Father, and acknowledged acquiescence in the Father's will.

His trembling, therefore, was not reprehensible nor wicked. In other men, such dread is accompanied with murmuring against God's allotments, and in those who have not fled for refuge to the victory of Christ, horrid blasphemies arise. Further I will not argue the point; for the pious are, at any rate, led by their own afflictions to the consideration of these things. Nevertheless, it is useful that we have them brought to our remembrance, and this is apparent from various references to similar conflicts in the Psalms and prophets.

As to what is said concerning the contradiction that a happy one cannot be in great joy and great consternation at the same time, it may be responded, that there was a certain time of the passion, in which his glory and bliss were not such as at other times. For there was a time appointed for this conflict, in which Christ was really made a sacrifice, the Word quietly acquiescing, as Irenæus says. With this distinction of times let us be content. Others may ask for other answers, judgment concerning which I leave to the reader.

Concerning the Holy Spirit.

Spirit is a name which, in general, conveys the idea of motion, life, or motive power, and is so variously used in the sacred writings, that we must be careful not to confound together all the passages in which it occurs. It sometimes signifies breath, sometimes a man's life, sometimes the created emotions or passions of men, whether good or bad. Here it means a spiritual essence, that is, a living, intelligent, incorporeal and operative Being. "God is a spirit." In this passage it is a name common to the three persons in the Godhead. Hence, in collecting the texts that bear upon the subject, discrimination must be exercised, and only those selected which properly relate to the Holy Ghost, who, according to the declaration of the Gospel, is given by Christ to quicken and sanctify our hearts, and whom the Church confesses to be a Divine person, life-giving and sanctifying.

It devolves upon us, then, to establish the fact, that the Holy Ghost is a person; for many impious and audacious men, in the dissensions through which the Church has passed, have contended that the Holy Ghost is not a person, but signifies only the active influences created in man, or else the operating power of the Father himself without another personality.

But against this wicked sophism, the true Church adduces three testimonies, drawn from the holy Scriptures. The first and clearest of which is, the revelation given of the Godhead in the facts attending the Saviour's baptism, where we distinctly discern three persons. The Father says, (Matt. 3 : 17) "This is mybeloved Son." There is, then, one person of the Father, and another person of the Son ; whilst the Holy Ghost descends in the form of a dove. Now, if the Holy Ghost were but an influence created in the mind, he could not appear in a separate corporeal form ; or if it were the Father himself, he could not make a visible distinction between it and himself, it is said, however, "I saw the Holy Spirit descending upon him."

So again on the day of Pentecost, the Holy Ghost appeared in a peculiar, corporeal form. These manifestations cannot deceive, nay, they are precious Divine favors, by which God revealed himself to the Church, and testified that the Holy Ghost is a person.

To these testimonies is to be added the formula of baptism, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" that is, I certify that thou art accepted of God, whom I invoke over thee as the Father, the Son, and the Holy Ghost. But as this invocation is directed as well to the Holy Ghost as to the Father and the Son, so he must needs be a person, and not a motion or influence created in man. For by no means does Christ teach us to address our worship to a created motion or influence created in man. As then this baptismal invocation is directed to the Holy Ghost equally with the Father and the Son, this passage teaches, not only that the Holy Ghost is a person, but that he is also omnipresent, able to hear prayer, and to impart saving grace ; for all this is implied in the service which ascribes equal honor to the Father, Son and Holy Ghost. The Holy Ghost, therefore, is a third person, and distinguishable from the Father and the Son, as said above, because he proceeds from the Father and the Son, and is sent into the hearts that are regenerated by the word of the Gospel, that by new light they may know and call upon God, and have eternal life planted in them, whilst by faith they obtain comfort.

John 14 : 16.—"I will pray the Father, and he shall give you another Comforter." When he says "another," he distinguishes this Comforter from the Father and the Son. The Spirit therefore does not denote a motion or operation of the

Father himself, for that would not be "another;" neither does it signify a created motion, for it would not be sent by the Son if the Father were the mover, or if the motion were merely a creature of the Father. On the other hand, Christ says, John 15: 26, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father." From himself he says he will send the Holy Spirit. It appears then that neither is the Father the mover, nor is it a mere motion created by the Father.

There are also these peculiar attributes of a person:— "Another Comforter, who shall teach you, and what he heareth, that shall he speak." If the Spirit meant a created motion or influence, it would be a *doctrine*, not another *doctor* from the Father and the Son, hearing and talking.

So also Paul, 1 Cor. 12: 11, clearly distinguishes the Holy Spirit from created gifts, the author from the effects, saying, "All these things worketh that one and the self-same Spirit."

So also in Rom. 8: 16, he says, "The Spirit itself beareth witness with our spirits." He here draws a distinction between the Holy Ghost which moves and consoles, and the consolation by which the heart is comforted and quickened.

Thus again, in 2 Cor. 3: 18, he says, "We are changed into the same image, even as by the Spirit of the Lord." There too the agent is distinguished from the light produced in us, as where he says "with open face beholding," that is, with clear and strong knowledge, to wit, from strong faith and prayer.

In the preceding verse of the same chapter, he says expressly, that "the Lord is that Spirit;" that is, the Spirit is God; for when he says the Lord is the Spirit, the article gives to the noun, Spirit, the place and meaning of the subject. So Basil also quotes these words.

As to what the Holy Ghost was before the Son of God became incarnate, Peter clearly declares, where he says of the prophets, that the Spirit of Christ in them foretold that Christ should suffer. Here he who was in the prophets, is expressly called the Spirit of Christ. Accordingly, it is by the same Holy Ghost that the patriarchs, and apostles, and all the saints since them, that is, all the elect of all ages, were sanctified.

The words of Isaiah, 59: 21, teach this still more plainly. "This is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy

mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth, even for ever." He here says that the same Spirit is upon Isaiah, and upon the whole Church in all ages. It was not only since the resurrection of Christ then, that the Holy Ghost was poured out into the hearts of the saints, but by that same Spirit have all the elect of all time been sanctified. And these words of Isaiah are freighted with this precious doctrine and consolation, that the Church of God will continue for ever, and remain as long and as wide-spread as the message of the Gospel sounds, and the Word of God retains the efficacy which the Holy Spirit gives it. We also read in Zech. 7 : 12, "The words which the Lord of hosts has sent in his Spirit by the former prophets." These words also affirm that the prophets were directed by the Holy Ghost, and that the Divine Word is no empty sound, but accompanied with the Holy Ghost, and thereby made effective to move and enlighten the minds of men. These things ought to be carefully digested by the pious, and firmly embraced, that they may know that God worketh effectually by his word in the hearts of them that believe, and kindles in them eternal life, as it is said in Gal. 3 : 14, "We receive the promise of the Spirit through faith." But more of this hereafter.

So too, in Isaiah 63 : 11, it is affirmed that the Holy Spirit was the guide and director of Moses and the people in the desert; from which we learn that the Holy Ghost is always with the Church, just as Christ declares, John 14 : 16, "He shall give you another comforter, that he may abide with you for ever." The words of Isaiah are these : "Where is he that brought them up out of the sea with the shepherd of his flock ? where is he that put his Holy Spirit within him ? that led them by the right hand of Moses, with his glorious arm, dividing the water before them ?" He also adds subsequently, that "the Spirit of the Lord did lead them."

These words prove that the doctrine, concerning the Holy Ghost, existed in the Church of the patriarchs and prophets, and that the ancients accordingly understood the passage in Genesis, "The Spirit of God moved upon the face of the waters," as referring to the Holy Ghost, a person of the Godhead. To this Basil also testifies : "It is correctly stated by those who have lived before us, that this passage speaks of the Holy Spirit of God ; for it is a rule in Scripture interpretation, that when the Spirit of God is spoken of, we must understand by it the Holy Ghost, the third person of the

Holy Trinity. And by taking these words of Moses in this sense, you will find them much more fruitful in meaning. How then did the Spirit move upon the waters? In the language of a certain Syrian, "the word here used signifies to cherish with vital warmth, just as a bird sits upon her eggs to hatch them." So much for Basil. But the testimonies from the New Testament are much more pointed and decisive. In whatever way we interpret the quotation from Genesis, it certainly is true that the Holy Spirit moves the Church, by overshadowing and instructing, and enlightening her, and by kindling within her the light of prayer and supplication. This must be most firmly believed, as it is written, Acts 2: 33, 34, that Christ is at the right hand of the Father, that he may pour out his Holy Spirit. The same is also taught where it is said, "He ascended up, and gave gifts unto men." Let us accordingly pray for these gifts in faith, that the Son of God may guide and govern us by his Holy Spirit.

Having now reviewed the testimonies which prove that the Holy Ghost is a person, I will yet add to them, 1 John 5: 7, "For there are three that bear record in heaven, the Father, the λογος, and the Holy Ghost; and these three are one." In that he says they "bear record," he brings forward the revelation of God, that we may acknowledge God just as he has revealed himself. God has borne record concerning himself, as to who and what he is, the true God, maker of all things, the preserver and helper. He also testifies concerning his truth and his will towards us, and declares that there are three in heaven who have borne record.

Let us therefore hold fast these testimonies of difference of persons in the Godhead. The Father revealed himself when he said, "This is my beloved Son;" also John 12: 18, "I have glorified thee, and will glorify thee." The Son bears record concerning the Father, himself, and the Holy Ghost, in his teachings, which he attested by miracles and his own resurrection. The Holy Ghost is discriminated in that he was poured out upon Christ and the apostles in his own peculiar form, and was witnessed to afterwards in prayer, confession, miracles, constancy under sufferings, and other particulars. John's mention of the record above was not, therefore, a vain assertion, but in strict accordance with the facts, that we might be admonished to acknowledge God as he has revealed himself, and be established and strengthened by the presentation of these same testimonies.

But, although the words of the New Testament are so much more perspicuous, the witness of the prophets agrees with them. A Divine person is signified speaking to Joel (2 : 28), where God says, "I will pour out of my Spirit upon all flesh." For in that he saith, "of *my Spirit*," it is evident that not a created influence is sent, but something of Divine essence. That which is something Divine, and yet not the Father, must of necessity be a distinct person. But how great is the mercy, how vast is the love towards mankind, that God has poured out this fire of love co-essential with himself!

Basil has also collected the testimonies of many whose authority was very great in the Church before his time, to which it is important to advert. For the pious are greatly strengthened when they hear that a doctrine has come down to them by the clear testimonies of the true and purer Church, so that it may be properly said concerning the hearing of the Church : "If ye had not ploughed with my heifer, ye had not found it."—Judg. 14 : 18.

Accordingly he quotes, among others, these words of Eusebius of Palestine : "Calling upon the holy God, the Creator of light, through Jesus our Saviour, with the Holy Ghost." These words show that the ancients distinctly embraced three persons in worship, and so spoke of the Son that their minds were, at the same time, directed to his intercession and promises as the Mediator. In this connection belongs also the testimony which we recite in the Creed : "I believe in the Holy Ghost." For as it is previously said, "I believe in God the Father, and in Jesus Christ, (by which form of expression we address the persons and ask good from them, and repose faith upon the help of the Father and the Son ;) so when it is here said, "I believe in the Holy Ghost, a person is understood, and we pray that this παραχλητος may be sent into our hearts, govern and lead us in the many dangers of life, just as he led Moses through the red sea, as Isaiah says.

Thus far I have reviewed the true and saving doctrine concerning the persons, and inasmuch as I have said that the testimonies of the true Church are not to be neglected, let the pious also read history, and see in what Synods this doctrine was faithfully set forth and defended. That of Antioch refuted Paul of Samosata. That of Nice composed the Nicene Creed, and particularly set forth the doctrine of the two natures in Christ. That of Constantinople defended this article, that the Holy Spirit is a person proceeding from the

Father and the Son. That of Ephesus condemned Nestorius who had imagined that there was but one, and not two natures in Christ, and that the λογος only assisted Christ, as a friend gives aid to a friend. That of Chalcedon condemned Eutyches, who had confounded the natures, and imagined the human converted into the Divine, as when water is made wine, and that the two natures were one. These are the principal Synods whose decisions we should remember and embrace.

Let us now also consider the contrary and false teachings concerning the Divine essence, which have sprung up in the course of history. Marcion and the Manicheans imagined two Gods, equally eternal, and in conflict with each other, the good and the bad; and the good they called light, and the evil darkness; and attributed to the good the creation of all good creatures, and to the bad the production of all evil things.

These wild fancies may easily be refuted. For one is the Creator of all things, and the same is good, as was said above, in the definition of God, and in Isaiah (45: 6) it is said, "I am the Lord, and there is none else. I form the light and create the darkness. I make peace and create evil," that is, afflictions and things hurtful.

Other monstrous fancies which we are to avoid, are those of the Valentinians, who imagined innumerable Gods, either accumulating names allegorically, (as Hesiod has done where he groups together Chaos, Night, Erebus, Saturn, Jupiter and so on) or else in fact believing that there are countless numbers of eternal deities, because it seemed incredible to them that one should have existed in eternal solitude. The Devil always has been busy, from the foundation of the world, and will also hereafter employ himself, in disseminating monstrous errors, in order to bring the true God into contempt, and to establish himself by taking advantage of human weakness. To preserve against these miserable fantasies, God has, by the patriarchs and prophets, by Christ and his apostles, given unto us the sure doctrine, that the Church might be led by this light, and refuse to admit any other teachings. As the embryo in the maternal womb lies surrounded by what nourishes it, so should we regard that we are surrounded by the word of God until we are born into eternal life, and shall see God face to face. Meanwhile, let us give thanks to God that

he has revealed himself to us, and devoutly acquiesce in what he has made known.

We know that there are no more than three Divine persons. There is one co-eternal Father of our Lord Jesus Christ; one Son, the image of the eternal Father, Jesus Christ; one Holy Spirit; and that these three persons are ὁμοουσίοί, of the same substantial nature, and have together made all things, and let us learn the distinctions between them, as we have recited above, and familiarize ourselves with the benefactions peculiar to each of these several persons; for as God has revealed himself in this form, it is his desire that we should thus understand and observe these distinctions. The Father is the source of all good; but the Son is properly the Mediator and Reconciler, who, when he had assumed human nature, became a sacrifice for us. The Holy Ghost is sent into the hearts of believers, to kindle in them new light, righteousness and eternal life. Zechariah (12 : 10) calls him "the Spirit of grace and supplication;" that is, the Spirit witnessing in us that we are received into favor, and moving the heart to believe and rely upon it, also inciting to call upon God, inasmuch as we believe that our prayers are now heard and accepted.

Every day should this doctrine of three persons be brought forward in worship, in which this is certainly above all, most fervently to be asked, that God may govern our hearts that we may have right views concerning himself, and pray to him truly, and not wander from him in our thoughts, as the heathen, the modern Jews, the Mohammedans, the heretics, Marcion, the Manicheans, Valentinians, the adherents of him of Samosata, of Arius, and all other fanatics. Hence, let not that good and true form [of prayer] be abandoned, the recital of which may call up the true doctrine.

Omnipotent, eternal, and living God! the eternal Father of our Lord Jesus Christ, who hast manifested thyself in thine infinite goodness, and declared concerning thy Son, our Lord Jesus Christ, "Hear ye him!" Thou Maker, Preserver, and Helper of all things, who, together with thy co-eternal Son, our Lord Jesus Christ, who reigns with thee, and who appeared at Jerusalem, and the Holy Ghost, shed forth by thee upon the apostles, art wise, good, merciful, just and mighty! Thou who hast said, "As I live I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live;" and hast said, "Call upon me in time of trouble, and I will deliver thee!" Have mercy

upon me, for the sake of Jesus Christ, thy Son, our Lord, whom thou hast ordained to be our propitiation, mediator and intercessor; and sanctify, govern, help, and illuminate my heart and mind by thy Holy Spirit, that I may know and worship thee aright, believe truly on thee, and accept and obey thy grace. Govern and preserve thy Church as thou hast promised saying: This is my covenant with thee, my Spirit which is in thee, and my words which are in thy mouth shall not depart out of the mouth of thy seed for ever." Let thy Gospel always shine among us, and govern and establish our hearts by thy Holy Spirit, lest we fall into licentiousness or wicked errors. Direct all the undertakings of thy people, and protect all those in authority who prove themselves thy people's friends!"

By daily using a prayer like this, we will be continually reminded of the Divine nature, the manner in which he has revealed himself, the blessings he bestows, and the promises he makes. And thus ordering our meditations, we will acquire a right knowledge of the persons, our faith will be increased, and our worship will be distinguished from that of the Heathen, Turks and Jews, as it ought to be. For no worship is acceptable to God, unless it be rendered with the mind and heart, and with faith in Christ the Mediator, as the Scripture says (John 16: 23), "Whatsoever ye ask the Father in my name, (that is, by mentioning my name, and looking to me as your Intercessor) he will give it you." Again, (John 14: 6) "No man cometh to the Father except through me," but will find it no vain thing to draw near to God in the way which the Gospel inculcates.

Let us then turn our thoughts and eyes to the clear testimonies of revelation, to Christ's baptism, his resurrection from the dead, his intercourse with many after his resurrection, and the outpouring of the Holy Ghost. These testimonies were given, and these visible displays made, to teach and establish the Church; and inasmuch as they have been given, God intends that we should observe and consider them. It was not only for John the Baptist that the Godhead revealed itself at the baptism; but God designed thereby to instruct and fortify the whole Church of that and all subsequent ages. Nay, the amazing spectacle of the coming forth of God from his mysterious secrecy, to make himself known to his people, is a matter of interest and instruction, even to the angels. And by meditating upon these things, our hearts will be enlightened the more firmly to believe that God is with us, and

accepts our prayers, and will help us, as he has promised; for it is necessary that this faith should accompany our prayers.

We may also profitably use this form, directed to the Mediator, which also embraces the three persons:

"Jesus Christ, Son of the living God, crucified and raised again for us, who reignest at the right hand of the Father in order to give gifts unto men, and art ordained to be an advocate for us, have mercy on me, and intercede for me before thy eternal Father, and sanctify me by thy Holy Spirit, as thou hast promised saying: "I will not leave you comfortless," &c.

The following form may also be advantageously employed: "Holy Spirit who wast poured out upon the apostles, whom the Son of God, our Redeemer, promised to us, to kindle in us the true knowledge and worship of God, as it is written: I will pour out upon you the Spirit of grace and supplication; create in our hearts a true fear of God, and true faith and knowledge of the mercy which the eternal Father of our Lord Jesus Christ hath for his Son's sake promised unto us, be our comforter in all trials and dangers, and enlighten our minds, that by true obedience we may glorify the Father of the Lord Jesus Christ, and his Son, our Redeemer, and thyself, world without end!"

If we observe this mode of distinguishing in prayer between the persons, and the benefactions of each, our minds will grow in knowledge and piety. Concerning what remains, let the student know this, that the appellations of natural and moral excellence are common to all the persons, such as the attributes of wisdom, of goodness, of justice, mercy, power, holiness. Nor are these attributes things distinct from the essence. For the power of the Father, is the Father; so the justice of the Father is the Father; so the righteousness of the Son is the Son. It is important to note how these titles are employed in the prophetic Scriptures, and care should be given to use proper and exact language.

ARTICLE II.

THE MINISTERIAL OFFICE.

By Rev. P. Eirich, Lithopolis, Ohio.

The above subject has, of late, been pretty thoroughly canvassed and discussed. After our Church in Germany had recovered itself somewhat from the almost universal swoon of Rationalism, Pantheism, a so-styled higher criticism, &c., and had made itself conscious, once more, to some extent, of her ancient landmarks and priceless heirloom, the inquiry arose concerning the true import and contents of her invaluable possessions. The turbulence of the time, the great wrath of Satan, as manifested in the wild, reckless progressionism, and the licentious fury and Vandalism of the masses, drove the chosen servants of the Church, quite naturally, to the investigation of the nature of that office in virtue of which they stood forth as valiant soldiers of the Gospel and the cross. "By what authority do I speak to these rebellious and gainsaying multitudes?" was the inquiry forced upon the earnest ambassador of Christ, who desired to build gold, silver and precious stones upon the eternally laid foundations of God's unparalleled love. "Have I a right to call them to repentance? Has the Lord called me to be a voice crying in this wilderness of human unbelief and apostacy? Is there necessity laid upon me, so that *woe is me* if I preach not the Gospel of Christ? Shall I continue, whether men will hear or forbear? May I trust that my labor shall not be in vain in the Lord? And whence have I the authority to reprove, rebuke and exhort with all long-suffering and doctrine? Who has invested me with the office in consequence of which I speak?"

"Moreover, how shall the evil be remedied? By what power shall the dead bones be made to live and jostle; to stand on their feet and walk? What will stay and repel the on-rolling tide of destruction and spiritual death? How may the degenerate, fallen Church be raised, and God's work revived?"

In answering these interrogatories, in a day when desolation, and the slain of the daughter of Zion surrounded the watchman on every side, and when the walls of Jerusalem

were levelled to the ground, it was natural enough for the human mind, in its weakness, its proneness to error and its proclivity to look to things seen, rather than walk by faith, to search for props for authority, which, however sincerely adopted, grievously desert man in the hour of need. "The office of the keys, which is the very marrow and quintessence of the Gospel—can it have been committed to the whole Church?" "And has the office of preaching been conferred on me, by that Church whose beauty is marred by so many tares, and which has within its bosom so many unbelievers and mockers?"—asked the ambassador of Christ. "How can this be?" A different authority is here needed, it was supposed. A hierarchy of some sort, with a wheel within a wheel, perfectly adjusted and fitted together, it seemed, would do the work. A kind of ministerial succession which obtains the office by ordination, and constitutes an order, or caste, over against and above the laity, is the desideratum. Make the ministerial office a means of grace, in some way, and charge it with authority to require obedience in all matters, not contrary to God's Word, and astounding results must follow. Thus a theory was soon projected and completed which, it was thought, was at least taught in the sacred Scriptures. Efforts were then made to reconcile it with our Confessions. Some, by hard labor and unmerciful tortures, supposed they had succeeded. But such men as Rudelbach (and of late Löhe) gave it up as a hopeless task; acknowledged the fact of the discrepancy, and consoled themselves with the allegation, either that vestiges of their theory are at least discoverable in the private writings of some of our older theologians, or else, that the Symbols themselves are susceptible of, and need development and correction in this respect. This party is generally termed the High-Church party.

But there was another class of men, who said with Luther: "The Word, the Word, the Word must do it! We will write it, we will speak it, and we will preach it." This is the means which God has given to his Church for her revivification and perpetuity! The Word has this power in itself, independent of any castely authority; for it is God's inspired Word—the *power of God* unto salvation of all that believe. The Church is Christ's chosen Bride, unto whom he has committed the Word, the Sacraments, apostles, prophets, teachers and pastors. The ministry are no caste, but simply

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christians endowed with an office by Christ, through the call of the Church, &c.

Whilst these things were proceeding among our transatlantic brethren, the same inquiries were made, and the same controversies carried on in our own midst, by the Synods of Buffalo and Missouri. They exhibited a warmth and zeal, which clearly indicated the momentousness of the points at issue, and the great truths that were at stake. Other Synods long abstained from entering the field. Of late, however, the discussion leaped over its former boundaries in the far Northwest, among our Scandinavian Churches, who are taking a lively interest in its claims. And even the Synod of Ohio, which is generally so imperturbable, and so little prone to catch fire, has been drawn into its circle. It was felt here, too, that the great question of the nature of the Church, and of the office of the ministry can be ignored no longer. It solicits, it peremptorily calls for a positive and explicit answer. The unity of the faith which the apostle bids brethren to maintain, so that they be perfectly joined together in the same mind, and in the same judgment, and all speak the same things (1 Cor. 1 : 10), also requires an understanding on this point. Hence two combatants have entered the arena in the "Lutheran Standard;" from which it has been taken up to Synodical discussion. And here the consequences are most alarming. Great and far-reaching differences have already come to light—one party advocating, with some variation, what is generally called the Missouri view—and the other, the Grabau theory to its furthest limits. Neither is there any disposition to yield on either side. Both parties are evidently strengthening their stakes and fortifying their position. And with the Symbolic ground which the Synod of Ohio professes to occupy, the one party, or the other, will be eventually compelled to quit the field. For it would surely be the acme of inconsistency, to cling to the teachings of the Symbols in other respects, and unchurch men who reject these, and yet allow wide departures on this momentous question, within its own bounds. How can the Ohio Synod refuse fellowship to those who do not adopt the Symbolical doctrine of the Lord's Supper, of Holy Baptism, of Original Sin, &c., and still keep in Synodical fellowship her own members who implicitly and essentially reject the doctrine of our Confessions concerning the Gospel ministry, which, in the time of the Reformation, was second only to the great truth of justification by faith alone?

There is ground, then, for deeply deploring the circumstance that in these days of sectarianism, of the revival and reinvigoration of the Papacy, and the prowling about of Satan in myriad forms of error, wickedness and delusion, the sons of our Church should themselves not be agreed; that there should be such great discrepancies in their faith, as those manifested on the question under consideration. But there is no good ground for lamentation in view of the fact that these discrepancies are drawn into the open blaze of day; that they are made the subject of theological discussion, and that the grounds upon which they claim severally to rest, are examined and explored. The truth has nothing to fear in these inquiries. God's truth is God's truth still, and has the promise of eternal duration, though there be mighty odds against it. We, at least, never could, and never can, coincide with those who look upon every controversy, not only as so much waste of time, but as of evil in itself, when it turns upon points of difference between so-called orthodox Protestant denominations. Neither can we join in the wholesale condemnation that is so frequently heaped upon our theological controversialists of the seventeenth century. Earnestness and tender conscientiousness in the maintenance and advocacy of the truth, once delivered to the saints, must necessarily, in this sublunary world of error and sin, evoke opposition and gainsaying. And our Church is evidently appointed of God to be a crying witness for the full, untarnished truth of the Redeemer's everlasting Gospel. Her main mission seems not to be so much to make extensive conquests, and to pitch her tents, externally, over the circumference of the earth, as rather to serve as a beacon light on the mountain tops, for the erratic wayfarer of other denominations; to be the salt to preserve from putrefaction the whole ecclesiastical body of Christ's kingdom; and to serve as the leaven to pervade eventually, with the force of its pure doctrine and unmingled truth, all Christendom. Though, therefore, the agitation of this subject should cause new alienations within our own ecclesiastical bosom, and create new parties—let the banner of our Confessions, at least, remain unsoiled by the fancies of her disloyal sons. For the sake of the whole kingdom of Christ on earth, for the sake of the Church at large, let the faithful sons of our Zion not despair at the multitude of their opponents, and the threatening results of the contest. All whose eyes have been opened, and whose reason has been thoroughly humbled and subjected by

the Holy Ghost to the entire teachings of inspiration, should recognize it as their heaven-imposed, solemn duty, to rally around, and cling to the God-given truth of our Symbols, and proclaim them from the house-tops, without surrendering one jot or tittle. And though the cry of "fanatic, illiberalist, narrow-minded, uncharitable," &c., should continue, and even increase in frequency; and though they should be reproached as sticklers for forms, and as destroyers of our Church's harmony, unity and piety, let them not be abashed, nor intimidated. For there can be no sound and healthy piety, where there is indifference toward error on the one hand, and the divine truth on the other. Piety commences with entire submission to God's revealed word in all its parts; with conscientious scrupulosity in its advocacy and defence; and has these for its abiding marks and tokens. True, the exhibition of it in any individual case may be a sham, just as any other mark of piety may be hypocricy. But without such holy reverence for God's entire precious Word, all so-called piety will be more or less, unreal and ungenuine. For every error concerning the divine revelation and its doctrines and teachings, is an assault upon the majesty of our Lord, and an evidence of disloyalty; which the humble and truly conscientious disciple cannot brook without girding on the sword of the Spirit, and doing battle against it.

This revelation, we, as we trust, are divinely persuaded is correctly expounded and set forth also, concerning the nature of the ministerial office, in our confessions. The Great Head of the Church, as the footsteps of his government in it, as well as the Word of inspiration itself show, has special seasons and eras in the onward march of his kingdom, when he reveals to his children, in an unusual degree, and with special vouchsafements of his Spirit, the understanding of his oracles. Such a season or era in the Church's history we take the Reformation to have been. It was an act of peculiar, divine compassion, that the Gospel was then disentombed from the masses of human rubbish, superstition and abuses, and given to the Church anew. Christ, through his spirit-reared servant, Dr. Luther, then raised the long-prostrated candlestick of his Word, to illuminate the sinner's heart and pathway unto life eternal. And to the question, "Who say ye that I am?" which the Saviour propounds in his Gospel to every sinner, Luther and his co-adjutors and followers gave the answer, as recorded in our leading Confessions. These

Confessions are not inspired, but they are neither the productions simply of the minds of those who subscribed them, but the conscious, heart-felt utterances of what the Holy Ghost with super-abounding grace had wrought in their hearts, and had taught them in God's Word. This season of great and particular visitation of Divine mercy for that special purpose, has been given once for all. Other seasons may come for other purposes, but never for this again. The exalted Redeemer does not perform the same work over and over again in the guidance of his redeemed on earth, but rather points men to what he has already so signally done. Hence we cannot approve of Prof. Worley's course (in a recent number of this Review), in leaping over this illustrious monument of Divine mercy, and ignoring it in his investigation of the true nature of the ministerial office. We cannot approve of it, because we consider his view of the Church and of the Redeemer's presence in it, and direction of its course, as unsound and irreverential. As a symbolic Lutheran, he has undoubtedly the right, and even the duty, to disavow his adherence to our standards, if he is convinced that they teach errors. Neither is he deprived of the privilege, if after a course of years his former convictions are shaken as to the Scriptural character of all their teachings, to bring them to the test again of God's infallable Word, in order, either to remove his doubts, or else intelligibly to avow his rejection of them. But as long as he professes to believe them, he may not with impunity ignore them, and thus shut his eyes against the light of the Reformation, which the Lord has graciously given him; and which He, at least, will not consider as never having occurred. Refusing the landmarks and guides which God had so signally set up to direct his inquiry, we are not surprised to see, that he has been led beyond the pale of our Zion as divinely established in its Creed through the Reformation, and has travelled no small distance, through night and fog, back on the highway to the Vatican, from which God, through Luther, had brought forth his people. His bold attempt to walk alone has biased his exegesis, and has made it to point unmistakably towards Rome, as we shall have occasion to show below.

With regard to Mr. Worley's averment, "Our confessions, too, are not decidedly clear on this subject, because doubtlessly there was not as much prominence given it in the days of the Reformers and Fathers, as it has attained in our day," we can only say, "*Credat Judæus Apella!*" Any one that

has read the writings of Luther and his fellow laborers with care, can, it seems to us, not have failed to perceive, that the question of the ministerial office was one of the main points upon which the controversy between the Romanists and the Reformers and Fathers turned. And hence Luther, very frequently, and at great length, speaks of the nature of the office, the manner of the proper call unto it, and the general priesthood of believers out of which it grows and in which it lies imbedded. *Vide* his Ermahnung zum Frieden &c.; Verlegung der XII Art. der Bauernschaft; Von Heiligung des göttlichen Nahmens; Com. on Ps. 110, and exposition of 1 Peter 2: 9; also Chemnitz Examen *de Sacramento Ordinis.* And that Melanchthon fully coincided with Luther in this respect, is perfectly evident from the Appendix to the Smalcald Articles which he himself drew up, and in which this matter is set forth *ex professo.* If these Confessions, however, should not be perfectly clear, as it is asserted (which nevertheless we cannot concede) all just rules of exegesis would require, that the private writings of their authors be used as the key to their proper understanding and exposition.

Moreover, Mr. W., says, that he has had occasion several times, in self-defence, to declare his conscientious difference from the brethren of the Missouri as well as from those of the Buffalo Synod on the doctrine of the Ministerial office. And in the "Lutheran Standard,, he terms these two views "extremes" between which he claims to have found the *via media.* We cannot, however, discover this *via media* in his article. If we understand him at all, we consider him a full Grabauite in all essential points, and in some he even goes beyond his master. His article, then, cannot, in the nature of the case, contribute anything toward the reconciliation of the alienated. It simply takes side with the one party, whether avowed or not; and this circumstance the more urgently demands a presentation of the other side of the Missouri view, which we shall attempt in these pages, as far as we understand it.

Although, then, we do not approve of the course which he has adopted in the investigation of this subject, we have yet no objection to meet him on his own ground, namely, on that of the Scriptures alone. But in doing so, we shall not, as he has done, reject the helps which God has compassionately granted us in his Church. Whether our inquiry will be more or less Scriptural than his, by adopting this method, we re-

spectfully submit to the candid judgment of the christian reader.

The following propositions will, perhaps, cover the disputed ground, and will contain and avow the extreme "from which Mr. W., conscientiously" dissents. We place them in opposition to his battle array.

1. *The office of preaching consists essentially in the proclamation of the Word and the administration of the Sacraments.*

2. *This office is committed to the entire Church, or to the Church in the totality of its members, who hold it as royal priests.*

3. *The difficulty of disorder, which would result from the exercise of this office by all, is met by the declared will of Christ that certain qualified individuals should be formally invested with it.*

4. *The investment of any particular qualified person with the office is effected by the call unto it proceeding from the Church, or congregation, in which its functions are to be exercised.*

5. *Ordination, an apostolic practice, is the public sanction and confirmation of the call, or of the investment with the office; and should be retained in the Church.*

The failure to observe the obvious distinction which the Augustana makes between the office of preaching (*das Predigtamt*) abstractly considered (Art. V), and the ministerial office as viewed in a concrete sense (Art. XIV), has been the cause of endless confusion and scores of wild theories with regard to the subject of our present inquiry. In the economy of human salvation the office seeks the man (to use a Germanism). It exists, in the mind of God and the necessities of the Church, prior to the investment of any individual with it. The completion of man's redemption by Jesus Christ, and the giving of the means of grace unto the Church, for its establishment, perpetuation, growth and enlargement, create the necessity for such office. Our Lord himself, as the great Prophet whom Jehovah had promised to raise up for his people, exercised the prophetical office in the authoritative exposition of the law, and the promulgation of the Word of his divine kingdom. His office as Teacher or Prophet consisted altogether in this; and thus the Church of all ages has in Him the great exemplification of the functions of that office, which, after His ascension, he committed to her possession and use. The reiteration of his own teaching and the preaching of the story of his offices and work is the burthen of the

message with which his holy nation, which he purchased with his blood and gathered with his Word, is entrusted.

This we see, further brought out and exhibited in the commission of the apostles, to teach men to observe all things whatsoever their Master commanded them, to preach repentance in his name; to teach all nations, baptizing them in the nane, &c., to forgive and retain sin; to bind and loose, &c. But all this looks little like constituting them a particular order or caste, over and above their christian order and station. The commission involves no special prerogatives and immunities; but has direct and complete regard to service and ministration. And hence, when the apostles magnify their office, they do not tell us that they are anything above their fellow christians, but designate themselves by terms which are expressive of their ministrations and service. They are the Church's servants for Christ's sake, but not lords over God's heritage. Their office is not one of prerogative, but of duty and labor in the discharge of committed functions. In obedience to the injunction of his Lord, Peter stood up on the day of Pentecost and preached Jesus Christ to an assembled multitude. Paul proclaimed Jesus Christ and him crucified; necessity was laid on him, so that woe was upon him if he preached not the Gospel of Christ. So also when they testified that Jesus is the Christ, they were administering the office. When Paul instructed the jailor at Philippi, he was prosecuting his calling as well as when he addressed the self-conceited and envious Athenians on Mars hill. Every confession of Jesus Christ with the mouth unto salvation, is a publication of the Lord and his Gospel. Timothy, who held the office of the New Testament, is instructed by the apostle of the Gentiles, not only to preach the Word publicly, but in season and out of season, to exhort, to entreat an elder as a father, and the younger men as brethren, &c., because these were all functions of the office committed to him. When those christians who were scattered abroad by a persecution at Jerusalem, and every where preached the Word they were performing the work of the great office of reconciliation, though they had not formerly been invested with it. In like manner Philip, both preached and baptized, and thus labored in the great office of preaching. In short, the office of preaching is the *verbal* Word (as our Symbols term it) as the Gospel in its presentation and administration unto men. Its forms may be different, but these will always be its essential requisites.

All the other offices of the Church have their origin and authority in this. The Word in its impartation and use, gives them their efficacy and sanctity. As it is the highest office which sprang from the apostolate, and was included in it; so it gives origin to all its collateral Church offices, which it comprises. The incumbents of the public office of preaching are termed elders, bishops, stewards, &c., while those of the subordinate offices are called deacons, h. e. servants, not only of God, but also of the Church and of bishops. Hence, we read that the apostles originally exercised the office of deacons in connection with the public office of the ministry; and only when the great increase of the Church made it necessary, were the forms committed to particular individuals. Every other public office of the Church, whether it be that of those elders who do not labor in the Word, or that of ruling, (Rom. 12: 18), or that of deacons (in a restricted sense) or any office that is conferred on certain persons for public administration in the Church is to subserve the holy office of preaching and is a part and portion of it.

2. Having thus determined that by the office of the keys the sum and substance of the Gospel, or the office of preaching is meant, our second proposition will be easily established, notwithstanding the positive language of Mr. Worley to the contrary. He argues from Matt. 16: 16–20, and Matt. 28: 14–20, that the keys, or the office of the ministry is not given to the entire Church, or to the Church in the totality of its members, but to the Church in her representative ministry. According to this view alone, he asserts, "can the Scriptures be made to harmonize with the Scripture order of salvation." In connection with this we have the ominous language: "For forgiveness of sin and grace unto eternal life are presented to men through the Church, in the means of grace, which become effective in their administration to him who submits to them, *when they are regularly presented to him.*" And this "effective" presentation, in his eye, takes place through the "special office of the ministry!" But, we ask, are the means of grace not effective unto salvation, if presented irregularly and by individuals not formally invested with the ministerial office? Is the Gospel not the power of God unto salvation in itself, no matter by whom it is proclaimed? Does the efficacy of the divinely-given means of grace depend upon the state or character of their administrator? We trow, not. When those believers came to Samaria who had been driven from Jerusalem by persecution,

and everywhere preached the Word, it had the same power and efficacy unto life eternal, as when Peter or Paul preached it. The wisdom and the spirit by which Stephen spoke in the synagogues of the Libertines, though only elected and ordained to serve tables, could not be restricted, Acts 4. And his memorable defence before the Jewish Sanhedrim ripened the Jews for the terrible judgments of Him who is not mocked, as well as when Peter and James spoke the Word.

But if the ministry alone can represent the Church (which our Church always denied against the arrogant claims of Papacy), as Mr. W., affirms, we cannot see what interest, right, or authority, according to his theory, it should represent. If the ministerial office is not committed to the entire Church, as he asserts, how can the ministry represent the Church in that office! Where there is a representation, there must be a something represented, and this something must be the possession of those who are thus represented. But if the Church, as such, does not hold the office of the keys and their administration; if they have not been conferred upon it by her Divine Master, it has nothing of which the ministry can be the representation in this capacity. Mr. W., makes the Church to confer on the ministry a representative power which he positively denies, that it possessed. And when he further remarks immediately below, "The second likewise must not be admitted because the authority of exercising this power is nowhere in the Scriptures given to persons indiscriminately, he involves himself in a vicious circle. The conference of the authority of exercising the power of the office, is surely the conference of the office itself. For, to confer an office, without the privilege of exercising its functions, would be child's play, and nonsense. The office consists in nothing else than in the authoritative exercise of its functions; and aside from this exercise there is no office. The office is the *preaching* of the Word, and the *administration* of the Sacraments. But the point to be proved, and which he has undertaken to prove from the passages referred to, is just this, that the authority for its exercise is not conferred upon the entire Church.

Prior to the solemn investiture of the apostles with the Gospel ministry by their departing Lord, they could not possibly be the representatives of the Church as ordained ministers. But they were believers in Christ; they were a spiritual Israel, and, by virtue of their faith, members of the mystical body of Christ. It is *after* the confession of Peter,

that Jesus is the Christ, and upon which confession, as a rock, the Church immovably rests, that the keys were committed to the disciples.

But that confession is not the confession of Peter alone, nor of him only as the spokesman of the other disciples, but the confession of the entire Church of all ages, and all climes, and of every living individual member in it, of whom Peter then was the mouth-piece. And hence the conference, immediately after, of the office of the keys in the Gospel ministry, did not apply to Peter merely, neither to his eleven fellow disciples alone, but to the Church of Christ in its totality. All, then, as the context clearly shows, who join with heart and mouth in the utterance of this confession, that Jesus is the Christ, because flesh and blood have not revealed unto them, but Christ's Father who is in heaven, have part in that office whose conference followed, and is conditioned by that confession. Peter, indeed, acted then as a representative of the Church, but not in the capacity of an office-bearer, but as the mouth of the Church, making confession, not unto the world and our brethren, but unto Christ, the Divine Giver of every gift.

That our exposition of this passage is correct appears most incontrovertibly from Matt. 18: 15–18, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, *tell it unto the Church*, but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

If anything can be clear, it is this, that the office of the keys which is above directly conferred upon Peter, is here declared to belong to Christ. The expulsion of the impenitent sinner from the Church, or the pardon of the penitent, is the exercise of the office of the keys, and is effected by means of the Word. The Church has no temporal power to wield. The authority by which she binds or looses, is the authority and power of the Word in its administration. "*Tell* it unto the Church!" But why tell it unto the Church, we may well

ask, if Mr. W's. view is correct, that the power of the keys, which are, in this case, to be exercised, has not been conferred on it, and is not possessed by it to be exercised?

This one explicit passage is a sufficient answer to Mr. W's. further argument from our Lord's last interview with his disciples, in which he commissioned them to go and make disciples of all nations, baptizing them, and teaching them to observe all things whatsoever he commanded them. That the ministerial office was conferred upon the disciples by their Lord in this passage, Mr. W. himself emphatically affirms; and that the ministerial office is essentially the office of the keys, he likewise claims. But how the investiture of the apostles with this office is meant, we have learned from Matt. 18: 15–18; that, namely, when the Saviour invested the apostles with the office of the keys, he did it not in virtue of their representing the entire Church in the capacity of office-bearers to perpetuate the office of reconciliation by ministerial succession, but that in bestowing the office of the ministry upon the disciples, he bestowed it upon his Church of which Peter was the mouth-piece in making his memorable confession. For what is conferred upon the apostles in the one case, is declared to belong to the whole Church in the other. And it is the latter that must furnish the key for the understanding of the former, if we would have the Scriptures to harmonize with themselves. Neither do we find anything in the passage itself, upon which Mr. W., lays so much stress, to favor his assumption. It rather, together with the parallel passages, John 20: 21–23; Mark 16: 15; Luke 24: 46–47, goes to confirm the view above presented. In John 20, the risen Prince of Life salutes his disciples with the words, "Peace be with you"—language which expressed the nature of the boon, which he, as the Vanquisher of death, had brought them. Their hearts are first made to repose in the peace of their Lord, before they are sent forth. This is given them as the attending cordial upon their journeyings in the discharge of the arduous office, with which they are forthwith invested. "Receive ye the Holy Ghost," the Saviour further addresses them. Instructive language! Unless we choose to adopt the Romish theory, that a minister may receive the Holy Ghost for his office, who is destitute, for his own personal salvation, of the unction from the Holy One, we cannot escape the conclusion, that the spiritual discipleship, the participation by faith, in the acquired gifts of

the risen Head of Zion, are the substratum upon which the apostolic commission rests, and in which it radicates. Because the disciples were in the Church which the Divine Teacher had gathered by his personal ministry, and had thus been made a royal priesthood, to show forth the virtnes of Him who had called them out of darkness into his marvellous light, they were invested by the Lord, with the apostolate. The disciples were, in a sense, the Church of that place. And Mr. W., is sadly in error, when he affirms that "the ministerial office always precedes the congregation, in the sense of its administration by men." With Christ, the original Teacher, it is indeed antecedent to the Church; but with the apostles it is subsequent to the Church in their own spiritual membership of it. They are first a Church, for where two or three are gathered together in the Saviour's name, he is in the midst of them, and then messengers, sent forth by their Master to evangelize all nations, and kindreds, and tongues.

The correctness of our position, and of the view we have taken of the above passages, appears still further from the character and scope of the office with which the disciples were invested. The apostles are to forgive and retain sin according to John 20; and we have already seen from Matt. 19: 16–18, that this is an office which belongs to the entire Church, as Paul also writes to the Church at Corinth: "For whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ." The pardon which the apostle here requires of the Corinthians in behalf of a penitent sinner, had no reference to a personal wrong which he had committed against them, so that they should be charitable and forgiving towards him. The offender had been a scandal to the Saints, to the Church, and to the Divine Head of the Church; and the forgiveness for which the apostle entreats them, is none other than that of the exercise of the keys as involved in the apostles' office of reconciliation, as he also identifies his forgiveness, in the person of Christ with theirs. But if the office of forgiving and retaining sin is not conferred on the entire Church through the apostles, how could the apostle Paul charge it upon the entire Church at Corinth, as their solemn duty, to exercise it unto the forgiveness of the penitent sinner? To deny this, is to fall back under the arrogance and tyranny of the Papacy. So with the passage Matt. 28: 19–20. The apostles are to baptize, to preach re-

pentance in Christ's name, and to teach men to observe all things whatsoever Christ commanded them. Such are not functions which are restricted to the apostles and their successors in office; in Matt. 19 : 23, the Redeemer requires of all his followers, that they should confess him before men, which in the nature of the case cannot be done otherwise, than by the proclamation of Christ and him crucified, in whom the faith centres. And Peter, in his first epistle, 3 : 15, charges his readers to "be ready always to give an answer to every man, that asketh you a reason of the hope that is in you." Bengel remarks *ad loc.; Non modo conversatio debet esse pulchra; de qua* 2: 12. *not. ad etiam quilibet paratus ad confessionem.—τῷ αἰτοῦντι, poscenti). "Inter ethnicos alii erant aperte mali, v.* 16; *alii dubitabant. his respondere comiter jubentur credentes—ἐλπίδος, spei) quam fatentur, qui se in mundo peregrinari ajunt, et concupiscentias ejus vitant * * * Spes Christianarum saepe commovit alios ad percontandum.* Here, then, it is demanded of believers, generally, not only that they "serve God acceptably by prayer, praise and thanksgiving" to which Mr. W., would confine them, (p. 338), but that they should give a reason, should assign the ground of the hope that is within them. But the ground of that hope is Christ crucified, whom they should thus preach unto all that require it of them. Furthermore, we learn from apostolic history that this was the way in which the Church, from the beginning, understood the Saviour's injunction to preach repentance in his name. We read Acts 8: 4, that when a persecution arose at Jerusalem, which resulted in the stoning of Stephen, the believers were compelled to flee and were scattered abroad. But without waiting for a formal investment with the ministerial office, by the imposition of the hands of the apostles, which Mr. Worley thinks meets the call, they went everywhere preaching the Word. They felt that, as believers in the Lord Jesus Christ, they were called, by virtue of their baptism, and their relation to the Head of the Church, to make confession of Him with the mouth unto salvation, and to proclaim forgiveness in His name; to preach the Word, wherever they did not encroach upon the equal rights of others, even without a regular, or formal call. In like manner Philip preached Christ in the city of Samaria, and baptized the eunuch of Ethiopia, although not formally invested with the ministerial office. And yet when the apostles at Jerusalem heard that Samaria had received the Word, by means of the preaching of these

laymen, they sent Peter and John, who, when they arrived at the place, and beheld what had been done, did not rebuke these believers as usurpers and intruders, as men who had preached without being sent, but rather rejoiced because of the good work which had been done. If Mr. W's. theory were right, that the office of preaching was not given to the whole Church, but only to the apostles and their successors in office, then Philip and his fellow-exiles would have been guilty of the most inexcusable presumption and intrusion. We justly conclude then, that, inasmuch as the functions of the apostolic office were and necessarily must always be exercised by all christians in various forms and with the restriction only which order and delegation impose, the office of preaching is given immediately and originally to the Church as a whole, or to the totality of its members.

Having thus, and, as we trust, fairly, by a due regard to the analogy of faith, and the express language of Scripture, taken the weapons out of our opponents' hands, and made them do willing service in our own cause, we proceed to a more ample confirmation of our proposition. We beg the reader not to be alarmed at the length to which our argument, on our second proposition, is growing. For this is the point upon which the whole controversy upon the question of the ministerial office ultimately turns. If we succeed in establishing this beyond all gainsaying, our remaining propositions will follow as a matter of course. Hence we must dwell upon it at large.

The saints, the redeemed, the Church in its spiritual membership, are the inheritors of all which Christ himself has, and can bestow in heaven and on earth. He loved his Church and gave himself for, and unto it, and with himself, all things. As his chosen bride, he has made her a participant in his own dignity, honor, riches, power and authority. And in the betrothal of the Heavenly Bridegroom with his chosen, redeemed, and sanctified bride, is necessarily implied the bestowal of all those offices, and all that authority which are requisite for her prosperity and well-being; to be used according to his own divinely-given prescription in his Word. To the entire Church the Lord has given and entrusted the means of grace, his Word and the Holy Sacraments, as it is admitted on all hands. But why not also the administration of these means, which they require to effect the purpose for which they were bestowed? Should the Lord have vouchsafed the greater and denied the less; should he have given the means

and withheld the authority to administer them? This is *a priori* more than improbable. Hence we find the contrary explicitly declared. Paul has the following language: Eph. 4: 11, "And he (Christ) gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints," &c. To whom has Christ given these? Certainly, to some individual, or community of individuals. It is evident from verse 8, where it is said, that Christ ascended on high, led Captivity captive, *and gave gifts unto men*, (unto the Church), that "*unto men*" or "*unto the Church*," is to be supplied in the eleventh verse. For the same construction continues through the entire passage. The meaning of it, however, is not only, that these offices have been given, by the ascended Lord, the Great Shepherd of souls, to his Church in as far as they are administered for her benefit; but also, in as far as they were *originally* instituted by Him. This appears beyond all controversy, as it seems to us, by a comparison of the passage with 1 Cor. 3: 21. Let there be no tampering with this explicit language! There is no analogy of faith which requires a departure from their literal sense. The words are these: "For all things are *yours*; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's!" As believers are Christ's, are subject unto Him, and derive their membership and calling from Him, so are apostles and pastors the Church's; derive their authority and office from the Church unto which the Redeemer has delegated it, and serve it in their office, gifts and labors. To the same import is the passage, 1 Cor. 12: 28. In his preceding discourse, the apostle had stated, "That God hath set the members, every one of them in the body, as it hath pleased him." He then continues, transferring the idea expressed concerning the natural body of man, over upon the mystical body of Christ, in the following passage: Now ye are the body of Christ, and members in particular. And God hath set *some in the Church*, first apostles, secondarily prophets, thirdly teachers, &c. God hath set them *in* the Church; the Church, then, is antecedent to the office of apostles, prophets, teachers, and so forth, notwithstanding Mr. W's. emphatic assertion to the contrary Moreover, these office bearers, according to the apostles, are members of the mystical body of Christ. Hence they do not stand above it, or over against it, but *in* it, and serve the Church, as laborers in the Word,

according to their particular gifts; just as in the natural body the different members, in their several stations, exercise their functions for the general good of the whole body.

Finally, the Scriptural character of our proposition is evident from the consideration, that all christians, by virtue of their baptism, are endowed with a spiritual priesthood. The passages upon which this doctrine is based are 1 Peter 2: 5; Rev. 1: 5–6, and 1 Peter 2: 9. In Rev. christians are said to have been made priests unto God, through Jesus Christ—1 Peter 2: 5, the apostle says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God," &c. These two passages speak of the relation of this holy priesthood unto God, and the manner of serving him, for which it qualifies, namely, to offer the spiritual sacrifices of prayer, praise, and thanksgiving in a way acceptable unto God. This seems perfectly clear; and so far we agree with Mr. W., in what he says concerning the general priesthood of all believers. But how it was possible for him to overlook the equally self-evident language in the third passage, we are not able to see. This brings out the other side of the christian's priesthood, that namely, which relates to the world and his fellow man. "Ye are a chosen generation, a royal priesthood * * * *that ye should show forth the praise of him who hath called you out of darkness into his marvellous light.*" The praises here mentioned—what are they? Αρεταὶ ("*virtutes*," "virtues," "*Tugenden*,") are the manifestation of those attributes in God, by which Peter's readers were called out of darkness, &c. But they had been called through the sending of the Divine Son into the world, and through the redemption which he accomplished, h. e. the Gospel, which is the story of God's love. These virtues they are to show forth "*verkündigen*," proclaim. For the meaning of the original "ἐξαγγέλλειν" is "to annouce to those without, what is done within; to declare abroad, to publish," &c. Bengel observes "ἐξ in εξαγγειλητε *innuit multorum ignorantiam, quibus fideles debent virtutes Dei praedicare.*" In like manner Luther, "The praises" (virtues), that is, that wonderful work of God which he has manifested unto you, in calling you out of darkness into his marvellous light. This you are to preach as the highest office of your priesthood. And this should be the manner of your preaching, that you proclaim, *one to another* the great deeds of your God, by which, through Christ, whom he sent into the world, ye were redeemed from sin, hell, death and all

misery, and were called unto eternal life. In these things you should instruct others also, that they too might attain unto this "marvellous light." For this is the object, that you, in the first place, may perceive what God has done for you, to enable you then, also, as your highest duty, to proclaim it publicly, and call all men unto the light to which you yourself have been called. Wherever you find men who are ignorant of it, you are to instruct and teach them what you yourself have learned, namely, that man cannot come out of darkness unto the light and be saved, by human virtues and power, but only through the virtues and power of God." Com. on the first epistle of Peter, *ad loc.* And in his exposition of Ps. 110 : 4, he remarks: "After we have been made christians by this Priest (Christ), and his priestly office, and have been inserted into Him by faith, through Baptism, we also obtain the right and authority, every one according to his vocation and station, to teach and confess to all men that Word which we have received of Him. For although we have not all been called unto the public office of the ministry, we should yet regard it as our duty, to teach, instruct, exhort, comfort and rebuke, through the Word of God, our neighbor who has need of it. Thus, parents should instruct their children and household; and brothers, neighbors, citizens, one another. For a christian will be able to teach others who are yet uninformed and weak, the Ten Commandments, the Creed, the Lord's Prayer, &c., and whoever hears it, is in duty bound to receive it of him as God's Word, and to confess it with him publicly." In strict keeping with the result which we have thus attained (as indeed, we might antecedently expect from the influence which Luther exerted in giving shape and matter to our Symbols), is the teaching of our Confessions. We quote only the leading passage: *Ad haec necesse est fateri, quod claves non ad personam unius certi hominis, sed ad ecclesiam pertineant, ut multa clarissima et firmissima argumenta testantur. Nam Christus de clavibus dicens*, Matt. 18 : 19, *addit: Ubicanque duo vel tres consenserint super terram, &c. Tribuit igitur principaliter claves ecclesiae et immediate; sicut et ob eam causam ecclesia principaliter habet jus vocationis.* Ap. to Smal. Art.

We have reached the point in our investigation under the second proposition, to reverse Mr. W's. argument (p. 337), and state it thus: If we find two things (in this case the office of preaching and the general priesthood of believers) presented in the Scriptures with a close and essential connec-

tion stated as existing between them, and when at the same time they propose to effect similar objects and aims, it would be extremely abhorrent to all true rules of Biblical rendering, to say that the two had not the same aim, and were not im some way closely related. The prime and essential object of the ministerial office is, beyond doubt, that of teaching the Gospel, &c. But does the Scriptural presentation of the general priesthood propose any such object or make any such requirement? The sacred oracles, as we have seen, give us a very clear affirmative. And hence we take our proposition as established.

3. Our third proposition grows out of the necessity of things and the requirement of order in the Church, and rests upon a positive enactment of Christ. Though the office of the keys has been conferred upon the whole Church, it does not follow, that all, in their own persons, under all circumstances, and in all places can actually exercise it. All christians are originally called to proclaim the virtues of Him who has called them out of darkness into his marvellous light. But all these who are thus called, are a community of believers, a spiritual organism composed of many members of which Christ himself is the Head. But where, in a spiritual commonwealth, all have equal rights and duties for certain public ministrations and offices unto which those rights relate, it is self-evident, that the use of those rights, in person, by all equally, could not take place without either a reciprocal infringement of the rights of another, or else the production of wild disorder and ungodly confusion. But God is a God of order, not only in his general Sovereignty and Government of the Universe, but especially in his Church, and among his Redeemed, Disorder with regard to things divine, is a violation of that law of order which controls all of Jehovah's dealings and dispensations; and therefore a grievous sin. And when men speak rather disparagingly of a "*mere* question of order" with regard to the ministerial office, as though this were a matter of little consequence, they seem to be sadly in the dark concerning the true and proper Scriptural idea of order. If we therefore urge the claims and requirements of christian order, as forbidding the equal exercise publicly of equal rights originally possessed by all spiritual priests, we mean, that a divine law, divinely announced by Christ and imposed upon the Church, prohibits it. This is no mere human arrangement or policy, but an eternally abiding principle in the nature of God, and, as such, promulgated unto his obedi-

ent people. But wherever this God-given law is not infringed, the believer needs no other call, than that which is given him through Holy Baptism, and which grows out of the nature of his fellowship with the Redeemer, for the exercise of all the functions of the office of preaching. He may preach the Word in season and out of season; he may reprove, rebuke and exhort with all long-suffering and doctrine, as Timothy is charged to do, and as Philip and his fellow-exiles, according to apostolic history, actually did. However, the matter assumes quite another aspect, when the claims of order come into play, for which case a positive institution of the Saviour has provided. No encroachment upon, and interference with the divinely granted rights and duties of one believer by another, may be committed without incurring the Lord's displeasure, and violating his law. But in an assembly of christians, who are gathered together in their exalted Redeemer's name, no one member, can, of his own accord, get up and publicly teach and preach the Word, without doing that for which all have equal and the same rights; and thus trampling upon them. On the other hand, if all were alike, and at the same time, to preach and teach publicly, that confusion and disorder would ensue which are explicitly prohibited by the Word of inspiration. Hence the necessity of the ministerial office, or, in other words, the necessity of delegating unto one individual, and investing him with the public office of the ministry. And this office will then not merely be a representative office of the congregation, as Mr. W., groundlessly supposes, any more, than according to his theory, it would be a representative office of the ministry who confer it; but a truly and entirely divine office, because originally given to the Church by the Son of God, and only delegated by it to its elected servant. The Church can confer no other office upon the minister than that which itself has received from Him who instituted it. There can, therefore, be no well-grounded fear of any degradation of the ministerial office, according to the view we have taken of the matter.

But the office of reconciliation as thus originated and conferred, is by no means *identical* with the general priesthood of. believers. The office of preaching which all christians originally and immediately hold from Christ, as already identical, is of larger scope and wider application, though by no means of higher authority, than the office of the ministry. It is the presentation of the Word in all its forms, under all

circumstances, and amidst all relations of mankind. Whereas, the ministerial office is the ministrative of this priestly office of all believers, only in so far as it cannot be exercised by all, without confusion and reciprocal encroachment. The presentation of the means of grace through the office of the ministry, is that ministration, which results from the relations and nature of the community of saints in the Church of Christ. Hence, when the members of the Church invest a qualified individual with the ministerial office, they have not delegated their entire priesthood to him, nor have they ceased to be priests, whose duty it is to proclaim the virtues of Him by whom they have been saved. But the exercise of their priestly office is then to be help within those bounds and limits, which the establishment of the ministerial office in their midst has fixed and settled. They can, of course, then not exercise the functions of that office which they have conferred upon another in so far forth, as this has been done, and as the ministerial office prohibits.

This brings us to the divine institution itself. Dr. Hoefling's theory is, that there is, indeed, a moral and evangelical necessity for the Gospel ministry, but no divine institution, no positive enactment. But it is here, as we think, his theory is at fault. It is not so much wrong in positive errors, as it is in stopping short of the whole truth, and in failing to do full justice to the entire character of the office, and all the Scriptural relations concerning it. That there is such a moral and evangelical necessity for the promulgation of the Gospel, is indisputable. However, is this all? With all deference to those who differ from us, we are compelled, by Scripture, to answer with an emphatic "No!"

We have not treated *ex professo* of the divine ordination of the office of preaching, in which the ministerial office is included. We deemed it unnecessary, believing that the whole course of our investigation would put that far beyond any rational doubt. But if it can claim a divine institution for itself, and contains the office of the ministry as *continens* the *contentum*, it is evident, that the latter is alike divinely instituted. Besides, the Scripture record of the solemn official investiture of the disciples declares it. The mandate to go and make disciples of all nations, baptizing them, &c., is attended with the promise, "Lo, I am with you, even unto the ends of the earth." It bears all the characteristics of a divine institution. We have first the command to go and teach, and baptize; and then the encouraging promise of the

Redeemer's presence for blessing and prospering the work, even unto the ends of the earth, attached to it. The commission to teach must be of equal extent and duration with the promise by which it is attended. The one conditions the other, and is commensurate with it. And as the ministration of the Word, by means of the commission to make disciples of all nations, is of perpetual force, the office which has it to do with this especially, must be so likewise. This appears still more clearly, if possible, from Matt. 28. The mandate here is not only that the apostles themselves should preach and baptize, but also that they should teach men to observe all things whatsoever their Divine Master commanded them; which certainly comprised the injunction to publish the Gospel by means of the ministerial office with which he then invested them. In full consonance with this understanding of the passages under consideration is the language of Paul to the Elders of the Church at Ephesus. His exhortation is, Take heed, therefore, unto yourselves, and unto all the flock over which the *Holy Ghost* hath made you overseers, &c., Acts 20 : 28. Though these elders had been called mediately and by human instrumentalities, it is yet said that the *Holy Ghost* had placed them in office. If this office, however, were a human arrangement, or simply the result of a moral and evangelical necessity, it could not, with possibility, be attributed directly to the Divine Spirit himself. To the same effect are the passages Eph. 4 : 11, and 1 Cor. 12 : 28–29, "And *He* (*Christ*) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." "And God hath set some in the Church, first apostles; secondarily prophets; thirdly teachers," &c. God himself, then, hath set, not only apostles, but also prophets and teachers. Christ, the Lord of the harvest, gave to his Church both apostles and teachers. Moreover, Paul writes to the Romans (chapter 10), "How shall they preach without being sent?" h. e. without a proper vocation. But where a call is needed there must be a definite office to which it relates. Finally, though the apostles held their office directly from the Lord himself, they still regarded their fellow-laborers in the Word who had received no more than a mediate call, as their compeers and equals. In 1 Cor. 4 : 1, (compared with 1 : 1), Paul places himself on a level with Sosthenes, declaring that they were both servants of Christ, and stewards of the mysteries of God. The same apostle (Phil. 2 : 25) terms Epaphroditus his companion in labor, and fellow-

soldier and the messenger (apostle) of the Philippians; and Tychicus (Col. 4 : 7), his fellow-servant in the Lord. The apostle John (II John and III John, 1) also styles himself an elder. Peter, too, (1 Peter 5 : 1) claims for himself nothing more than other elders, when he writes, "The elders which are among you, I exhort, *which am also an elder*," *&c.*

4. Our fourth proposition has a long argument of Mr. Worley's to combat. Yet we hope it will not be a tedious nor a lengthy task. Mr. W., labors with might and main to establish the chimera of a two-fold call to the ministerial office. The office itself is conferred by the ordained ministry, he thinks, and then a call from the congregation is requisite for particular ministrations of the office. Now there are many and mighty objections against this view. In the first place, he leaves the reader in the dark as to the distinction between the office itself, and its special ministrations. If the office is something aside from the presentation and administration of the divinely given means of grace, it must, as far as we can see, either be the Popish "*character indelebelis*," or else an exceedingly sublime and etherialized something which utterly eludes our understanding. But he himself defines the ministerial office to be essentially the *preaching* and *teaching* of the Word and the *administration* of the Holy Sacraments. What, then, are its particular administrations? Has the minister of a pastorate other, and more particular ministrations to perform than the presentation of the Gospel in all its different forms? We can neither perceive, nor even imagine what these particular ministrations should be over and above the functions of the office itself. With all deference to Mr. W's., logic and penetration we are compelled to pronounce them visionary, cabalistic dreams which have no existence except in his fertile fancy.

Moreover, his second proposition has several other features which give the whole a rather singular physiognomy. He first labors at great length to show that the keys have not been given to the entire Church, but only to the apostles as office bearers, and through them, to their successors in office. The Church possesses the means of grace, he thinks, but not that office by which these are mainly dispensed and applied to the evangelization of the world. Still, he allows a portion of the right and authority of the call to the Church. If the office of reconciliation, however, has not been entrusted to it, whence, then, comes the right and authority of calling unto the ministrations of the office? Surely, the congregation or

Church cannot dispense, or help to dispense an office which it never held, either alone, or conjointly with the ordained ministry. The citizens of our country elect a President, because the Presidential office lies originally with them as a sovereign people. They can delegate no immunities, rights, authorities, and powers, except those which they themselves possess. So with the Church. If the office of the New Testament has not been given to the whole Church, or congregation, as Mr. W., affirms, then the call proceeding thence to authorize a qualified individual to break the bread of life unto it, would not only be mere show and parade, but a sinful arrogance, by meddling and tampering with matters over which it has no control, and by pretending to confer an office, of some sort, which it never held as its own. It must be apparent to the blearest eye, that the assignment of the call to the ministry unto the public office bearers of the Church, and not unto the entire Church itself, is such a gigantic stride toward Rome, that all attempts to check it afterwards must prove utterly fruitless, by even the faintest sense of consistency and logical sequence. Either the Lutheran theory or the Popish, —*tertium non datur.*

Again, Mr. Worley remarks (p. 325), "We conceive the general call to be met in ministerial ordination, after due preparation and examination of the candidate." Now ministerial ordination either confers the office or it does not confer it. If the former, a second call or investiture from the congregation would not only be a totally needless superfluity, but also a virtual declaration that the call from the ministry was invalid. For why call a man unto an office of which he he has already been made the incumbent? Furthermore, as the ministerial and congregational call are not contemporaneous, nor necessarily so dependent upon one another, that if the first is given, the second must invariably follow; we might, and in many cases, actually would have public functionaries of Gospel ministrations, who could nowhere find a place in which to exercise their office, except, perhaps, in the airy regions.

Mr. W's. theory being thus inconsistent with itself, and in the nature of the case, impracticable, we may antecedently rest assured that it is altogether foreign to the teaching of the Holy Oracles. It is true, he quotes quite an array of passages, and labors faithfully to make them do service in his cause, but, as we think, utterly without success. In his citations of Scripture, and in his arguments generally with which

he seeks to prop his view, he looked too much to their "*quantitas*" and too little to their "*quiditas*" and "*qualitas.*" His two-fold call theory he finds already indicated in the manner in which the eleven disciples received their commission to evangelize the world. He observes (p. 323), In the command, "Go ye forth," &c., they were invested with the office, although they were not permitted to go forth to its service, till they had received the Holy Ghost on the day of Pentecost. But is the effusion of the Spirit, under whose guidance and direction they proceeded to their work, identical or even analogical to the call of the congregation to particular ministrations under investment with the office; with which Mr. W., identifies it? Surely, to bring the two into any essential relationship requires the largest stretch of fancy. The call is never more than the virtual investiture of the candidate with the functions and powers of the office; whereas the outpouring of the Holy Ghost upon the apostles, was not a second call nor a public sanction and confirmation of the first, but an inward capacitation and equipment for its proper and blessed exercise. And what can the fact prove that not the Church, but our Lord himself called the apostles? Their call was direct and immediate. And no one denies the right to the Great Divine Prophet to call into his vineyard whomsoever he pleases. The question, whence the mediate call legitimately proceeds, whether from those already in the public office, or from the Church, and not, by any means, whether Christ himself may not call entirely without means; concerning which all are agreed. Mr. W's. argument upon this point is therefore altogether irrelevant. He seems to have missed the *status controversiae.*

Neither can we discover anything in the call of the great apostle of the Gentiles, in any way, to favor Mr. W's. view of a two-fold call. After Ananias had laid hands on him (Acts 9: 17)—this he takes to have been the general call—he straightway preached Christ in the synagogues. And afterwards, when the teachers at Antioch send him forth with the imposition of hands to the work to which the Holy Ghost had called him, this, Mr. W., thinks, was the call unto "particular ministration under investment with the office," he preached Christ again both in the synagogues and on Mars hill, and at other places. But wherein, we would like to know, were these latter ministrations different, or more particular than the former? Then he preached Christ just as he did after the second imposition of hands. And if preaching

Christ in the first case is the general office, what would be its particular ministrations? If the former be the general head, what would be its special subdivision? And wherein was the apostle's office restricted and limited through the second imposition? To ask the questfon is to refute it. Or does Mr. W., mean that the first laying on of hands constituted Paul a metropolitan bishop or catholic Pope, of some sort, over all Christendom, and the second degraded him to a common parish priest? And, moreover, what connection is there between the prophets and teachers at Antioch fasting and laying hands on the apostles; and the call given by a congregation for particular ministration of the Gospel ministry? Certainly, none at all.

Finally, Mr. W., finds language to indicate the distinction between the general call and the call unto particular ministrations in the passage (Acts 14: 23), "And when they had ordained them elders in every Church," &c. His comment is: "Here we have the ordination of elders by the apostles, and for the congregations brought out distinctly and yet in connection. Very well! But where is there anything in the passage, either expressed or implied, of a general call through ordination and a special call through congregational election and installation? That the apostles, as the public functionaries of the Church attended to the ceremony of ordination is just what we claim properly belongs to the public office of preaching, but is far from indicating, in any way, that they first invested the candidate with the Gospel ministry in general, and then held a congregational election and installation for its particular ministrations.

Having thus seen that the idea of a two-fold call is entirely without any Scriptural relation to rest upon, we need not notice at large Mr. Worley's elaborate discussion to prove from the Divine Record, that ordained ministers alone give the general call. In his comment upon passages which treat of the ordination of elders, the imposition of hands, &c., he takes something for granted which it was his imperative duty first to have proved and established. His entire reasoning upon this part of his theory, brought within the nut-shell of a syllogism stands thus: Ordination is the general call to the ministry. The apostles and their co-laborers ordained; *ergo*, the apostles and their co-laborers alone had the right to call at that time, and only their successors in office have it now. Hence, when he finds a passage which speaks of the ordination of elders, the laying on of hands, &c., he forth-

with exclaims, "*Eureka! Eureka!*" But his jubilee is premature. The premise of his syllogism is disputed by those whose view he is combating. *Hic labor! hoc opus est!* If ordination is not the call, as we affirm, and as our Church has always taught, but simply the confirmation and public declaration of it, then the fact that the apostles, prophets, and public teachers ordained others for the Gospel ministry, cannot prove that the call for this holy office, in a general way, is in the hands of those who have been invested with it; but simply that, ordination being a public act which requires the public ministration of the Word in prayer and invocation, it legitimately appertains to the Church's office-bearers. And when we read in the Acts of the Apostles that they are ordained ministers, and there is no explicit mention made of congregational elections and calls, we must bear in mind that this inspired book of the Canon professes (as its caption shows) to give chiefly the *acts of the apostles*, and only in a subordinate sense, the record of the congregations established through their Word. Besides, silence on the part of the divine penmen in one case, or more concerning a particular matter, can furnish no argument against it, if in other passages treating of the same matter, it is expressly mentioned. So with Paul's charge to Titus (chap. 1: 5) to ordain elders in every city on the island of Crete. Here, it is true, as Mr. W., intimates (p. 330), that the instruction concerning the setting apart new ministers, is given to him who is already in office, and not to congregations directly. But he should have remembered that the epistle is addressed to Titus, a public functionary, and not to any particular congregation; hence it quite naturally sets forth the part which *he* should take in the setting apart of believers for the ministerial office, namely to ordain them; whilst the rights and duties of the congregations, as not lying within the scope of the purpose of the letter, are passed over. And when Paul requests Timothy (II Tim. 1: 6) to stir up the gift of God which is in him by the putting on of his own (Paul's)hands, he does not say what Mr. W., makes him say, that this gift of God is the office of the ministry, but rather, as text and context clearly show, an endorsement and qualification which God had given him in answer to prayer, as attended with the laying on of Paul's hands. Not otherwise is it with the direction to lay hands suddenly on no man (1 Tim. 5: 22). By what rules of Biblical rendering Mr. W., can construe this language to mean, "call no man suddenly into the Holy of-

fice of the Gospel," we cannot perceive. Its import into the Holy office of the Gospel," we cannot perceive. Its import evidently is, as we learn from the clause "*neither be partaker of other men's sins*" attached to it, that he should not be hasty and rash in confirming and sanctioning, through the laying on of his hands, a call given by other men, and thus participating in their sin. With singular misfortune, Mr. W., missed the proper meaning of II Tim. 2: 1–2, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others." The apostle proceeds in his admonition upon the ground that Timothy was his spiritual son whom he had begotten in Christ Jesas by the Gospel, which he had declared unto him. The things which Timothy had heard before many witnesses he is bidden to commit also to others. What these things were, we learn from 1 Tim. 6: 12, where Timothy is exhorted to fight the good fight of faith, to lay hold on eternal life, whereunto he was also called and had *confessed a good confession before many witnesses.* This has reference to his personal salvation. He had made a good confession of the Gospel truths before many witnesses, when he was received into the Church of Christ. In this good confession, which he, as Paul's own son, had learned from him, he is admonished to abide, and to commit it to faithful men. He is to teach it them, that they may themselves be saved, and be enabled to teach others also. The manner, however, how they are to be called, after they have been instructed and prepared is here neither expressed, nor indicated. The Theological professors of our seminaries instruct their pupils to be able to teach others also, but they do not thereby call them into the ministry. The latter is altogether a different and separate thing. So in the former case.

Neither can the circumstances that Paul and Titus are told what qualifications, talents and character they must look for in candidates for the public office of the Gespel, disprove the doctrince that the call comes legitimately from the Church. Every regularly organized Church or congregation consists, in its outward form, essentially of teachers and hearers, who together, not separately, give the call. Hence it was most needful for these ministers to know what qualifications are reqnisite for this public office; both for the instruction of their hearers to enable them to exercise their right of calling

properly, and investing the suitable person with the office, (as we read Acts 6: 5, the apostles actually did); and also for capacitating them to act their own part in the giving of the call in a manner acceptable to God. That the congregations are not mentioned in this connection, grows out of the circumstance that the letter is a *pastoral*, and not a *congregational* epistle.

If, then, there is nothing in Scripture which disproves our proposition, we can, with the greater confidence of success, proceed to the positive establishment and confirmation of it. We translate from Chemnitz "Examen," to serve, not as a sanction of our view simply, but as a substitute of what we might have to say. In controverting the Popish view (and thereby also Mr. Worley's) he remarks: "When one was to be chosen to fill the place of Judas, Peter presented the matter, not only to the apostles, but also to the rest of the disciples; for this was the name which believers then bore, who were there assembled to the number of one hundred and twenty. Peter showed from Scripture what kind of a person should be chosen, and how the election should proceed; which was attended with prayer. Though lots were cast, because the call was not to be entirely mediate, but apostolic, yet this was not considered a binding precedent; for afterwards lots were not employed. When (Acts 6: 2 seq.) deacons were to be chosen and called, the apostles did not arrogate to themselves alone, this right, but convoked the Church. Still, they did not entirely renounce the care and supervision of elections, by committing them to the blind and unregulated action of the people and multitudes; but directed and regulated them. They gave instruction, teaching the proper person to be called, and the manner in which the election should be conducted. Then the individuals chosen were placed before the apostles, so that, by their approbation, it might be made manifest that they were properly called. Furthermore, the apostles confirmed the election by prayer and the imposition of hands. According to Acts 14: 23, Paul and Barnabas ordained elders in every Church, which they had gathered and organized through their ministry. They did not, however, assume to themselves the right and authority of the election and call, as appears from the language of Luke, who employs the term "χειροτονησαντες" which is used II Cor. 8: 19, to designate an election which is made by the voice and suffrages of the Church. This vocable, namely, which is derived from the custom among the Greeks, of voting by hold-

up their hands. It signifies the election of any one by the casting of votes or the indication of consent. Hence, Paul and Barnabas did not obtrude elders upon the Churches contrary to their will and consent. In like manner, when certain persons (Acts 15: 22) were to be chosen to be sent with messages to the Church at Antioch, Luke says, "Then pleased it the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas," &c. It is, however, necessary to observe in apostolic history that sometimes the ministers and congregations conjointly proposed and elected those whom they considered qualified for the office, Acts 1: 23. At other times the congregation attended to the presentation and election, and then submitted the result to the judgment of the apostles for approbation or dissent. Acts 6: 5–6. Frequently the apostles, who could judge best of these matters, proposed certain persons whom they considered qualified to the congregations, whose call was regarded valid, as soon as it received the suffrages and consent of the Churches. Thus Paul sent Timothy, Titus, Sylvanus and others to the Churches. In like manner, elders were proposed (Acts. 14: 23) who were accepted by the Churches *per* χειροτονίαν. At times some offered their services to the congregations, as we learn from 1 Tim. 3: 1, where it is said, "If a man *desire* the office of a bishop, he desireth a good work." In every case, however, in apostolic times, the consent of the congregation, and the opinion and confirmation of the presbetery were had and required for a regular and legitimate call. Titus was left in Crete to guide and direct the elections of the presbytery, that it might be properly conducted, and to sanction and confirm, through ordination, the legitimate call thus given. For Paul employs the same word, Titus 1: 5, where he speaks of ordaining elders in every city, which also occurs Acts 14: 23, by which the election of the people and the ordination of the presbyters is expressed.* He also commands Titus to re-

*We take pleasure in citing a witness for our doctrine from the Presbyterian Church. Dr. Breckinridge (in his Knowledge of God, &c., p. 644) remarks: "Nor can any one be lawfully called to a permanent and ordinary office, except by the congregation he is to serve in the Lord; nor can any office bearer be set in any office in a congregation, except by its own vocation. It is thus that God has guarded his Church against intruders and impostors. It is thus that the Bride of the Lamb accepts the ascension gifts of her head and Lord. It is thus that ultimate power is lodged by Christ, in that royal priesthood which constitutes the holy nation, whereby the whole government of the Church takes its

buke those sharply who are not sound in the faith, and do not teach the truth; which is equivalent to what he says 1 Tim. 5: 22, with more explicit language: "Lay hands suddenly on no man; neither be partakers of other men's sins," namely, by approving of an election and call which have not been given in a regular way. These examples of apostolic history clearly show that the election and call of ministers belong, in a definite manner, unto the entire Church, so that both the presbytery and the people (of which every fully and regularly organized congregation is composed) participate in them. And this apostolic form of election and calling was also retained and used in the Church of later times." Exam. II. Loc. 13, page 226.

With this masterly dissertation of our great Chemnitz, we are willing to drop this part of our subject, noticing only a few objections which Mr. Worley makes to one point therein alluded to. He remarks, "The instance concerning which so much has been made, viz, the election and ordination of an apostle in the place of the traitor Judas, we are very clearly persuaded by several considerations, is not a real exception to this rule" (of ministers alone extending the general call,). These considerations are, that among the one hundred and twenty disciples who were there gathered together, some were doubtlessly women, who were not allowed a voice in these and other public matters; that the apostle Peter, in his address does not call upon the whole company to take part in the choice, and that the language in the latter part of the relation is such that it cannot be said, beyond question, to include all present in the vote or lot which was cast. We remark in reply, that the assumption that "apart from the women, the evangelists and apostles formed the whole company," is not only improbable, but altogether incredible. We know of no more than eleven whom the *risen* Saviour had called into the public minissry of his Word. That one hundred and nine of that assembly were women, can only be supposed by him—*sit venia verbo*—who has a hopeless cause to defend. The address, "*men* and *brethren*," little intimates Mr. W's. conjecture that the assembly was almost exclusively composed of *women* and *sisters*. No, every circumstance of the whole transaction duly weighed—that, namely, v. 15 commences a new paragraph, that the address runs "*men and brethren*," that women were generally prohibited from participating in

start in the bosom of the christian congregation, and is perpetuated only by their perpetual action."

any transaction like the one that was to be attended to here, rather leads to the belief that among the one hundred and twenty disciples there congregated, there were no women. There is, at least, not the faintest feature about the whole scriptural relation, to make us suspect the contrary. But even if some were present, their interests were represented by their husbands—1 Tim. 2 : 11, 12.

Finally, the other conjecture, that whilst Peter set forth the necessity of an election, and that one should be chosen "of these men which have accompanied with us, all the time that the Lord Jesus went in and out among us," meant that only his ten fellow-apostles had need of this instruction to make a proper choice, as it concerned them alone, is at least a match to Dr. Carlstadt's exegetical *chef-d'œuvre* upon the institutional words of the Eucharist, by which he made our Saviour to take bread, bless it, and give it to his disciples, saying (then pointing to his natural body before them) take, eat, this is my body which sits here before you, &c. Thus Mr. W. would have the apostle to address the one hundred and twenty disciples concerning the election, showing its necessity and the men from whom they should select one, while he intended it secretly for the apostles only, who were soon to attend to a matter before the whole multitude which concerned only themselves. Verily, with such rules of Biblical exposition, which Mr. W. adopts to get around an explicit, and to his theory, unwelcome and stubborn passage, the following old rationalistic maxim with regard to the Bible is easily verified: "*Hic liber est, in quo sua quàerit dogmata quisque, invenit et pariter dogmata quisque sua.*"

5. Our last proposition is fully implied in the third and fourth propositions, and naturally and necessarily grows out of them. The ceremony of the laying on of hands, attended with prayer and invocation, was of wide application in apostolic times. The apostles not only laid hands on those who were entrusted with the public office of preaching, but also upon the deacons who had been elected by the Church at Jerusalem, upon the sick (Mark 16 : 18), upon the new converts at Samaria, &c. With Paul the ceremony was twice performed—the first time, immediately after his miraculous conversion—and the second time, by the prophets and teachers at Antioch. Yet it can claim no "*Thus saith the Lord,*" no divine institution for itself. We nowhere read of its divine ordination in the Scriptures. It always appears simply as a solemn rite which the apostles and public teachers prac-

ticed. And hence, to make it identical with the ministerial call, which *is* divinely enjoined, is a species of idolatry. "How shall they preach, unless they be sent?" Rom. 10: 15, shows that the sending, the call, is absolutely necessary and divinely commanded; but to identify it with ordination, as Mr. W. has done, is to exalt an adiaphoron to the dignity of a divine institution. And then we would have reason to doubt, whether the twelve apostles themselves did not preach without being sent; for we nowhere read that the Saviour ordained them with the laying on of hands.

Its signification and import appear from Acts 9: 17; and Acts 13: 1—3.* *After* Paul had been directly called by him whom he persecuted, as his chosen vessel to bear his name before the Gentiles, and kings, and the children of Israel, Ananias laid hands on him, evidently not to repeat what the Lord had previously done, but to confirm and recognize it, and to invoke upon him the gift of the Holy Ghost, of which the laying on of hands was the symbolic expression. So with the other passages referred to. Not till after the Holy Ghost had said, "Separate me Barnabas and Saul, for the work *whereunto I have called them*," did the teachers and prophets lay their hands on them, and send them away. Here again, the imposition of hands attended with prayer, could only have been the public expression and confirmation of the previously given divine call, connected with the invocation for blessing and aid of the Lord in whose work they were to engage.

And for this reason the rite, though not *enjoined* in the Scriptures, should be retained in the Church. It is a safe-

* Mr. Worley styled the declaration of the last General Conference, that ordination being the confirmation of the call, it was wrong to ordain missionaries, "*Missouri Quakerism*," and set over against it, as its opposite, with great confidence of victory, the passage Acts 13: 2, 3. But we are compelled to say that this passage, so far from proving anything against the view expressed by Conference, speaks entirely in its favor, and utterly refused to establish anything on his side of the question. For it explicitly says, that the Holy Ghost *had* called Paul and Barnabas for the work of the ministry, before hands were laid on them. Conference objected to the ordination of missionaries, on the ground of the absence of the condition which had here been given. But if their fellow-christians should see fit to perform certain ceremonies, such as fasting and the laying on of hands, at their going forth, no one, we suppose, would object, if they were not regarded, either as the conference of the office, or as the confirmation of it, when it had not been given by those among whom their ministrations were to take place, and who alone, as we have shown, have the right to call.

guard against deceivers, against those who run, and God has not sent them. And the believing candidate, looking unto the precious promises of God's Word, which are given to his ministry, can rest assured that the united prayers and supplications of the Church which ascend to the throne of grace for him and the blessed discharge of her office, will be attended with an effusion of heavenly gifts upon him.

But we must bring our article to a close. We hope our friend, whose view it became our duty to oppose, will not take anything we have said amiss. Our remarks are directed against his teachings which, we feel convinced, jeopard some of the most sacred inheritances of our Church, and of our highly-cherished truths, and are ruinous in themselves; but not against his person and character. Believing that he was building wood, hay and stubble upon the foundation which is laid, and which is Jesus Christ, we have endeavored, in our feeble way, to clear it of the rubbish. May the Lord of all mercy find our work in consonance with his will, and bless it to the advancement of truth, and the glory of his holy name!

ARTICLE III.

OUR WANT AND OUR DUTY.*

By Rev. D. H. Focht, A. M., New Bloomfield, Pa.

To teach mankind the fear and love of God, is the great mission of the Church. Her text-book is the Bible. The contents of this book she is to give to a dying world. To do this, she must have the requisite men and means. Her working force must be equal to her mission; and as her mission contemplates the conversion of the whole world, so her men and means must be sufficient to extend the invitations and blessings of the Gospel to the whole world. Formerly some nations were inaccessible to the ambassador of the cross; but now there is scarcely a people, to which a highway has not been opened, and with whom the missionary does not meet with favor and success. Having broken down every opposing

* An Address delivered before the Education Society of the Central Synod of Pennsylvania, at Duncannon, Perry Co., Pa., May 12, 1860.—Published by request.

hindrance to the spread of the Gospel, God invites and commands the Church to enter the great harvest-field and reap for the kingdom of heaven. If the Church would not be recreant, she must accept the invitation and obey the command by faithfully doing the work assigned her. The world is to be converted to God by the diligent use of the means and instrumentalities He has appointed. It is a principle in the Divine economy, always to provide means adequate to the work to be performed. The Church is, therefore, without excuse, and becomes culpable in a fearful degree, if she does not perform that work. We may be assured that if God has a work for the Church to do, he has also furnished her with the means by which to do it. Jesus says, "Go ye into all the world, and preach the Gospel to every creature." Here is pointed out the specific work the Church has to do, and here is given the imperative command to do it. As we cannot suppose that God would command the Church to do a thing, and yet withhold from her the very means by which she is to do it, we must necessarily conclude that she possesses all the means needed for the work given her to do, and that, if that work is not performed by her, it is because she has "hid her lord's money," and become a "wicked and slothful servant." The Church must bear the responsibility. God has, without doubt, furnished a sufficient number of men and an abundance of means to fill all our waste places, and to give the Gospel to all ends of the earth; but we are to blame for not bringing those men into the active service of the Church, and for not advancing those means to educate and support them in the glorious work to which he has called them. We want men and means, not because God has not provided them, but because we do not develop and employ them. We have never yet made a united and strenuous effort to make available the resources which a gracious God has put into our hands. We have wants; but these are the result of our own inexertion—of the indifferent use of the means we possess. We want an increase in the number of our ministry; but such an increase can only be secured by the faithful discharge of our duty. It is folly to expect the former without the performance of the latter. Hence, to bring before us the necessity of supplying the ministerial deficiency of our Church, we will, on this occasion, consider *our want and our duty.*

1. *Our want.* To clearly see our want will prepare us to clearly see our duty. It becomes us, in all sincerity and

earnestness, to look at the urgent want of our Church, a want long felt and deeply deplored, a want of more ministers. This is the crying want of our Church in this country. It has been painfully felt since the first colony of Lutherans arrived, in 1637, on the shores of this western world and settled on the banks of the Delaware. And instead of decreasing, it is as great now as ever it has been, and it daily increases. In this respect, our Church in this country is unique. There are reasons for this ministerial want; but whatever those reasons may be, nothing is more certain than that God is not the cause of it—we are responsible for it. It does not, however, fall in with my design to trace, at this time, the causes of our deficiency of ministers, but to demonstrate the existence and extent of that deficiency. The statistical data on which we found our argument, embrace only that portion of our Church in this country connected with the General Synod.*

There are, at this time, in connection with the General Synod, twenty-six district Synods, about eight hundred and twenty-five ministers, sixteen hundred congregations and over three hundred preaching stations, and one hundred and seventy-five thousand communicants. Deducting from this number about fifty ministers, who are engaged as teachers in our

* "There are now (1853) in the United States, according to the estimate of the Professor of one of our Western Seminaries, between 1,400-000 and 1,500 000 Lutherans."—*Dr. Bachman's Luther and the Reformation, p.* 490.

By request, I add for information, an estimate of Lutherans in the world: "Sweden, 3,000,000; Norway, 1,500,000; Denmark, the Faroe Islands, Jutland and Greenland, 2,000,000; France, 500,000; Protestant Germany, 25,000,000; Prussia, 5,000,000; Austria, Hungary, Bohemia and Moravia, 1,500,000; Poland and Russia, 2,500,000; United States, 1,000,000; West India Islands, 100,000; Brazil, 100,000; South American States, 50,000;† New South Wales, 3,014; Nova Scotia, 4,-087; Holland, 600,000;‡ England, 40,000; Italy, 500; Turkey in Europe, 15,000.¶—Total 42,912,601." Dr. Eichelberger in his address, says: "The above estimates (to the South American States) are based upon information furnished at my request, by Dr. E. L. Hazelius; and from his intimate and familiar acquaintance with the Lutheran Church, in Europe as well as this country, may be assumed to be correct. This note thus carefully prepared, is added for the information of the Church and those desiring correct knowledge upon the subject."

† Dr. Eichelberger's *Inaugural Address,* 1853.

‡ *Ecclesiastical Year Book,* pp. 23, 99, 128.

¶ Dr. Schmucker's *Popular Theology,* p. 48.

Seminaries, Colleges and Academies, and as Editors of our Church papers, and we have left seven hundred and seventy-five active pastors, who serve, each one, on an average, two congregations and a half, including the preaching stations, and about two hundred and twenty-six communicants. Some of our pastors serve only one congregation, others serve from four to six congregations. We grant that a minister may serve two or three congregations, with a membership of two hundred and twenty-six, though in justice to himself and his people, he ought not to serve more. At present, each pastor in connection with the General Synod serves, on an average, two hundred and twenty-six communicants; and we presume that, on the whole, no set of men are anywhere to be found, who labor harder than our pastors do; they have enough, and more than enough to do, in supplying our regularly organized congregations and present membership. They supply them, however, and so far all is well enough; but other facts must be taken into consideration. It is supposed by good authority, that at present the annual addition to our Churches is not less than fifteen thousand members;* whereas, during the last three years, the annual increase of our ministry, over loss by death and otherwise, has been only between twenty-six and thirty. Now if, according to our present average standard, one pastor can serve only two hundred and twenty-six members, then the thirty ministers whom the Church annually furnishes can, at the same rate, supply only six thousand seven hundred and eighty of the fifteen thousand members annually added to our Churches, and eight thousand two hundred and twenty of them are unsupplied, or, in other words, thirty-seven ministers are annually wanted to supply them. Therefore, to fill up the vacancies occasioned by death and other causes in the ranks of our ministry, and to supply the annual increase of our membership, our Church ought to furnish, every year, *sixty-seven*, instead of *thirty* ministers.

We will now view this subject from another point. In the proceedings of the General Synod of last year, p. 59, it is said: "There are now more than two hundred students at the different institutions connected with the General Synod,

*See last minutes of General Synod, p. 60. *The Missionary* of April 19, 1860, states that "from reliable sources of information, we judge that the number of persons who have been received into full communion of the Lutheran Church, in the United States, during the past three weeks, must not be far from fifteen thousand."

studying with a view to the ministry of our own Church." This, as an aggregate number, sounds well, and is calculated to encourage. But, supposing these two hundred students to pursue, on an average, a six year's course of study, then thirty-three will annually leave the institutions; as we must, however, make some deduction for cases of disability, death and other causes, only about *thirty* of the two hundred will annually enter the ministry of our Church. In this way we obtain the same result we did above. There is an annual deficit of thirty-seven ministers, or, which is the same, eight thousand two hundred and twenty of our members are every year left unsupplied. It may be said that some enter the ministry of our Church, who never studied at our institutions, and are, therefore, not included in the report of the minutes of the General Synod. It is true, some do thus enter; but we are inclined to think that the number of such is so small as not to materially change the results we obtained above.

But to bring the matter closer home, let us look at facts as they exist in our own Synod. We have at this time twenty-five ministers, of whom only twenty-one serve congregations as pastors, eighty-five congregations and twenty-five preaching stations, and eight thousand four hundred communicants. Including the preaching stations, each pastor serves, on an average, five congregations, and if we assign to each pastor two hundred and twenty-six communicants, then the twenty-one pastors supply, on an average, four thousand seven hundred and forty-six members, and three thousand six hundred and fifty-four members are unsupplied, or, in other words, there is in our Synod a deficit of *sixteen* ministers. But in order to supply the three thousand six hundred and fifty-four destitute members with the preached Gospel, each one of our pastors must serve, on an average, four hundred members, that is, he must perform almost double-service. Is it a wonder that our pastors should sink beneath such a double pressure of labor? *Twenty-one* men must do the work of *thirty-seven*, or suffer three thousand six hundred and fifty-four members —nearly one-half of our membership—to go without the preached Gospel. Taking, then, the average standard of the General Synod at two hundred and twenty-six communicants for each pastor, we most clearly want *sixteen* ministers more to adequately supply the wants of the present membership of our Synod. Nor is this all: Some of our charges ought to be divided, and unoccupied fields ought to be brought under cultivation; but having already a deficit of sixteen men,

where shall we get men to supply the new charges when formed, or to occupy the missionary ground within the bound of our Synod?

Besides all this, another fact demands our serious consideration. In 1857 we had sixteen pastors and six thousand three hundred and forty-three communicants in connection with our Synod, which gave each pastor, on an average, three hundred and seventy-three communicants to serve; in 1860, we have twenty-one pastors and eight thousand four hundred communicants, which gives each pastor four hundred communicants to supply. Thus, in the short space of three years, the relative gain of the communicants over that of the ministry, is five hundred and sixty-four members. If we take the average standard of the General Synod at two hundred and twenty-six communicants to each pastor, we ought then to have between two and three additional pastors, to be as well supplied now as we were three years ago.

Once more: As our Synod is *central*, and stands about midway of extremes on all other subjects, we may assume that she stands about midway on the subject of ministerial deficiency. Here are the facts in the case: During the last three years the average annual addition to the Churches of our Synod has been about five hundred and eighty members; now as there are twenty-six Synods in connection with the General Synod, and assuming that the average addition to the Churches of each Synod is five hundred and eighty, then the annual addition to the twenty-six Synods of the General Synod, would be only a fraction over fifteen thousand members, the very estimate given above; and, further, as the five hundred and eighty annual addition of members to the Churches of our Synod leaves us an annual deficit of about two ministers and a half, so the annual addition of fifteen thousand members leaves the twenty-six Synods of the General Synod an annual deficit of about sixty-seven ministers, the very number we lacked above. Thus assumption has become fact. Besides other reasons, our Synod is properly called *central*, as by her, at present, the ministerial deficiency of all the Synods of the General Synod may be gauged.

We have now shown the following facts: We have annually a clear gain of thirty ministers, over loss by death and other causes; but then we have also an annual gain of fifteen thousand members, and as each minister can, on an average, serve only two hundred and twenty-six members, thirty ministers can serve only six thousand seven hundred and eighty

of the fifteen thousand, consequently eight thousand two hundred and twenty of the fifteen thousand are unsupplied, or about *thirty-seven* ministers are annually wanted to supply them. Our data are perfectly reliable; and figures do not lie! Here is the result: To keep pace with the annual increase of our membership, we must have an annual increase of *sixty-seven* instead of *thirty* ministers. These are facts —*stubborn* facts!

But whilst we come short every year, of thirty-seven ministers, in meeting the actual wants of our membership, we have as yet made no provision for the Home and Foreign Missionary fields, nor for the charges that are annually divided and sub-divided, nor for the more than three hundred preaching stations which are gradually growing into congregations and self-sustaining charges. In short, to fully meet all our wants, we ought to send forth every year, not less than *one hundred* ministers. Nor would this number, by any means, exceed the demands we are called upon to supply. For when we consider that the call for more ministers comes from almost every point of our Union—from the larger towns in the West, from the territories, from California and Texas in the South, and British Nova Scotia and Canada in the North, from almost every State, North, South, East and West—and when we consider, further, that our annual addition to the Churches already exceeds, by eight thousand two hundred and twenty members, the present annual numerical ability of our ministry, that the great influx of emigrants is, in a great measure, thrown into the lap of our Church, and to be provided for by us, and that the call for more men at home becomes stronger and louder every year, and the demand for missionaries in foreign lands becomes more urgent, and increases with the increase of stations and converts—in view of all these considerations, who will dare say that an annual increase of one hundred ministers would be too great? But, alas! instead of furnishing annually one hundred ministers, we furnish thirty; and instead of sending men to every corner of our Union and beyond it, we must, for want of men, leave unsupplied eight thousand two hundred and twenty of our members—members for whom ardent tears were shed, and fervent prayers were offered, severe labor was performed and much self-denial was endured—members, bought by blood divine, who gave themselves, under solemn vows, to God, who realized by faith in Jesus Christ, the pardon of their sins, and were made to rejoice in the love of Jesus and the hope

of glory—these members, for want of more men, we cannot supply with the preached Gospel. O, when I think of this, my heart burns within me, and language fails to express my regret! Would God our ministerial want could be supplied this day!

During the last few years, the relative annual increase of our membership has been more than twice that of our ministry. If we were to have, during the next two years, an accession to the ministry of *sixty* men, over loss by death and otherwise, and if not a single member were added to our Church during that time, we would then be scarcely up with the wants of our present membership, on the supposition that each pastor would serve two hundred and twenty-six members. On the contrary, if the addition of members to our Churches during the next two years be thirty thousand, whilst during the same time the accession to our ministry be only *sixty* men over loss by death and other causes, we will then have sixteen thousand four hundred and forty members unsupplied, or seventy-four men will be wanted to supply them, supposing each minister to serve two hundred and twenty-six members.

Everywhere we see large fields open, and rich harvests, ripe for the sickle; everywhere God crowns the labors of our ministry with unparalleled success; and from all sides we hear of the outpouring of the Holy Spirit, of revivals and conversions, and of the addition to the Churches of many that shall be saved. But notwithstanding all these "tokens for good," we lack ministers to follow up and supply the great accession of members, and with energy to press the Gospel chariot onward and onward in triumph over sin, in honor of Christ our king. Whilst our increase of members is so encouraging and full of promise, we should expect a correspondingly great increase in the ministry. For as water seeks its level, so, as a general rule, want creates its own supply. Hitherto this has not been the case in our Church in this country. The disproportion between the increase of members and that of ministers, is a striking feature in the history of our Church in America; it is an enigma, the solution of which may not be so easily given. Ordinarily, the increase of the ministry corresponds with the increase of the membership. For every flock a shepherd is appointed. But in our Church in this country, this has not been the case to this time. Where lies the fault? When God pours out his Spirit, revives his Church, and makes bare his holy arm, is

it not reasonable to suppose that he, at the same time, calls to the Gospel ministry an adequate number of men? This we naturally expect. And when he opens an effectual door for the Gospel, is it not highly probable that he gives the Church sufficient means for the accomplishment of the work he has given her to do? There can be no doubt of this. May we not suppose, then, that there are in the Church enough of men and means to fully supply all our ministerial wants, and that all we have to do is to bring out those men into the active service of the Church, and to advance those means to educate and send them forth into the vineyard? We dare not blame God for our want of more ministers; we must evidently blame ourselves. Would that there were in our Church a great revival, influencing men to seek the ministry, and all to do their duty!

2. *Our duty.* Our want implies our duty. God does not send angels from heaven, or raise men from the dead, to preach to our destitute people. With our want, God gives us the means to supply that want. We believe there are men and means enough in our Church to supply our ministerial deficiency. But how may we most successfully bring out and develop the resources the Lord has put into our possession? how shall we make available the inherent treasures of the Church? This is the question that has exercised the mind of us all. No subject is, at this time, of equal importance to us as a Church. The want of more ministers is *our* want, and it is our duty to supply it. No one else can do it for us. Our own people are in want, and if we would not have them stray from our fold, we must come to their aid. Our duty is clear. We are without excuse. It is high time that we awake and bestir ourselves with regard to a matter of so vital interest to our Church and immortal souls.

Have our ministers done their whole duty? To our mind it is evident that our destitution of candidates for the ministry has not been presented from the pulpit as it was our duty to do. We preach on the subject of Missions, on Temperance, on the Bible and Tract cause, and surely all these are important subjects; but what do our people, generally, know about our deficiency of ministers? are they ever made to understand that thousands upon thousands of our own members are destitute of a living ministry, wandering as sheep without a shepherd, and dying without the sympathy and prayers of the Church? On this subject our people must be taught. From the pulpit, at the prayer meeting, in the Sabbath School

and in pastoral visits, it should be dwelt on and pressed home until our whole Church becomes fully conscious of her duty and her mission, and in her anxiety furnish both men and means to preach Jesus Christ to the destitute. It is not enough that we discuss this subject at our synodical conventions, nor that *we* clearly see and deeply feel the urgent necessity of more men. We will accomplish comparatively little until our people see and feel as we do, until their hearts are touched and made to burn in view of our crying destitution, until they hear the strong voice of God, and the cry of the destitute bid them arise, "shake off dull sloth," and come "to the help of the Lord, to the help of the Lord." There must be a general move in our Church on this subject, a great shaking, a mighty, universal, heaven-sent revival. The angel of God must descend from heaven and trouble the water, before a cure will be effected. It is the duty of our ministry to urge and press home our want, until it agitates, moves, and arouses the whole Church to think, feel and act. A radical reformation on this subject must be effected in our Church in this country. And has the time not fully come when we must commence? We have waited long—too long; much is lost beyond recovery; much is about being lost, but may be recovered by timely and efficient effort. Why wait we then? Does not duty call us to go forward? Let ministers speak to their people in God's name and the name of the destitute, let them speak unceasingly, and lift their voices high and still higher, until the very stones are made to hear and respond to the heavenly call. As ministers, we are too much inclined to think we have done our whole duty, when we have been faithful to the flock committed to our charge; we seem to forget that it is also a part of our duty to seek out proper men to fill our places, to perpetuate the Gospel, and to preach to the destitute in our own land, and to the heathen in other lands. We are fully aware of our want of more ministers, and how is it possible for us to rest—to hold our peace, and to think we have done our whole duty—so long as this want is not supplied? The vast majority of our people have no conception of this urgent want of ministers. It is therefore our duty to inform them. And when they know the facts in the case as we know them, they will doubtless feel on the subject as we do, and act as they ought. Before the Church will take full hold of this matter, and men be won for the ministry, they must be properly informed as to what is wanted, and this information must be given them by our ministers.

Is it not to be feared that we ministers are greatly to be blamed for the destitution we so much deplore? Why is it that our people, generally, do not contribute to the education cause as liberally as they ought? May we not attribute all this to a want of information in our people, rather than to an unwillingness to do their duty? The rock must be smitten before the waters will flow—our people must be thoroughly informed before we can expect them to give as they are able.

To secure more men for the ministry should not be a merely spasmodic effort, which to-day is all life and to-morrow all death; it must, in our Church, become an abiding principle, to always seek to have men equal in number to the work she has to perform; she must, to her very life, feel and fully realize that she is a missionary Church, and that her work is not accomplished until Jesus reigns from shore to shore. As the field of her usefulness enlarges, it is her duty to send forth an increased number of laborers. Her work is great, and she must perform it. In this country our Church was planted by missionary labor; much of her labor is still missionary; and if we mistake not, her future enlargement will be by missionary labor. We are a Church of missions and a missionary Church. Ours was the first Protestant Church to send the Gospel to the heathen in India, and in this country, the first to preach the Gospel to the Indians, and to give them a book in their own language—Luther's Smaller Catechism.* It is our duty and interest—it is the life of our Church—to revive and maintain an active and energetic missionary spirit. Our Education cause is closely connected with the cause of missions. And now that our want of more ministers is so pressing, and the prospect of soon seeing it supplied is so gloomy, is it not a sacred duty to put forth every effort to cause the whole Church to feel called of God to supply this want, to rest not, to sleep not, to cease not to weep, pray and give, till men called of God shall come and crowd beneath the cross, and bear the tidings of Jesus crucified for sinners to al the ends of the earth? Should she not—is it not her duty—to break from her moorings and move forward, sending forth her hundreds of men of God, missionaries of the cross, and thus—

* "Lutherans were the first missionaries of the cross, at least in Pennsylvania, and perhaps the very first work ever translated into the language of the Indians in America, was Luther's Smaller Catechism."—*Clay's Annals, p.* 28.

"Exalt the Lamb of God,
The sin atoning Lamb;
Redemption by his blood
Through all the lands proclaim."

It is our duty as ministers, to urge on men—pious men and men of sound mind—the consideration of the claims of the ministry. Were our ministers throughout the whole Church to call on men, and show them the necessities of the Church, who can tell but many who are now engaged in other avocations, might heed the call, and constrained by the love of Jesus and souls kindling in their hearts, would cry out, "Lord, what wilt thou have us to do?" This subject must be brought to bear on all classes—on young men, the middle-aged, and even the advanced in life—for the feeblest of whom God may have a place which none else can fill. If all our ministers unitedly and perseveringly urge this matter, and do it the justice its importance deserves, the time is not distant when we will have men enough to fully supply our wants. Is it not our sacred duty to do so? God bids us in his name to go forth and call men into the great vineyard. Nathanael did not come to Jesus until Philip called him, and in like manner, many men will not enter the ministry until some one calls them; but when so called, like Nathanael, who was appointed to be an apostle, they may discover themselves to be appointed to the ministry of the Gospel. One minister may be the means of calling another. At present, men are called to the ministry, not by a voice from heaven, but by the ordinary means appointed of God. As sinners are called by the Spirit, in connection with the word of truth, so men are called to the ministry by the same Holy Spirit, in connection with the known wants of the Church. Ministers may be the instruments, in the hands of God, in calling others into the vineyard, as well as calling sinners to Christ. And is it not our duty to do so now? We dare not pass this matter with indifference. Our want is a call from God for more men, and if this want were fully set forth, and brought to bear with all its weight on the minds of men, is it not reasonable to believe that many would hear the still small voice of the Spirit within, saying, Come? Elijah cast his mantle on Elisha, and the latter followed the former.

Whilst our ministers, by preaching and otherwise, fully inform our people of our ministerial destitution, and by every scriptural means urge men to devote themselves to the preach-

ing of the Gospel, it is, at the same time, the duty of the whole Church, of ministers and people, in obedience to the divine injunction, unceasingly and believingly to pray "the Lord of the harvest, that he would send forth laborers into his harvest." The blessed Saviour has here indicated the course the Church must pursue in order to obtain ministers; he commands her to pray him to send forth laborers. It is, therefore, the duty of the Church to engage unitedly, perseveringly and believingly, in prayer to the Lord of the harvest for more men to fill our waste places, and to preach the Gospel to the heathen. Let this prayer be offered in all our Churches, in our prayer meetings, our Sunday Schools, our families—everywhere—and then we may confidently expect that the Lord will hear our petition, and will find men, the right kind of men, and men enough to supply all our wants. It is the Lord's will that we should do so, and it is our duty to obey him in this respect as well as every other. If we would see the Church revived, and sinners converted, we must use the means, ordained of God—we must pray; in like manner, if we would have more ministers, we must use the means prescribed by Jesus Christ—we must pray to Him. If we do so, he will furnish us with the very men we need in number and natural endowments. Is it not to be feared that whilst we so much feel and deplore our ministerial deficiency, we have, as a Church, neglected to use the means prescribed by Jesus, in order to supply that deficiency? We have not prayed as it was our duty, and hence we are in want. Do we not, perhaps, rely too much on human agency, and instead of praying the Lord to raise up men, we take it upon ourselves to raise them up, limiting the wisdom of the Almighty, and confining his call of men within the limit of our own preconceived notions? do we not, perhaps, assume to dictate to God, relying too much on our facilities to give instruction, on our money to support, on our self-sufficiency to supply our want? To all this, Jesus says, "*Pray* ye the *Lord* of the harvest–that *he*–he would send forth laborers into *his* harvest." We may found as many institutions of learning as we have Churches, and we may have at command as much money as the mint can coin, still, unless we pray the Lord for men, all our institutions and money are in vain. The Lord Jesus will not allow the increase of the ministry to be dependent on institutions and money; they may serve as a means, but no more. He will not delegate to us the prerogative of calling men, but requires his dependent Church to

pray him to exercise that prerogative. Means we must use, but the calling is of God; and when asked in faith, he will give us men and institutions, and money too. O, what can and will not God do for us in answer to our united and believing prayers! We have, for a long time, tried many methods to secure more ministers, and to a greater or less extent, they have all failed. Let us now try the Lord's method, try prayer. This has the sanction of the Great Head of the Church; this will avail, for he has so decreed.

When, in answer to our prayers, the Lord calls men, it is our duty to give those men the means of obtaining the needful mental training. It will not do to send forth ignoramuses into the Lord's vineyard, nor self-conceited upstarts, inflated by what they deem wisdom, but what is really a want of wisdom. Too much of the right things men cannot know; and too little, with all their knowledge, they will always know. The Lord's poor candidates the Church must aid, and the Lord's ignorant candidates the Church must teach. In answer to our prayers, the Lord will furnish the requisite men; to prepare those men for the ministry, the Church must furnish the requisite means. As it is our duty to pray the Lord for laborers, so it is our duty to furnish those laborers with suitable implements. Whilst God must furnish the "smooth stones," David must furnish the bag and sling. As it is not for us to say whom the Lord shall call, it may happen, as it often does, that he will call those who are poor, and cannot obtain the requisite mental training. Such men the Church must not reject, but aid. To pray the Lord for men, and yet reject his poor men, would be mockery. Our contributions must accompany our prayers, and then we will prove ourselves to be in earnest and sincere. The one without the other will not gain the end proposed; but combined, they will ensure abundant success. But, by the constant appeals made to support poor students, the notion begins to prevail that only poor men are called to the ministry. This is a great mistake. God calls men of means to the ministry, as well as the indigent. Men who are able to obtain an education, and possess proper spiritual and natural mental qualifications, are under peculiar obligations to devote themselves to the ministry of the Gospel. They have no excuse. God has given them ten talents. And how can such men escape the displeasure of God, when they are unwilling to employ the talents entrusted to them in the noblest cause? Let such consider what they are doing.

If we would gain our end, there must be union in effort. The whole Church—ministers and people—must unite in their prayers, their benevolence and exertions. United we will succeed; divided we will fall. All the energies of the Church should be concentrated on this point, and with an untiring zeal she should prosecute it until we have ministers enough. We have often struggled to gain this end; but have never made a great, united, persevering and strenuous effort to roll back the want that oppresses us, and to give the Church a ministry adequate in number. God challenges us to try him, and promises to grant our request. It is, therefore, our duty to bring our united prayers, our contributions, and all our efforts into the storehouse of our God, and, lo, he will call more men than we can furnish with Churches. Blessed day for our Church, when that shall come to pass!

Our want is urgent, and it is our duty to seek to supply it without delay. Now is the time to do what we intend doing. We have delayed already much too long. It is high time that we lay hold of this matter in earnest, and with energy and zeal, pressing forward and looking to God for help. The cause is a holy one, and worthy of all our efforts, our money, our prayers and our tears—it is the cause of Jesus. The eternal interests of thousands and tens of thousands of souls are bound up in the issue now pending. Shall we have an adequate supply of ministers, or shall we not? Will we send our destitute people the minister of the Gospel, or will we not? Shall thousands upon thousands of our own brethren in the faith be left destitute, or be forced to seek a home in other Churches, or will we come up to the discharge of our duty, seek out men, educate them and send them to preach Jesus to the destitute? We have a great and glorious work to do, and we must do it now, or in the case of thousands it will soon be too late forever. The love of Jesus should constrain us to immediate action—action worthy of the cause—action prompted by a high sense of duty to God and souls. What excuses can we frame sufficiently powerful and weighty to avert the displeasure of heaven, if we continue longer to indulge indifference on this subject? Brethren, we have no excuse. God brings before us our duty so clearly and powerfully, so closely and touchingly, that we must be blind if we do not see it, seared if we do not feel it, and deaf if we do not hear his voice. The call for more men is borne to our ears on the wings of the wind; it is wafted aloft from all parts of our Church, and heard before the throne of God

louder than the seven thunders. The blessed Son of God makes his last command ring continually in our ears: "Go, preach the Gospel to every creature." Can we turn a deaf ear to the heavenly voice? can we slumber amid such stirring calls? Can we with indifference think of our ten thousand destitute brethren, and not be moved? Or will we, with relentless indifference, turn away and suffer them, unpitied, to pine and die? Do the tears of Joseph not move us to pity, to action, to prayer and strong supplication to God for men to preach tidings of great joy to the destitute? Let us, with full confidence in the divine promises, put our hands to the work, and, God helping us, we shall soon see the dawn of a bright and glorious day, a day that shall make glad the city of our God.

Finally, as ours is the Central Synod, let us by our example, start an influence that shall extend to the circumference. Great movements, to produce a great effect, must always start at the centre. The heart, though small as compared with the body, is the head-spring of life, and at every stroke sends the quickening fluid through innumerable channels, to the utmost extremity of the body. By the help of God, let us not be remiss in our duty on this subject. We have a charge to keep. At the organization of this Synod, on the 20th of February, 1855, the following resolution was adopted by a rising vote: "*Resolved*, That in the name of the great Head of the Church, the Lord Jesus Christ, and in reliance on his grace, and with the view of promoting his honor and glory, and in order the more fully to develop the piety and liberality of our Churches, we now organize a new Synod." To fully "develop the piety and liberality of our Churches" was the glorious design of the founders of our Synod. It is our sacred duty to maintain this design inviolate, and to carry it out to its fullest extent. Let us by our practice actualize the high purpose that gave utterance to those words. They should be the watchword of our Synod. And now that our liberality is to be tested—now that we are called upon to promote the honor and glory of Jesus Christ by our means—and now that our Churches may demonstrate their piety and liberality, let us this night send up a contribution that shall evidence our attachment to the great principle avowed by the founders of this Synod. Some of those who then gave a rising vote, have gone to glory, and but a few of them are here to-night. Though they have passed away, the principle they expressed will not pass away. The cause they

sought to promote, and which we advocate, is the cause of Jesus, and must ultimately succeed. Let us then take courage, and give as though we had never given, and should never be able to give. To this the Lord Jesus invites you, the want of ten thousand souls invites you, the Church on earth and in heaven invites you. O can you still refuse? Come, each and all, and let us lay our gift at the feet of Jesus, and when we die we will not regret it. God add his blessing! Amen.

ARTICLE IV.

THE PRAYER MEETING.

We propose to consider the Prayer Meeting: its *Scripturalness*, its *benefits*, and *the way to make it most efficient.*

I. *The Scripturalness of the Prayer Meeting.*

By this we mean that it is sanctioned both by the letter and the spirit of the Gospel.

By the *prayer meeting*, will be readily understood, the social meeting of the members of the Church, for religious worship, chiefly prayer and praise, in which the services are performed mainly by the members of the Church, and not, as in the more formal service of the public sanctuary, by the pastor, or appointed minister. Such meetings may be *stated*, forming part of the regular weekly worship and enjoyment of the means of grace; or *special*, appointed on particular occasions, and for special purposes. It is principally of the *stated weekly prayer meeting* of the Church or congregation, that our remarks will be made.

In saying that the prayer meeting is santioned by the *letter* of the Gospel, we do not mean to affirm that there is any passage of Scripture prescribing such a meeting in precise terms. There are no specific directions given in the New Testament, as to the frequency with which Christians should meet for worship, as to the time, place, or mode of conducting their public worship. We have directions for the sanctification of the Sabbath; for the preaching of the Gospel; for the administering of the Sacraments; but not as to the exact *method* even of these. We have, however, in the book

of Acts, and the Epistles, a history of the practice of the apostles and the primitive Church, with inspired statements of their views, throwing sufficient light upon these points; while the history of the Church immediately subsequent to Apostolic days, may serve as a commentary on the scriptural statements, and aid in their right interpretation.

It would seem evident that the meetings of the Church were not confined to public assemblages on the Sabbath, in which the apostles, or other ordained ministers preached, and administered the ordinances: but that also, on the Sabbath, and at other times, there were meetings at which the brethren of the Church, the laity, as they were subsequently called, to distinguish them from the ordained ministers or clergy—a distinction not scriptural, and originally made in a bad spirit, but afterwards adopted as a matter of convenience—took part, leading the prayers of the assembly, and speaking words of exhortation.

It would be very difficult to show that the promise, "Where two or three are gathered together in my name" (Matt. 28: 20), was made solely, or specially, to the immediate disciples, the chosen twelve in attendance on Jesus. Even the words just preceding it: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father in heaven." Even these words, which some would restrict to the twelve, the inspired apostles, John in his epistle seems to warrant us in applying to the Church at large. (See 1 John 3: 22, v. 14, 15). And so we claim the promise as the heritage of the whole Church; and as sanctioning the meeting of Christians for social prayer, and throwing around such meetings an inexpressible interest. And if Christians would only think more of this, and oftener meet together in Christ's name, two or three, or more—for the small number but speaks the greater interest of a larger number—what precious seasons they might enjoy! What precious seasons his people thus meeting have had!

"How sweet and awful is the place,
With Christ within the doors!"

In Acts 12, we are introduced directly to one of the special prayer meetings of the early Church. Peter was imprisoned by Herod. The members of the Church at Jerusalem, finding no help in an arm of flesh, but having confidence in God,

resorted to prayer, and continued in it. "Prayer was made without ceasing of the Church unto God for him." (verse 5) Observe, it is said, prayer was made "of (or by) *the Church*;" and in the 12th verse we are told that when Peter was released, he came to the house of Mary, the mother of Mark, "*where many were gathered together, praying.*" It seems to have been just like one of our modern prayer meetings. And it appears too, as if it were a thing to which these Christians, these members of the Church at Jerusalem, were already accustomed; as if immediately, on connecting themselves with the Church, they formed the habit of meeting for prayer, each taking part in prayer and mutual exhortation, according to his ability.—(See 1 Cor. 12.)

The directions given by the apostle Paul, Heb. 10: 24, 25, lead us to the same conclusion: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." There would seem to be here an injunction that they should frequently meet together for religious worship and mutual exhortation.

The Scriptures nowhere teach that all public and social worship is to be conducted only by ordained ministers or elders. Any one who will carefully and impartially study them, will find sufficient warrant for the holding of meetings in which the laity take active part. A fair interpretation of 1 Cor. 12, fully warrants this; as does the 15th chapter of the same epistle.

We have said that the distinction of clergy and laity is not scriptural, however convenient it may have become. The Scriptures do, indeed, recognize the offices of Pastors, of teaching and ruling elders, and deacons; and thus an official distinction between them and other members of the Church. But the leading scriptural idea is, that we are equal members of one body. The Church is one great priesthood; every member entitled to approach God, and all encouraged as God gives them ability and opportunity to serve him, by helping each other. The apostle Peter strongly sets this forth (1, 2: 9): "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light:" language which he addresses to the whole brotherhood of Christians.

There have been times when the prevailing sentiment has been that all worship, all religious service, was to be conducted solely by ministers regularly ordained for this purpose; times when they who sat in the Apostles' seat, kept the keys of knowledge and of grace, and doled these out to ignorant and superstitious men, as they saw fit. There are portions of the Church in which, even now, to a great extent, this prevails. Even outside of the Romish Communion, there are many who strenuously maintain a wide distinction between clergy and laity, exalting the clergy into a privileged class, to be regarded as the almoners of the divine bounty, exclusive channels of God's grace; and forbidding the assembling of laymen for public social prayer and exhortation, as unauthorized and unholy. And there are thousands who think they can receive the word of life only from "ordained" lips, and regard it as wrong for laymen to offer prayer or teach in public. Still, all down the history of the Church there have been these prayer meetings. In the darkest ages godly ones have met together, and encouraged one another's faith. And as successive reformations have thrown off the incumbrances of superstition, and taught a true Christian freedom, the Reformed Churches have felt the power and preciousness of such meetings, and have encouraged them. Until now, with the large body of Protestant Churches, a weekly prayer meeting has become a part of its ordinary life, only second in importance to the Sabbath services. And so evidently has the Lord sanctioned such meetings, so clearly has Christ been present in them, so manifest have been the good results flowing from them, that those accustomed to them scarcely need to inquire, whether they are sanctioned by the Scriptures, and do not trouble themselves to reply to those who say that only ministers may pray in public. More might be said, if it were needful, to show the *scripturalness* of the prayer meeting. But this is enough. Clearly, it is not merely an offshoot of puritan revolt from prelacy, or of radical independency; but an outgrowth of Christian life—one of the ways in which it was designed by the Great Head of the Church, that the Christian life should manifest itself.

We will now consider

II. *Some of the Benefits of the Prayer Meeting.*

1. And first: *It serves to break in upon the round of earthly cares, and to prevent that absorption in worldly things to which we are all exposed.*

That we are thus liable to have our hearts drawn away from God, and occupied by the cares of this life, every one knows. By the very necessities of the case, we are drawn into the world, and the seeds of the kingdom, implanted in our hearts, must struggle in their growth, with the tares which the world sows. Of course, it is not wrong to be engaged in secular pursuits. The necessary business of the world is not sinful. We may worship God at our work. We may be pleasing him as much in our daily toil as in the prayer meeting, and may be receiving into our souls as large measures of his grace. In the very occupation to which our position in life calls us, we may do the highest work for God's honor, by quitting ourselves like men; and thus may the joints and sinews of our spiritual constitution be knit and compacted in vigor. But all the while, the spirit of the world, which is antagonistic to God, *may* be insinuating itself into our souls. And the longer we are uninterruptedly in contact with it, the greater is our danger of being injured by it, of having its hooks of steel fastening us to its service; of having our spiritual fervor deadened, and our consistency of Christian living impaired. Hence the desirableness of interrupting this contact with the world, this devotion to business, to domestic cares, to pleasure; of having our souls brought directly into the atmosphere of sacred things; brought to the direct contemplation of the great truths that are for our salvation; brought into communion with God. We need to turn aside from the fatiguing paths of our journey, from the heat and burden of the world, to rest beneath the shade of the tree of life, and drink of the fountain that flows there clear and full. The daily private prayer; the daily bowing around the family altar; these are helps and guards of unspeakable value, essential to our highest good. He that neglects these, whatever he may substitute for them, sins against his own soul. But in addition to these, it is good to have something of a more formal and public character; something that shall come at stated times, as the voice of the Church, and through the Church the voice of God, to summon us away to the place of prayer, hallowed by many precious associations; "Where friend holds fellowship with friend;" where God manifests the riches of his grace; and the soul is often illumined as from the very Shekinah, with a radiance that diffuses through it gladness and strength. It is good thus to have an hour marked off as holy time, when the world is made to stand back, and the soul has its privilege of feasting

with the Lord. In the country of the Moslem, when the Muezzin sounds the hour of prayer, and the name of "Allah" is proclaimed from the sacred dome, all drop their work, and bow the knee and offer up their worship to the great Prophet and to God. Set aside the superstition and gross error, and let their example teach us a lesson. Let us say to the world, be still; begone for the moment; let this sacred hour alone. We gather strength from these precious seasons. They serve to nourish our faith, and love, and every grace. They serve to keep our armor bright, to enable us to stand in our lot, and to fight manfully the good fight. They serve to subdue the world for us; to aid us in keeping it in subjection; and to make even its cares and temptations helps in our spiritual advancement. Experience proves all this. They who are most regular and devout in attendance on the prayer meeting, other things being equal—for of course this cannot compensate for the neglect of other duties, though it will tend to prevent such neglect—will, *in general*, have largest measures of Christian joy, and activity, and intelligent acquaintance with the Gospel, and glad usefulness. We do not say that mere attendance at the prayer meetings will produce these effects; or that joy and activity of piety are exclusively the privilege of those who attend them; or that God will not, in some way, compensate those who *cannot* attend these meetings, for the loss they sustain. But we do say that such is the tendency of the prayer meeting, and such the testimony of experiencs as to its influence in saving the Christian from undue worldliness.

But it may be said: The Sabbath was appointed for that purpose; that is God's ordinance; and ought we not to be satisfied with the one day in seven, which He has fixed as the appropriate measure of time to satisfy our religious wants? We answer, it would be very unfair to infer that because God has *required* one day in seven to be set apart to honor Him for our own profiting, therefore we may not find great gain in voluntarily appropriating other portions of time, taking it out of that which He has given us for the work of life, at once a free will offering to Him, and an appropriation for our own soul's good. Is there any danger of our displeasing God by offering Him too much service, provided we neglect no duty; or by feeling too sensibly both our indebtedness to Him, and our weakness and need of help; or by coming too often to His throne of grace with prayer and praise? Did He mean that our social religious worship was to be confined

to the Sabbath, when we have the opportunity and find it good to meet oftener? The prayer which our Lord Jesus taught his disciples, was a prayer for every day. And is it to be offered only in private, or in the family? May we not *meet* to pray it very often? The apostles and early Christians met often, perhaps every day, for worship. They who advocate a daily service in the Church, have some plausible argument in support of their views. The blessings that have attended the daily union prayer meetings, so marked a feature in the religious history of the past two years, furnish no unimportant confirmation of them.

Again, it may be said: Does not the weekly lecture, conducted by the minister, answer all the demands of the case better than a prayer meeting? That presents some *thoughts* to occupy and inform thn mind, and in it we may expect the services to be conducted to edification, at least without any unpleasant improprieties. We answer, we regard these weekly lectures as holding a very important place as means of grace. They do have the effect of breaking in upon the world, and giving food to the soul that might be hungering and starving amid the husks of worldliness. But they cannot take the place of the prayer meeting; while they contribute to *its* interest and efficiency. So convinced are we of this, that, where it is impossible to have both prayer meeting and lecture, and the people have preaching regularly on the Sabbath, we would endeavor to combine the advantages of the two in one service, making the lecture short, and calling on brethren to offer prayers. Or we would occasionally vary the service, setting aside the lecture altogether, and making the meeting wholly one of prayer and conference. The reasons for this view, and the reply to the objection just stated, will more fully appear as we proceed to consider some other benefits of the prayer meeting.

2. *It creates and strengthens sympathy among the members of the Church.*

The prayer meeting holds to the larger congregational meeting on the Sabbath, the relation of a social friendly gathering to the mere formal public assemblage, or the ordinary meetings of business and public life. We meet as a band of friends, of brothers and sisters. Ordinarily the great majority of those who attend such meetings, are members of the Church; and those, who are not, come, for the most part, because they have a certain degree of interest in religion, find a pleasure in the services, or are impelled by a desire,

or a hope, vague and indistinct it may be, of good to be derived from them. We thus get near to each other. There is a common feeling pervading the assembly. The Christian tie that unites us is recognized. Sympathy is awakened. We feel an interest in each other, and feel that others are interested in us. It is often noticed that there is a freedom and friendliness of greeting, even among those comparatively strangers to each other, which is not observed on the Sabbath. The remark is often made, that the social prayer meeting is the place where Christians become acquainted with each other. Persons, moving into the congregation from abroad, and feeling a sense of loneliness as strangers, have had this greatly relieved, and much gladness poured into their hearts, by coming freely to the prayer meeting. Then there is something in the greater freedom and familiarity of the services, that tends to nourish the same feelings. The prayers are directly from their own number. The people tell their own desires and sorrows; and heart joins heart in a common experience. And several prayers, being offered by several different individuals, again deepens this feeling; each speaking in his own way to God, and each in some way touching the heart, and keeping the interest and emotion fresh. And this speaking from experience, suggesting to the mind practical illustrations of Scripture, accompanied by an occasional judicious remark of a devout Christian, will afford ample theme, of thought, to be a basis for reflection, and for sound emotion. Thought will be bathed in emotion, and will fill the soul with fresh and glad impulses.

Now this *sympathy* of which we have been speaking, is no unimportant matter in its bearing, both on Christian comfort, and Christian growth. We are not only cheered, we are also helped by sympathy; by having our hearts drawn out towards others, and knowing that they are drawn towards us. There is a power which our philosophy has not yet measured, in what may even be called a physical sympathy—the excitement of feeling, from the mere presence of numbers assembled for a common purpose, listening to the same tone, and the utterance of the same emotions—a power which God uses for the conversion, and for the comforting and strengthening of his people. We all feel it. It is one of the prominent elements in the large union prayer meetings. It is one of the forces employed in wide-spread, general revivals of religion. It is utterly impossible always to distinguish between it and the direct working of the Holy Spirit: or to deter-

mine when it is a mere animal or intellectual force, uncontrolled by the higher power, and when it is such an agent controlled and used by the Spirit for his own wise and gracious purposes. It may be mistaken for the Spirit's working, while it is simply natural, having in it no element of piety, no touch of grace. But without doubt, it is a power designed of God for most important ends in the economy of grace. Christianity, while so truly individual and personal—the life of God in the soul of man—is also eminently social. Human nature is social. The cry of the soul is for companionship and love. Every heart—you may utter it absolutely—*every* heart has a chord that vibrates at the touch of sympathy. Christianity uses this as one of its great saving forces, sanctifies it, clothes it with eternal life. We are now brothers, fellow-members of Christ. Heaven will only be a higher and holier social life. No solitary soul to mourn for want of sympathy there. No monkery, no convents, no hermit cells. We cannot believe that this social feeling, this craving for affection, is in such a sense physical, that it dies with our bodies. But at all events, while we are yet in the body, reaching forth into that higher life, God uses this as one of his means of grace towards us. He opens it as one of the fountains by the way, at which we may drink and be refreshed. And the prayer meeting is to be prized because through this invisible power, here so much called into action, it cheers the Christian pilgrim, gives reality to his hopes, and intensity to his faith, and makes him glad with companionship by the way. So Christian and Faithful are brought together, and the strong arm of the one defends the other, and they walk arm in arm through Vanity Fair, and the enchanted ground; and they climb together the Delectable Hills, and see the gloriously beautiful city of their destination, and bid each other be of good heart, as they go down into the river of Death.

3. The prayer meeting *serves to develop the power of the members of the Church.*

It is the meeting of the Church, and the services are conducted by the laymen in distinction from ministers, or laymen and ministers meet together and unite in conducting them. The time has been, as before intimated, when the lay element of the Church was made of small account; when the clergy assumed and exercised all power; and the people were content to leave it in their hands, and gave themselves little or no concern about it. But all that is now changed. It is

no longer believed that "there such divinity doth hedge" ordained ministers, as to make them the depositories of all grace, the only authorized dispensers of religious knowledge, or actors in religious services. Nor can the members of the Church any longer believe that the sole responsibility of managing the affairs of the Church rests on the ministers. Indeed, this never has been the theory of the Protestant Churches, though to too great an extent, it has practically prevailed at some times, and in some portions of them; and in all, perhaps, the energy of the members of the Church has been too largely undeveloped. In the modern era of revivals, and missions, and benevolent institutions, much has been done to draw out into active use, the powers of the people, and obviously with immense benefit to the progress of the Gospel. Especially is this true of the Church in this land, where the nature of our civil institutions, and our social customs, favor the utmost freedom of speech and action. And the new features of the religious working of the last two or three years, have given still more prominence to the lay element, and served greatly to develop its power. Every one knows how the revival of religion has been carried forward by the activities of laymen; especially in sustaining union prayer meetings, in distributing tracts and other religious books, in securing public preaching of the Gospel to large masses, in teaching Sunday Schools among the destitute, in personal efforts to secure the conversion of sinners. Any one, at all conversant with the operations of our large benevolent institutions, our large ecclesiastical bodies, and our various organizations for Christian philanthropy, must know how much influence our laymen exert on them. And within the last two or three years, much energy hitherto undeveloped, has been called into active exercise, and the thought has taken hold, strongly and practically, of the mind of the Church, that every Church member must work for Christ. At the same time, we cannot perceive that the power of the ministry has been at all weakened, or the respect entertained for them and their office at all diminished. Through all they have been, and still are, regarded as *leaders* of "the Sacramental host." They have developed and guided the talents, the power of the laity. Their faithful, instructive, earnest preaching, has been the ground force and support, under God, of the great movement of the Church. And perhaps this day, while the Church has come up to a higher sense of personal responsibility, and consciousness of power, and fuller putting forth

of strength, the ministry has a stronger hold on the sound respect and earnest affection of the people, and is exerting a wider influence for good. But not to dwell too long on this thought, it is to our purpose to say that the prayer meeting does much to favor this development of the energies of the laity. In it men learn how to pray, and how to speak for Christ, and for their dying fellow-men. Men who might have lived on for years, correct in their Christian deportment and useful, but with their spiritual influence comparatively small, have been encouraged and trained by the prayer meeting, into most useful Church members. Men of stammering tongues at first, have learned to speak, to encourage their brethren, and to warn their impenitent fellow-sinners, and persuade them to flee to Jesus. And by their interest awakened and deepened in the prayer meeting, they have been incited and encouraged to go out and labor in the way of visiting, or of personal conversation with friends; or they have taken a larger interest and more active part in the general affairs of the Church. Action deepens interest, and prepares the way for action.

A man may, indeed, be fluent in prayer and exhortation in the prayer meeting, and yet not be consistent in Christian living and working. Every good thing may be abused. Energy may be developed in a bad direction. Still, the prayer meeting, rightly used, is adapted to develop Christian ability for good. Daily observation shows this. We all know how the prayer meeting has been *the very making* of some useful Christians among us.

4. Closely connected with this is the thought, that *the prayer meeting is adapted to make the members of the Church feel their responsibility.*

A sense of responsibility, unpleasant as it may at times be, is one of the best kinds of discipline of character. It summons us to action in the discharge of duty: and thus strengthens our moral principle and force, keeping our moral condition healthful. Now there are some responsibilities which we may forget, unless we are often brought face to face with them. It may be very pleasant to sit in the sanctuary or the lecture room, and enjoy the religious services, for which the pastor alone is responsible, resting easy in the thought that the praying and the preaching devolve on him. But when you come into the prayer meeting, your sense of responsibility is aroused: you feel that you, too, have some

public social duties to perform—a work given you to do. And this sense of responsibility does not limit itself simply to the feeling that you ought to lead in prayer, or say a word when you have a word to say. It extends to all the Christian life. It makes you feel that you are to be a witness for God; a worker for Him according to your ability in the place which He has assigned you.

We do not say absolutely, that it is the duty of every brother in the Church to lead in prayer, or speak in the prayer meeting. Certainly there are exceptions to what should be regarded as the general rule in this respect. All should be ready to do their part according to their ability, and to have a good reason for holding themselves excused from these duties. But obviously the prayer meeting rightly conducted, is adapted to make those who attend it, feel that they ought to be living, active members of the body of Christ.

5. *Add now the fact that prayer meetings have secured God's blessing on the Church.*

Every promise to answer prayer, especially *united* prayer, is an encouragement to the prayer meeting. In proof that such prayer has been answered, we may point to the case of Peter (Acts 12), already alluded to; to Paul's frequent testimony that the prayers of the Church on his behalf were answered: e. g. 2 Cor. 1: 10, 11. God "delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us: ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." We remind our readers of the important place which such prayer meetings have had in all great revivals of religion, and what they have done to sustain the Church in times of coldness, or of persecution, or of bereavement. We remind you of God's answers to united prayer, so numerous and so marked, in recent times. We remind you of what must be familiar to your own observation, that a deep interest in the prayer meeting is always accompanied by a larger interest in the Church and congregation; so that the saying, "The prayer meeting is the spiritual thermometer of the congregation," has come to be one of the proverbs of the Church. When the prayer meeting is well attended, and the people are fervent in supplication for God's blessing on the minister in the preaching of the word, and on all the means of grace, the preaching is more evidently in demonstration of the Spirit and of power, the heavenly unction is felt by the congrega-

tion, and the word of God is glorified. Every earnest minister knows this, and feels the value of faithful praying circles. Our readers are perhaps familiar with the story of the aged pastor, one of whose parishioners took it upon himself to complain to him somewhat of the dullness of the Sabbath services. "Ah," said the good minister, "Ah! my brother, I have lost my prayer book!" and then, to the parishioner's astonished gaze he explained, that he and other members of the Church neglected the prayer meeting, and so the blessing of God failed to rest upon them. You are all familiar, too, with the Scriptural narrative about Aaron and Hur holding up Moses' hands.

These are some of the *benefits* of the prayer meeting which should make us feel that we cannot let it go, or afford to lose its advantages. There is much, very much, to endear it to us. Thousands gratefully remember it as the means of leading them to the Saviour. Thousands have found in it strength and comfort in their Christian life. They can say—

"It is sweet to mingle where
Christians meet for social prayer:
It is sweet with them to raise
Songs of holy joy and praise."
"I have been there, and still would go:
'Tis like a little heaven below."

We know very well the complaints that are sometimes made about such meetings. The meetings are sometimes dull, and there is a liability to injudicious and unedifying remarks and prayers. Still, these are occasional and slight defects, easily overlooked or borne with by a Christian spirit; and they who are in the habit of attending such meetings, and who come to them in the name of Christ, testify that they find it good to be there. Their souls have been greatly refreshed and strengthened; and they thank God for the privilege, and feel that their brethren and sisters who cannot be with them, suffer loss.

We recollect well, the interest with which we read, years ago, the story of an eccentric but excellent minister of New England, who was wont, in his own peculiar, and sometimes homely way, to describe the scenes in Jesus' life, by which he would instruct and amuse his people. At one time "he had noticed a falling off in his little circle that met for social prayer; and he took occasion the first time he had collected a tolerable audience, to tell them concerning 'the

conference meeting' that the disciples attended after the resurrection. 'But Thomas was not with them.' 'Thomas not with them!' said the old man in a sorrowful voice. 'Why! what could Thomas be away for? Perhaps,' said he, glancing at some of his backward auditors, 'Thomas had got cold-hearted, and was afraid they would ask him to make the first prayer: or perhaps,' said he, looking at some of the farmers, 'Thomas was afraid the roads were bad; or perhaps,' he added after a pause, 'Thomas had got proud, and thought he could not come in his old clothes.' Thus he went on, significantly summing the common excuses of his people. And then, with great simplicily and emotion, he added: '*But only think what Thomas lost! Jesus came and stood among them! How sorry Thomas must have been!*'"

Yes! it is Christ's presence makes the meeting good and precious; and how much they lose who do not come and find him there!

"Have you been to the prayer meeting?" said one to an aged Christian mother. "Oh yes," she said, "and a delightful meeting we had." "And who were there?" "Jesus and myself," said she, with sweet simplicity of faith and reverential joy, "and it was a happy meeting."

We proceed now to offer some suggestions on

III. *The way to make the Prayer Meeting most efficient.*

The real efficiency of the prayer meeting, that which consists in the actual accomplishment of good results, depends on the Holy Spirit. He only can make it truly a means of grace to the soul. From him it has all its spiritual power and influence.

But so far as human agency is concerned, its efficiency depends on *the spirit in which it is regarded*, and *the manner in which it is conducted*. And these, again, reciprocally affect each other. Like every ordinance of the Gospel, and every other means of grace, the efficacy does not lie alone in the thing itself, but in it, in connection with the spirit and manner in which it is used. The mere external application of water in baptism, or the mere eating of bread and drinking of wine in the Lord's Supper, does not convey a spiritual blessing. There may be a looking on the crucified Saviour, as he is seen in the Gospel, a listening to the preaching of the sacred truth, without any enlisting of the heart's affections in Christ himself. Prayer may be offered, and be utterly powerless, without the heart's emotions and a living

faith in the promises of God. The prayer meeting, adapted as it is, to do so much good, will not do good unless it is rightly used. Men may come to it, and go away unblessed; because they do not come with a proper spirit; or because it is not properly conducted. All of us know that we find the prayer meeting more pleasant and profitable at some times than at others; and the reason is, that we are in a better condition, physical and spiritual, to enjoy it; or that all the circumstances in the management of the meeting, combine to make it interesting. The praying, the singing, the Scripture read, the remarks made, all are in just the right spirit, well selected, pertinent, pervaded by rich thought and feeling. Complaint is not unfrequently made of the manner in which the meeting is conducted. It is cold and dull; the prayers are too few, or too many, or they are too long and lifeless; the remarks are injudicious, or they are heavy and tedious; some persons pray or speak, who are not qualified to speak or pray unto edification; and things are said and done which offend the taste or the judgment of the complainant. It is easy to find fault; for some persons extremely easy to be dissatisfied, or to think that if they had the management of things, all would be much better. Undoubtedly there are, at times, just grounds for all the complaints alluded to. But then let us all consider how far we ourselves are responsible for them. The *dullness* of the prayer meeting, for instance; how far may this be owing to the fact that you, and your brother here, and your sister there, have come to the meeting dull and unspiritual, without any definite expectations, or sense of personal responsibility, without any earnest desire to find Christ, and without asking God's blessing on the meeting, and his guidance and direction in it. You know that although the man without the wedding garment gained admittance to the feast, he had no enjoyment there, because he was not suitably prepared, because he had wilfully neglected his duty. The interest of the meeting does not depend simply on those who take an open part in it, but also on all who attend. Here comes in the power of *sympathy*. When the hearts of the assembly, or of the majority of them, are pervaded by a lively Christian feeling, those who pray and speak will feel its influence, and life and power will be imparted to the services. And then, even if there should be some improprieties of speech, if the prayers should be too long, and some things should be omitted which ought to have been remembered, how easily can a heart filled with love to Jesus

and his cause, overlook these defects, and select the good and feed on that! How easily can one who feels that, according to his promise, Jesus is present with him, forget any little infelicities in the exercises of his fellow-sinners! If our hearts are occupied in communing with our Lord, we shall be comparatively little affected by things apart from him. In the majority of instances, perhaps, the reason why the prayer meeting has not proved interesting or profitable to any of us—though it may have been profitable when it has not seemed interesting—is, that we have gone to it without suitable *preparation.* The fault lies more with ourselves than with our brethren.

Let us consider then, as the first step towards securing the highest efficiency of the prayer meeting,

(I.) *The importance of a suitable preparation for it.*

And this preparation may be regarded as *general* and as *specific.*

In the *general* preparation we may mention,

1. *A due sense of responsibility with regard to it.*

We have admitted that there is no passage of Scripture actually prescribing our attendance on the prayer meeting. We do not claim that it is a divine ordinance. Still, we do claim for it, on the ground of its scripturalness, and its benefits, the support of the members of the Church. And out of our relation to each other as Church members, out of our Church covenant arises a certain obligation to attend it. We are bound to be helpers of each other, and to strive together for the furtherance of the Gospel, in all ways that commend themselves to our judgment, and our conscience. The Church may fairly expect its members to give their support to the regularly established meetings for worship and mutual edification. It is well known how much the interest of these meetings is affected by the numbers who attend them. The very coming together of a large body of the members of the Church, itself awakens interest. In every congregation, there must undoubtedly be many who, for various reasons, are unable to attend the weekly prayer meetings; and many others who can attend only occasionally: while it is perhaps impossible for all to attend *all* such meetings that are sustained in a large congregation. But when these allowances are fully made, is it not true that the great majority of Church members may, by a systematic arrangement of their

business and domestic cares, secure time and opportunity to attend with tolerable punctuality and regularity, at least the ordinary weekly social prayer meeting of the Church. We all know how much depends on system and habit in such matters. Let us take it as a thing of course, that we are to attend the prayer meeting, and we shall find other things giving way to this, and ourselves regularly in our place, without any sacrifice of duty, and with only the exceptions to which all are unavoidably liable. It will be well for young Christians particularly to observe this, and begin their Christian life with such a course.

But our responsibility does not end with our personal attendance. We should feel also that we are, in one measure, responsible for the character of the meeting. There should be in all who attend, a willingness to do what they can to add to the interest and profit of the meeting. If they cannot speak, or lead in prayer, they can pray silently to God to help those who do speak or audibly pray, and to fill all hearts with his Spirit. They can seek of Him, for themselves and others, that preparation of heart which He alone can give; and endeavor to be interested worshippers, interested participants in all the services. Certainly it cannot be required, as an absolute duty, of all the brethren of the Church, without exception, that they should offer prayer in the public or social meeting. Very obviously, all are not equally gifted in this respect. There are some persons for whom it seems to be an impossibility that they should pray or speak in such meetings. There are physical or constitutional difficulties, which seem to be insuperable. But, as a general rule, every one should, on his connection with the Church, desire, and make the effort to bear a part in this work. Some may never attain to it. But there are others who, if they would but make the effort, would be surprised and delighted to discover the ability they are now leaving unexercised, and would derive great enjoyment to themselves, and contribute greatly to the good of others. It is very desirable that our young men should cultivate judiciously the power which God has given them, and begin in the prayer meeting a course of training that may make them greatly useful.

2. *The habitual entertainment of right views of the prayer meeting, will prepare us to enjoy it, and receive benefit from it.*

If we set a right value on it as a means of grace, from which we are to receive good to our souls, and as a power to

bless the Church, God having appointed to hear united prayer, we shall come to it with expectations and purposes from which good will be realized. If, for instance, we look upon it as a place where brothers and sisters in the Lord meet to manifest their sympathy for each other, we shall find our souls comforted there. If we habitually rely on Christ's promise, and join his name to meet him among his disciples, we shall find it good to be there. In one sense it may be said that we each carry the life of the prayer meeting in our own souls, and if that life be faint, the meeting will be cheerless. If we come not in Christ's name, we cannot expect his promise to be fulfilled. If we expect the prayer meeting to do us good without our souls being awake and active in it, we shall be disappointed. God may send blessings even to listless, careless souls, in answer to the prayers of others who are glowing with love. But that is a special act of his grace. We have no guaranty that the meeting will bless us, if we do not try to meet our own responsibility with regard to it.

3. But in addition to these, the best *general* preparation for the prayer meeting is a *life of earnest piety*—daily communion with God, and engagedness in his service.

He who, like Enoch, habitually walks with God, will be most ready to find God present in the meeting for social prayer; and will bring with him a state of heart best fitted for its enjoyment. And not for its enjoyment only, but also for contributing to the interest and profiting of those who are present with him there. The prayers of such a man will be pervaded with a heavenly unction, and his words of exhortation will be weighty with prudence, and fall with the gentle but mighty power of love. His experience and practice of piety will both furnish him facts to state, and principles to defend, and inspire those who hear, with confidence in him. They will listen to him as to one who knows what he says, and is sincere. Men will take knowledge of him that he has been with Jesus; and when he rises to pray, or to speak, their hearts will be glad. The well known principle that it is *character* that gives weight to a man's utterance of moral truths, has a specific application here. The Christian who is known to be consistent, whose character, as exhibited in his daily life, bears the test of examination by the Gospel standard, is always heard with respectful and interested attention in the prayer meeting, even though he be not fluent of speech. While the man whose piety is doubted, against whose character there are charges of gross inconsistency,

though he be "gifted" in the language of prayer, eloquent and learned, fails to win respect or to exert a deep and salutary and productive influence. Goodness, unfeigned experimental piety, best qualifies one to enjoy these meetings himself, and to contribute to their efficiency. Moreover, the prayers of such Christians are the prayers which God answers with blessings on the Church, with blessings on the means of grace, with the conversion of sinners; and not the prayers of the inconsistent and insincere or formal professors.

Besides this *general* preparation, there should be *a specific preparation, as far as possible, for each meeting.*

1. This may consist in *thoughtfulness as to the nature of the exercise in which we are about to engage.*

We ought never to rush into the presence of God in acts of worship, hastily and thoughtlessly. God, it is true, is ever near us; and it is our privilege to call upon him at all times, out of the thickest of the fight with sin, from amid the confusion of the world. And it may be that the unavoidable cares of the world will accompany us, and harass our minds, even to the very door of the house of prayer. And it may be that it shall be just one of the richest blessings of the prayer meeting, that there a sweet calm may settle on the soul, stilling the waves tossed into tumult by the tempests of the world. Still, it becomes us to come always thoughtfully to the house of worship, having a due reverence for him whom we hope to meet, and a due regard to the solemnity of the services in which we are to engage. "The Lord is in his holy temple, let all the earth keep silence before him." "Let us have grace whereby we may serve him acceptably with reverence and godly fear." "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven and thou upon earth, therefore let thy words be few."

And not only should there be the thoughtfulness that will secure reverence, but also that which will form reasonable expectations of benefits to be derived from the meeting, and reasonable views of our personal responsibility with regard to it: a thoughtfulness as to the object for which we come, the good that is sought, and the means of obtaining it. We shall thus be saved from coming and going listlessly, and from let-

ting the meeting, so far at least as we are concerned, degenerate into a mere formal and profitless routine. We shall be much more likely to have a spirit of prayer and a word of counsel. Though not with the supernatural endowments that were bestowed on the early Church, yet when we come together we shall have every one a Psalm, a doctrine, a tongue, a revelation, an interpretation. We shall pray with the spirit and with the understanding also; and we shall sing with the spirit and with the understanding also; and all things will be done unto edifying (1 Cor. 14).

2. And we should come to the prayer meeting, *having first lifted up our hearts in prayer to the God of all grace*, that he will bestow his favor upon us, and pour out a spirit of grace and of supplication on the assembly; that he will cause all things to be done decently and in order, to the edification of all present, and to the glory of his name. Remembering that "the preparation of the heart and the answer of the tongue are from the Lord," we should ask these of him for ourselves and our fellow-christians. Our endeavor should be to make careful and special prayer for such a blessing on the prayer meeting. We shall always find ourselves profited by it. But when we have not time for this, let us at least offer a brief petition from the depths of our souls—"Give ear, O Shepherd of Israel. Thou that leadest Joseph like a flock: thou that dwellest between the Cherubim shine forth." "God be merciful unto us, and bless us, and cause his face to shine upon us."

These suggestions, we feel sure, must commend themselves as truthful, to the experience of many at least of our readers. Simple and familiar as they are, they involve important principles. If we give due heed to them in our practice, we shall find them contributing largely to the interest and efficiency of the social prayer meeting.

We proceed now to offer—

II. *A few hints as to the best mode of conducting these meetings.*

1. *The Conductor of the meeting should take pains to prepare himself for it.*

Of course, there must be one to preside over the meeting, else all things will not be done decently and in order: there will be confusion. This presiding brother should be previously appointed. It should not be left to the time of assem-

bling, and to mere chance, to put one in the chair. He may be either the pastor of the Church, or one of the elders, or any other brother selected for the purpose, and notified of his duty. Ordinarily, in the regular prayer meetings of our Churches which the pastor attends, unless there is an understood arrangement otherwise, the pastor will be expected to preside. When he is not present, the care of such meetings is understood to devolve on the elders of the Church, who by an arrangement among themselves, conduct them in rotation. The more limited and specific meetings adopt their own method of proceeding, with regard to a leader. The essential point is, that there be some order pursued—so that the individual who is to lead, may beforehand be aware of the fact, and prepare himself for it. It is desirable that, as far as practicable, this duty be distributed among the Church members; so that as many as possible may have the opportunity of experience in this respect. This course has been pursued with good results in those meetings which are less strictly the Church prayer meetings—such as the young men's and boys' meetings, which, while being of great benefit in themselves, furnish admirable schools of training for the more general meetings: and also in the large union prayer meetings, where all denominations meet together, and the lay element is brought into prominence. This will be the case too, in those praying circles which consist exclusively of *females*. The custom of our Churches—and we believe it is Scriptural—discountenances the praying or speaking of females in mixed assemblies for worship, but favors their exclusive social meetings for prayer and mutual exhortation.

But whoever conducts the meeting, ought to make *previous preparation* for it. He ought, at least, to select the portion of Scripture which he will read, and the hymns which shall be sung; and if practicable, fix upon some train of thought to be suggested to the meeting. It is easy to perceive that the good results of this will be the securing of pertinency in the remarks that may be made, and a correspondence between the hymns and the Scripture, and some degre of unity in the exercises. It will also tend to save time; to avoid the unpleasant delay which sometimes occurs while the passage of Scripture must be looked for, and the hymns selected, and the mind, coming to the work without previous thought, wavers and hesitates in making the selection. We have all felt, at times, the infelicities of such long delays, while the audience were waiting in impatient silence;

as well as the infelicity of a bad selection made in haste. Let it be added that to select, and read over beforehand the Scripture and the hymns, will contribute greatly to the effectiveness of the reading of them, and to the avoiding of mistakes and stumbling, which sometimes occur when one is called to read that with which he is not just at the moment familiar.* This will apply, too, to the remarks made. A little previous reflection will secure greater freedom and pertinency and *brevity* in these.

We do not say that these things should never be done strictly extemporaneously. The Lord sometimes calls us unexpectedly, suddenly, into his work, or puts us in such circumstances that we have no time to think beforehand what we shall do or say. And then grace is given us according to our need; and our extemporaneous effort, being, in fact, the outgrowth of experience, or of indirect preparation, may be most successful. But neither in the pulpit, nor in the chair of the prayer meeting, should the leader of the services presume to meet his responsibilities purposely and carelessly unprepared. It is due to the sacredness and importance of the services; it is due to the people present; it is due to God; that he should not unwarrantably presume on his native ability, and the stimulus of the occasion.

We are not advocating studied, elaborate addresses and prayers. We are simply insisting that, as far as is practicable, the leader of the meeting should think in due time of what he is going to read and say.

2. *It is desirable that there should be variety in the exercises.*

And to this end, it is better to have a number of brief, specific prayers and addresses, than to have a few individuals occupy the time with lengthened prayers and general remarks. Long prayers and long addresses, however appropriate they may be at other times and places, are not the things for the social familiar prayer meeting. They tend to produce dullness. They become wearisome, and instead of nourishing a devotional frame of mind, they often stifle emotion, and prevent the expansion and delight of the soul. "He prayed me into a good frame, and then he prayed me out," said Wesley of one who indulged in long prayers. Long prayers are apt

* We would suggest that it is not necessary always to read the whole of the hymn that is to be sung, especially if it be a familiar one. The mere announcement of it, or the reading of a few lines, will often be the better way.

to indulge in repetitions, and to be cold and formal. And the assembly, instead of having their hearts go out in fervor with him who prays, are in danger of becoming merely impatient listeners, wishing that he would cease.

So too, it is desirable, in order to avoid sameness, to distribute the services as fully as possible among the brethren who attend; not to have the same individuals taking part in them on every occasion; but to have a kind of rotation and division of the service, so that all may have an opportunity to enjoy the benefit of such efforts, and to do good to their brethren. When the number in habitual attendance is small, this variety cannot well be secured; nor is it, by any means, indispensable to the interest and profitableness of the meeting. There are brethren whose voices we can often hear in prayer and exhortation, with great gladness and comfort. Still, for the sake of the general good, the effort should be made to secure variety; to have as many as possible in turn bear their part.

3. Effort should be made by those who lead in these services, to have the prayers and addresses *specific* and *pertinent*.

It is well sometimes to have specific subjects previously announced, so that the minds of all may be directed towards them, and each may come with his own views of them, and prepared either for prayer or remark, as the case may be. Thus, for instance, it may be published from the pulpit or otherwise, that the next prayer meeting will be devoted to the case of the children of the Church; or to prayer for a blessing on Home Missions; or to "anxious" persons, or to the impenitent, &c.; or at the commencement of the meeting, the leader may make some such suggestion. Or if that is not done, the members of the Church may each have some specific thing in mind, and make that a subject of prayer if opportunity afforded. There is no subject proper to be mentioned to God at all in the hearing of men, that may not appropriately form the theme of prayer at the social meeting. But we do not wish here the general and all comprehensive prayers of the sanctuary, so much as we do more specific petitions for special objects. When an individual rises to pray, he ought to have something to pray for; and it is far better to offer a few brief, pointed petitions directly for some blessing distinctly in view, than to make a long prayer for every thing. We all feel at once, how much more force and life are secured by such pointed and earnest requests for a distinct specific thing: how much more readily our hearts join in

them; how for such things there is really much more actual united prayer. And this is just on the well known principle that he works better who aims at a mark, than he who strikes at random; that the mind and the heart both act with greater vivacity and force, when there is something plain and definite before them. The lens concentrates the sun's rays on a given spot, until the heat produces combustion, where the merely diffused radiance would have had no such effect.

And even should it happen that several persons should, in succession, pray for the same thing, yet each presenting it in his own way, out of the deep feeling of the heart, we do not lose the freshness of interest in it. While, on the other hand, the failure to observe this, is likely to make the prayer monotonous and tedious. The individual will fall into stereotyped forms or sets of phrases, offering the same prayer on all occasions, so that when he rises, those present know at once what he is going to say; or he will often seem like one feeling after something which he is not able to reach; praying all around, because he has no distinct object before his mind. There are times when the heart overflows with feeling and thought, and prayer insensibly lengthens itself:—when, as it were, the hearts of all the congregation are poured into the heart of the speaker, and flow forth in one deep stream of thanksgiving and praise, or of supplication and intercession; and no one thinks of being weary. These, however, are rare occasions, and they always justify themselves.

The same remarks will apply to addresses. *Brevity*, *pertinence*, and *variety*, are objects to be constantly kept in view. The modern method of conducting our union business men's prayer meetings, has reduced this matter to a system; which, while it may sometimes seem to savor too much of a secular arrangement, making a business matter of religion, has yet taught us important lessons. The limiting of prayers and addresses to a certain number of minutes, has undoubtedly served to give greater animation and effect to those meetings, and has had a happy effect on the habit of those who take part in them.

Almost any one must have observed that during a time of awakened religious interest, there is much more specificness, earnestness, and brevity in these social exercises. Men then seem to have something to pray for, or something to say; and they pray or speak directly to the point, and stop when they have done. And as the revival seems to be passing away,

prayers grow longer and more formal. This shows that what is greatly needed to make the prayer meeting what it should be, is a heart full of love to God, having in view some specific object to be gained.

It is not necessary, perhaps not desirable, that there should be much speaking at our ordinary prayer meetings. A mistake is often made in this direction, and too much time is occupied with speaking, or people are dissatisfied if some addresses are not made. They may be most profitable and interesting meetings, even when the whole time is spent in prayer and singing, and not a word of remark is made; and it is well sometimes to have them so. Still, they are designed for conference as well as prayer. And the remarks made should be of a character to throw light on the Scripture, or on some point on Christian experience, or some difficulty of the sinner. The formal sermon is not suitable for the prayer meeting. Facts drawn from experience, a word or two of sympathy or encouragement—these, and such as these, such things as Christians would speak of in their social intercourse, or in their conversation with impenitent men—are the themes best adapted to promote the interest and efficiency of the meeting. It is a social and familiar meeting. Men may tell each other what God has done for their souls. The recital of facts, illustrating the power of godliness, the preciousness of faith, answers to prayer; the unfolding of experience; the incidents of practical Christianity, which do not readily find their way into the more elaborate utterances of the pulpit—these are the things to give vivacity, interest, force to the prayer meeting. True, it is always well to have some subject of thought before the mind, to awaken its energies; as all sound emotion must be sustained by some intellectual activity. But it is *illustration* of truth rather than *discussion* of truth, that is to accomplish this. We all know how much of the interest and power of the Fulton Street, and Jaynes' Hall, and other Union Meetings, is derived from these sources. Facts are detailed, men speak of things that have occurred, things that they know, that they feel. Individuals make known their wants, or declare what God is doing for their souls. They are places where God's Providence and Grace are living realities, passing before our eyes in visible forms; and where men feel at home to speak freely about their souls. Not the theory alone, but the practical working of Christianity, is brought to view. A saved sinner praising God for his salvation, touches the heart, and an awakened sinner

seeking salvation, is encouraged to ask for the prayers of God's people, and heartfelt prayer is offered.

While the interests of the Church at large are always fit theme, for the social prayer-meeting, there is peculiarly the place for regarding our own interests: the interests of the congregation or parish to which we belong. The members of a particular Church may talk of what is of special interest among themselves. Cases of anxiety, of conversion, of affliction, of sickness, may be mentioned: calls for benevolent action, opportunities for doing good, facts in the Church at large bearing specifically on the particular Church, may be stated. Then we are drawn into closer fellowship with one another. Then we pray for a special blessing on the means of grace among us. Then we remember with a warm sympathy our own brethren who are sick, or dying, bereaved, or in trouble of any kind. Then we are drawn to pray for our children, for the young, for the anxious and inquiring, for the beginner in Christian life, and for the irreligious and unawakened. Sometimes one and sometimes another of these classes will occupy our thoughts. Sometimes we shall come mainly as seekers of comfort and sympathy, of light and guidance, for ourselves; and sometimes our hearts will be all aglow with desires for others. We should give to these Church prayer-meetings, a home, or family character, and so make them sources of comfort and strength to us all. This is one of their great advantages, that they are social, friendly assemblies, where we come together to speak to one another, to ask and to receive each other's sympathy; to meet Jesus and his brethren as the disciples of old used to meet, and to be refreshed by the familiar communion.

The question arises: Shall these meetings be made free, and the exercises be left to the voluntary action of those present?

With regard to this, we think, no definite rule can be established. Some order must be pursued, and the control of the meeting must be in the hands of the individual who presides. It depends very much on habit which system shall be pursued. The voluntary system, though always liable to abuse, has the advantage of securing freedom to all, and thus, greater variety and vivacity. Probably in the majority of the weekly prayer-meetings of our established Churches, it is customary for the leader to call on individuals by name to offer prayer, and to make remarks, and perhaps this plan, will, on the whole, secure a greater amount of intelligent

and edifying services. Still, the advantages of the voluntary system ought not to be lost, and the two may be combined. As already intimated, it is always desirable to avoid long pauses, intervals of inaction and waiting. The meeting is always more interesting when there is promptness in occupying the allotted time.

Let it be understood that it is a *social* prayer meeting, and that all should feel at home, and be free, and assured of the sympathy of all. Formality, stiffness, is always to be avoided. A word or two from a brother who has a thought to utter, a brief prayer for something in point—there is always liberty for these, and they will be acceptable. But all must respect the rights and feelings of others; and never use the prayer meeting as an opportunity for uttering censure or complaint, the outpouring of wounded pride, or censorious self-righteousness.

We may add, that punctuality in commencing and closing the services at the appointed time, is carefully to be observed, as conducing to their efficiency. Do not delay commencing because there is not a large attendance, do not prolong the meeting beyond the proper time, because of special interest manifested.

Thus have we endeavored to set forth the scripturalness of the social prayer meeting, its benefits, and some of the means by which it may be made most efficient. In conclusion, we may be permitted to sum up what we have suggested, in a few sentences of direct address to our readers.

Set then, a high value on the prayer meeting as a means of grace; as breaking in upon the round of earthly cares, and preventing that absorption in worldly things to which we are all so much exposed; as creating and strengthening sympathy among the members of the Church; as developing their power, and adapted to make them feel their responsibility, and as securing richly God's blessing. Make it a rule to attend the prayer meeting as regularly as you can, being urged thereto by a sense of obligation to your fellow-christians, as well as by a desire to realize its benefits. Come with the love of God and a spirit of prayer in your hearts. Come in the name of Jesus, expecting to find him there. And do what in you lies to secure that the services be properly conducted, and that the prayers be *brief*, *specific*, *pertinent* and *fervent*. Remember that the state of your heart will have much to do with the character of the meeting, whether you

utter your voice or not. Come with such a spirit, and you will find it good to be there. All meetings will not be alike interesting and profitable, but you may find good in all. Come not to see who is there, or to criticise what is done; but come to find Jesus, and to seek a blessing for yourselves and for your brethren. With such a spirit, you may readily overlook any improprieties of speech, any infelicities that may occur. The prevalence of such a spirit among those who attend will readily repress anything like vanity, and love of display; like forwardness and love of eminence; like harshness and censoriousness, should any unhappily be tempted to err in these respects.

ARTICLE V.

BACCALAUREATE ADDRESS.

No. XIII.

Delivered to the Graduating Class, September, 1847, consisting of Messrs. L. E. Albert, John A. Bradshaw, M. M. Bachtell, F. W. Brauns, A. Essick, D. J. Eyler, Jacob H. Heck, E. G. Fahnestock, R. A. Fink, H. Jacobs, M. W. Merryman, W. H. Morris, J. K. Plitt, M. Posey, Peter Raby, P. Sheeder, W. H. Witherow.

Acts 11: 24.

The relation between teacher and pupil may be regarded as interesting in the very highest degree. Although there may appear sometimes a want of respect and attachment on the one side or the other, this should not be the case, and can be explained only as the result of wrong views or wrong actions. The man whose vocation is the instruction of the young, should feel for them a solicitude such as characterizes the parental heart, and to the very utmost of his ability endeavor to render them useful and happy. He ought to labor as for beloved children, that the end of their being may be accomplished, and that in time and eternity they may be blessed. The pupil, on the other hand, should regard his teacher, not as the restrainer of his liberty, not as the hard master, who imposes unreasonable and heavy burdens, but as the guardian selected by parental affection, who toils for his

good, and aims, by all the means known to him, to render him everything that he ought to be to secure the approbation of the good, and not fail of the commendation of God. When this relation ceases, it should not be forgotten, through life should those who have occupied it, be mindful of each other's weal, and both in wishes and efforts contribute to each other's good. It is with these views and feelings, young gentlemen, that we are prepared to inform you on our part, that the separation which is now about to take place between you and your teachers, will not extinguish their respect and affection for you, release them from the desire that you may, in all the future, be models of every excellence, and instruments of good to your country and your race. It cannot be our privilege often to furnish to you counsel, and express to you our good will—the season for this is past. The few moments which yet remain must not be neglected, and they will be used in an attempt to describe the good man—than which a higher eulogium cannot be pronounced upon human nature; than which we cannot desire anything better for you, if, under the influence of the intensest affection, we poured forth our wishes for your highest good. The phrase good man, is often used and applied with little discrimination, to a great variety of characters. Although it is true that the really good man may present himself with various peculiarities, there are fundamental properties which must be identical in every human being to whom these terms are applicable. It is not uncommon to call him a good man who, correct in his dealings with his fellow-men, honest and truthful, and observant of the courtesies of life, discharges reputably, according to the world's standard, the duties of life. It is not to be denied, that among the men of our world, there are many whose deportment distinguished by no elevated Christian principle, nevertheless bear their faculties so meekly, and so demean themselves in their intercourse with their kind, as to deserve and receive high commendation, and, compared with other and less favorable exhibitions of humanity, may merit a laudatory appellation; but falling below the highest standard of excellence; or deficient in higher traits of our nature, they fall short, too, of the claim to the highest commendations which can be conferred on man; fall short, as the good man represents that commendation, of it. In determining the characteristics of a good man, we should never be able to satisfy ourselves in regard to those which are unequivocal, unless we could learn from some unerring standard what they are; so various

are the opinions of men, so largely and loosely do they apply such epithets to their fellow-men. Could we receive the estimate of that Great Being who made man, and who knows in what his highest excellency consists, then, and only then, can we feel secure that our footing was good. God has, through the medium of the Bible, made us acquainted with the destiny of man, and shown us how his nature attains its highest ornaments. With this book to guide us, mistake is not easy, and if we regard as good him whom the Maker of men determines to be so, we cannot err. Respecting then, this authority, we pronounce as essential to the good man, a heart imbued with the spirit of Christianity. As Christian is the highest style of man, so no man can be called good, who is not a disciple of Jesus, in the fullest sense of the term; not merely a speculative believer in the truth of Christianity, not merely an admirer of its wonderful disclosures and of its beautiful poetry and its instructive history, but more than all this, the depository of its grace, glowing with the affections which it calls forth, and animated by the spirit which it enjoins, and which it illustrated in the life, the memorable life, of its great Author. Whatever elements mingle in the constitution of a good man, have their foundation in the spirit of Christianity dwelling in the human heart. The same mind must be in us which was in Christ. Believing in Christ, and trusting in him for acceptance with God, our walk must be characterized by the imitation of God, and love must appear in all that we do. This then, without further debate, we will regard as the first point, and to every one whose purpose determines him to rank with the good, it can be said, here is the primary step, your powers of body and soul must be consecrated to God your Saviour, Him you must love, Him must you serve.

The good man selects for himself some definite mode of concentrating his energies for the accomplishment of good. The pursuits of life are diversified; labor, intellectual and physical, is divided, both on account of the limited powers of man and the greater good which may thus be effected. As one man cannot act in different capacities, as he cannot exercise the different professions or mechanic arts, he must make his election and select from the mass that to which he believes he can profitably apply himself, and which he may consider congenial to his taste and his endowments. No step in life can be considered more important than this, and it is not unfrequently the case that the mind is perplexed in forming a conclusion. The advice of others sometimes may be impor-

tant, but frequently it will be difficult to obtain it, because it is difficult to give it. Selecting no mode of ministering to our own wants, or exerting an influence upon others which is disreputable, because inconsistent with Christian purity, and having regard rather to the good of others than our own individual advantage; seeking the guidance of the highest wisdom, both human and divine, we cannot err, but will find ourselves placed in spheres of action which will be adapted to our capacity, and suited to the purposes of good which we have in view. It is not consistent with the highest goodness in human nature, that we should not prepare ourselves for action, such as will be beneficial, and fit ourselves to take part in the operations of life. No situation in which a man can be placed, no independence which he can attain, should, in his judgment, exempt him from the obligation of preparing himself to be useful to others. Now we may be preachers of the Gospel, we may be physicians, we may be lawyers, we may be instructors of youth, we may be merchants, we may be mechanics, it matters not, let us be something by which we can contribute a part to the grand and necessary movements of the world. If our Creator designed us for an active life, and that he did, our constitution, both mental and physical, and all the arrangements of the world around us, divinely appointed, prove, and action can only be efficient in the highest degree when under the guidance of wisdom, and concentrated upon a narrow limit, then it will be apparent that some one or other pursuit of life must be adopted by us.

In speaking of a preparation for action, of professions and trades, it is important to observe that in the good man there should be a judicious admixture of contemplation and action. The educated man naturally regards it as his duty to use his cultivated mind in the acquisition of knowledge. Knowledge is pleasant to the soul. The ability to acquire it with ease, and the pleasures attendant upon its acquisition, will render study delightful. A good man should be studious. Truth should be sought by him with great diligence in the oracles of God, in the oracles of nature, in the history of the world, in the occurrences of every day. It is treachery to our highest interests to neglect this. It ought to be regarded as a leading aim of a good education, to give the mind an impulse in the pursuit of truth. Never should it be thought that the limited attainments of the College course will suffice. They are but the foundation. Subsequent and diligent labor is to rear the building. On the other hand, it is not for a moment

to be thought, that the pleasures of acquisition are alone to be enjoyed; that study, that contemplation will fulfil our duty. This is not the law of our being, this is not the will of God. Should we always be learning and never communicating, constantly receiving and never supplying, it would be no better than accumulating money and never using it; it would be a great and criminal failure in our stewardship, which has respect not merely to physical, but likewise to intellectual treasure. A judicious combination then, of contemplation and action, of study and communication, ought to be regarded by us as a proper aim, and happy is he, and perfective is it of his moral excellency, who so studies as not to neglect action, and so acts as not to neglect study.

The good man not only prepares himself for exerting an influence upon others, and combines, that he may be duly qualified, contemplation with his active efforts, but his actions have a definite purpose, and that purpose is the happiness of others. In order to accomplish this, he is not neglectful of the amenities of life, but cultivates true politeness. His politeness is different from that of the world, which, with all its glitter, often conceals the most heartless selfishness. It does not consist in honeyed words and elegant postures, in smiles and bows, and nameless nothings, but springing from true benevolence, it aims to produce comfort, and to supply wants, and seeking not its own, but exercising true self-denial, it relinquishes its ease that it may promote that of others. It has sometimes been our lot to witness gross deviations from all the laws of true courtesy, on the part of those who have made high pretensions to it, and to know that the most decided marks of deference and respect could be connected with the most perfect indifference to wants, when the supply of them demanded a little forgetfulness of self. Such is not the urbanity of a good heart or of a good man. Whatever currency it may have in the world, and whatever elegance there may be in some of its manifestations, however much it may add to the glittering panorama of a deceitful world, it, in a moral estimate, is utterly worthless, it is miserably defective in any feature truly attractive, and should never be named in any connection which would tend to exalt it to an equality with that other, that genuine politeness, which studies to do good in the minor offices of life, which carefully abstains from all injurious acts, and which aims to render comfortable those who are under your influence, whether they be high or low, at a tavern, or a watering place, in a stage

coach, or in the town where you make your abode. We claim for the good man true politeness, we exhibit him as a model of it, and though he may fail in some of the artificial conventions of society, and raise a laugh at occasional ignorance in persons whose greater ignorance and hypocritical histrionism would excite very different emotions, he is, nevertheless, truly the gentleman, and truly the polite man, because he is benevolent, and because he aims constantly to contribute to the comfort of others. Not only this, which may be regarded as a minor sphere of action (but by no means unimportant), but likewise in all the interests of men, he seeks to do them good. Convinced that to the true dignity and highest happiness of man, education is necessary, and having experienced its advantages in his own case, he is the friend of it wherever he may be, and endeavors, both by exciting men to obtain or to confer it, and by aiding the indigent in acquiring it, to place them in the way of ministering to their own bliss, and likewise of exciting a benign influence upon their fellow-men.

It is said of him whose character, as portrayed by the pencil of inspiration, furnishes the guide of our meditations on the present occasion, "And much people was added unto the Lord." There was an intimate connection between that character and the effect mentioned. His influence would not, could not have been salutary, in any degree, in that particular direction, had it not been pervaded by Christian charity. It was the love of Christ which, exercising its constraining influence upon him, and the love of souls which, giving direction to his actions and inspiring his words, formed such a consummation as the history describes. To do good in this way is the highest achievement of human intellect and human power. It may not be the most admired and lauded by men, we know it is both by a more just tribunal. The warrior who has fought the battles of his country, and conducted its armies to victory, may shine more upon the pages of history, baptized with a demoniac spirit, but in the records of heaven they shall shine with brighter lustre, who save souls from death, and turn many to righteousness. These are true, though bloodless victories: no enemy is destroyed but the enemy of God and man; no wives are deprived of their husbands; no parents of their children; no children of their parents; no desolation is carried into the habitations of men; but the broken heart is bound up, the wounded spirit healed; joy is substituted for sorrow, there is glory to God in the highest, and on earth peace. These are the conquests at

which the good man should aim, these are the conquests which he effects, on which he can look with no feeling of remorse, and which every good being in the universe, from the lowest up to the throne of God himself, must admire. Let no one think that this is the vocation of the ministry of reconciliation; it is its peculiar vocation, but it is the vocation of the scholar and the Christian, and as every man has facilities of contributing, so every man is bound to be employed in this service. We can consider no man entitled to the appellation of good, who does not feel that this is one of the prominent ends to be effected by his instrumentality.

The good man loves his country, and seeks its highest happiness. Patriotism is characteristic of the man whose goodness is modeled upon the standard of Christianity. How can it be otherwise, than that the intelligent and virtuous should love the land of their birth, the home of those whom they know best, and from whom they have received most. If that country should be blessed with free institutions, if it should guarantee in the highest degree, the inalienable rights of man, if it should be favored with the best religion, and be swayed by it above most others, if it should furnish the means of life, liberty and happiness in a pre-eminent degree, how unnatural would it be, not to feel for it a high reverence, and to be devoted to it with a strong love! To love it as we ought, it should be our care that in none of its legitimate functions it interfere either with the rights or happiness of its own citizens, or those of other countries. Carefully should we guard it against every exercise of oppressive power, or interference with the rights of any human being. Its beautiful constitution should be studied by us in its elements, and in those varied developments which have occurred since its adoption. Well should we understand how intelligence and high Christian integrity sustain and apply it. Ready should we be to aid in its administration, if our fellow-citizens deem it to be our duty, and no conflict with higher duties be involved. Actively should our influence be exerted upon our fellow-men, and at the polls to secure the elevation of men to the various offices of the country, fitted by their education and by their religious habits, to understand and to employ the instrument placed in their hands by the founders of our government, for the good of their constituency. It is a Christian duty, obligatory upon every good man, in a country like ours, to exercise the elective franchise, but to do it wisely, virtuously, not blinded by party zeal, nor for the purpose

of promoting some unworthy end. No men ought to be better qualified, no men are better qualified than Christian men for the exercise of this high office of free citizens.

The good man loves his race, and aims to advance its highest happiness. His good will is not restricted to home, to his native land. There are millions of human beings, with a rational nature like his own, the creatures of the same Creator to whom he owes his being, the ransomed of the same blood which purchased his spiritual freedom. That high injunction of the faith which he has adopted as the guide of his life, which indicates to him the duty of contributing to the happiness of the whole family of man, excites him to have respect to their wants, and to minister to them. Fain would he be instrumental, either directly or indirectly, in conveying to them the blessings of civilization, science, law, all that holy religion whose tendency is so favorable to the most perfect civilization, and the most profound science. Sometimes he feels it to be his duty, by personal efforts, to ameliorate the condition of his kind. Sometimes he can satisfy his conscience with contributions of his substance, for the purpose of advancing the happiness of men, through the agency of others. In whatever way he may act, his object is one, that object is the elevation of his race, the diffusion of the glory of God, the advancement of the interests of the kingdom of Christ. The picture is imperfect, very imperfect, but such as it is, we give unto you, to guide you in determining the elements of true goodness, and to show unto you what should be your aim. Such men have existed. In this wicked world there have been many such. Since Christianity arose a light upon our world, its divinity has been confirmed by many illustrious instances of men made holy by it. Many such yet live, the ornaments of their race, the blessing of the world. We will cherish the hope precious to us, that you will swell the number, and gain a reputation such as is theirs.

That you, young gentlemen, should be good men, may not need any very specific proof, additional to what has already been intimated; but lest you should think that that which has general claims is presented with special application, we will briefly endeavor to show how pressing are the considerations which urge *you*, rather than others, to be found in no other ranks than those of the good; engaged in no other service than that of fitting yourselves for higher stations in nobler climes, by Christian action for yourselves and others.

It certainly may be regarded as due to the advantages you have enjoyed, that you should be good men. Having passed through a course of education, largely imbued with the Christian element, and having been placed in circumstances for a series of years, eminently favorable to a proper estimate of the superiority of such a character, and having had materials of conviction the most abundant, that the dignity and happiness of man are essentially associated with genuine goodness, it becomes not only your duty, but pre-eminently so, to aim at the possession and exhibition of true moral excellence. In the dispensations of Divine mercy, it has been your lot to receive munificently, and the responsibility which you have thus incurred, the debt of gratitude imposed upon you, summon you to efforts proportionably great in the display of high religious culture. Above all men in the world, does it become the man who has received a Christian education, to do justly, to love mercy, and to walk humbly with his God; to think of those things that are true, honest, just, pure, lovely, and of good report; to bring forth the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Deeper infamy and more terrible retribution must be the portion of those who, so highly favored, and from whom so much more is expected than from others, fail to render it, and even come short of an equality with them. With whatever feeling of joy or exultation our finished labors in this stadium of our existence may be mingled, with whatever complacency we may look on the past and hope on the future, it should never be forgotten that we have virtually given a pledge to the universe of moral good, which unredeemed, will leave us to the loathing of our own hearts, the scorn of the upright, and the terrible condemnation of that mighty Being in whose hands is the disposition of our final and eternal destiny.

It is due to the wishes of those who feel the deepest interest in your welfare. Your parents, your teachers, those to whom you are most dear, who have toiled most for your good, who can never cease to feel anxious for your welfare, if asked what, above everything else they desired for you, it would no doubt be that you might in the journey of life, now opening before you, take your place among the friends of God, rendering unto Cæsar the things that are Cæsar's, unto God the things that are his. Such desires from such a source, can be regarded by you with no other feelings than those of the highest respect, and were they directed to what is not best,

they may claim from us a most decent rejection; but when commending themselves by internal characteristics determining their excellence, and fortified by the sanction of Divine knowledge, they cannot but be regarded by us as presenting motives the most cogent that can reach the volitions of man. Urged then by intense longings of these disinterested friends, the beings in this world who will follow with unspeakable interest your future career, who will rejoice when you rejoice, and weep when you weep, who can never be coldly indifferent to anything that concerns you, let your walk be that of the man of faith; quit yourselves like men. So live that your life may be a blessing; so live that deathmay be gain; so live that your memory, when you have left the earthly house of this tabernacle, and occupy the building of God, the house not made with hands, eternal in the heavens, may be precious and endure long. In no other way can you attain the most perfect blessedness, either here or hereafter. Vice and misery, religion and happiness, are, by the appointment of God, inseparably connected. As well might we expect to gather grapes of thorns, or figs of thistles, as to obtain happiness from impure desires, unholy passions, and criminal actions. If we do not aspire to be the instruments of our own misery, the destroyers of our peace, the murderers of our own souls, we must live the life of the good man. Self love then, permitted to employ its advocacy and urge its claim, beseeches us to listen to no voice that proposes to us good as the result of the neglect of duty, or offers to us a blissful immortality on any other conditions than those of strenuous exertions in the oft-rugged path of obedience to the precepts of God. The best interests of our fellow-men link themselves with our own, to urge us to be men trained in the school of Jesus of Nazareth. Armed with tremendous power by that education which you have received, you go forth into the circles of humanity prepared to exert a great influence. You may, if such should be your choice, mark your pathway with moral desolation and death. It will be easy for you, aided by the corruption which is about you, to contaminate with the worst pestilence, the unwary and the young. You may aid the great adversary of God and man in defeating the purposes of divine mercy, and destroying human souls. You may attain the terrible distinction of having prepared human beings for earthly shame and sorrow, eternal misery and disgrace. In virtuous abhorrence of such issues, you may ask, Are thy servants dogs, that they should do such things? All

that we can say is, God forbid that you should do them; but as we know that one sinner destroyeth much good, so do we know that we cannot be passive; if good emanate not from us, evil will; if we are not a blessing we will be a curse, if our deeds are not registered with approbation in heaven, they will be in hell, and if in eternity ransomed souls rise not up to call us blessed, in hell damned spirits will rush madly around, to proclaim us the authors of their eternal damnation. Looking with compassion upon our own immortal spirits, looking with compassion on the immortal spirits of others; set for the destruction or the salvation of both, convinced that all depends on our own character as bad or good, nothing can be mentioned so well adapted to produce in us a determination to be good men. May this be your determination this night, here in the sanctuary of God, in the society of the companions of your youth, in the presence of venerated friends, in that future all unknown, stretching before you! Whatever you may be, whatever destiny you may experience, you will act in the spirit of that renowned man who, in the midst of the heaviest trials that ever befell mortal, declared: "All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify the wicked; till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go. My heart shall not reproach me so long as I live." That God who made, who redeemed, who has thus far preserved and given to you blessings numerous and great, who has distinguished you above many of your fellow-men, putting in his claims, designates the course which we have indicated as the only one suitable for you, the only one which He can approve, the only one which will enable you to attain true blessedness. Listening to that voice which comes to us from the throne of the universe, and admiring its condescending grace, in directing our steps, let us give ourselves up to its guidance, that we may secure to ourselves the good to which it invites, and attain the glory which it makes known as our inheritance. God, the Saviour of the young, who askest their hearts, incline their hearts to a favorable response to their own most gracious invitation!

We ought not to forget the special dealings of God with you. Although in number greater as a class than those which have preceded you, nevertheless, your number has been more diminished by death than that of any other class.

Of those who were your immediate associates, in study, and looked forward to a participation in the honors of completed education with you, three have been summoned to the eternal world. Uhl and Albert and Heinard are not here. Cut down in the morning of life, they have gone into the presence of their Judge, and leave you here to prosecute your probation. Early removed, we entertain the hope that they were not unprepared. We trust that death has been gain to them. But how solemn the warning to you, how impressive the appeal of their God and yours, and how urgent the call to you, to be ready to live the life of the good man, that his end may be yours. Indeed has God taken special interest in your spiritual welfare, and given you most affecting motives to induce you to be true to your own interests, and to be followers of them who through faith and patience inherit the promises.

Now, young gentlemen, we have spoken to you, we trust plainly, certainly with sincerity, our parting words, our last affectionate counsel. Go with our best wishes, our prayers for your good! Go determined to live the life of good men! Seek first the kingdom of God and his righteousness, and all will be well with you—every blessing will be yours—you will be happy here, you will be happy hereafter!

ARTICLE VI.

ISRAEL UNDER THE SECOND GREAT MONARCHY.

By Rev. R. Hill, A. M., Pittsburg, Pa.

No. II.

Artaxerxes Longimanus. (B. C. 464—424.)

The name Artaxerxes, it may be observed, is compounded of *arta* and *xerxes*, the former of which, it is said, means honored, and the latter, king. Longimanus, every one knows, signifies long-handed. So that this monarch is distinguished by the double appellation of the honored and long-handed King. He bears the latter title, either because of the extent of his dominion—the arm of his power reaching so far—or as some say, his natural arms were much longer than those

of ordinary persons, or as others affirm, his right arm was longer than the other.

Artabanus, who had long been Captain of the king's guard, and a man of high authority under Xerxes, observing the luxury and consequent imbecility of his master, determined to make an effort to usurp for himself and family the royal dignity of Persia. Accordingly, he went to the apartment of the king, with hired assassins, at midnight, and murdered him in his bed. Running hastily to Artaxerxes, the third son, he abruptly informed him of his father's death, at the same time charging the infamous deed upon Darius, his eldest brother, stating that the motive which urged to the wicked patricide was, doubtless, to place himself upon the throne. Upon this information, Artaxerxes rushed into his brother's bed-chamber and, as he supposed, revenged his father's murder, by plunging a dagger to his brother's heart. Artabanus, in order to blind the minds of the people as to his guilt and ultimate design, took Artaxerxes and placed him upon the throne in the room of his father, intending to assassinate him as soon as the proper time for perfecting his plans should arrive. But Artaxerxes, having received timely intelligence concerning the infamous scheme, cut him off before the treason had time to develop itself. Thus did this prince establish himself upon the throne of his fathers, where he continued to rule with comparative wisdom and justice, for more than forty years.

In person, he is said to have been the handsomest man of his time, and in disposition, mild, amiable and generous.

Although actual hostilities between the Greeks and Persians had for some years ceased, yet there was still lurking in the hearts of the former, a strong desire to avenge real or supposed wrongs which they had suffered from the latter. Hence, when Egypt manifested a disposition to rebel under Inarus, in the fifth year of Artaxerxes, the Athenians were prompt to come to their assistance. When information of this rebellion came to the ears of Artaxerxes, he immediately fitted out an expedition for its suppression, and gave it into the hands of his brother Achaemenides. The result of this campaign was, that the Greeks took, and almost destroyed the Persian fleet, and uniting their forces with those of Inarus, killed one hundred thousand Persians, together with Achaemenides himself, in a great battle near the Nile. Those who escaped death in the battle, fled to Memphis, where they shut themselves up in what was called the White Wall, where

having sustained a siege of three years, they were relieved by new forces from home.

These new forces were sent under the command of Artabazas and Megabyzus, governors of Cilicia and Syria, both faithful friends and ardent supporters of the king.

The forces of this new expedition against Egypt consisted of a large fleet and a great army on land, the former of which was under the command of Artabazus, and the latter under that of Megabyzus. The one sailed directly for the Nile, while the other made his way by land to Memphis, and raised the siege of the White Wall. Having united the Persian forces, he gave battle to Inarus, and triumphed with great slaughter of the revolters and their Grecian allies. Finally the Greeks were entirely driven from Egypt, having lost much, both by land and sea, through their gratuitous assistance of the rebels. The rebellion was crushed, and Egypt returned to her former submission to the Persian crown, and so remained, peacefully, until the death of Artaxerxes. But the Greeks could not brook a failure like this. Having equipped a fleet, and placed Cimon at its head, they sent him to Cyprus and the coasts of Syria and Cilicia, to harass and injure the Persians, in which object he succeeded so well, that Artaxerxes agreed to a peace which considerably curtailed his dominions. But on the other hand, the Greeks agreed never again to invade his territory. When this treaty was concluded, the enmity between the Greeks and Persians ceased, as also the war which, commencing with the burning of Sardis, had now continued almost through two generations.

Artaxerxes was now at peace with all foreign nations. But scarcely had quiet settled upon his dominions, when he was suddenly plunged into a domestic war with his best friend, Megabyzus. In this war, we have a striking illustration of how much just and upright men may be injured by giving heed to the counsel of evil and wicked advisers. Inarus the Egyptian rebel, and the leaders of his Athenian allies, delivered themselves up to Megabyzus, on condition that their lives should be safe, of which he assured them, by pledging both his own private honor, and the public faith of his country. After the settlement of the Grecian troubles, Hamestris, the mother of Artaxerxes, a very unprincipled and blood-thirsty woman, was continually soliciting the king to deliver over to her the prisoners already mentioned, in order that she might wreak her vengeance upon them for the death of her son Achaemenides, who fell in the African war.

For years he manfully resisted these passionate entreaties. But at last, in an unfortunate moment, he yielded a reluctant consent, and the poor prisoners, relying for life on the terms of the treaty, were cruelly tortured, and miserably put to death. By this act of perfidy, Megabyzus considered himself, as a public functionary, greatly disgraced, and so deeply did he feel upon the subject, that, disregarding his allegiance to Artaxerxes, he raised the standard of revolt, and plunged the country into all the horrors of a protracted civil war. Army after army of the king was destroyed, until finally, through the persuasions of the wife of Megabyzus, who was the sister of Artaxerxes, the former was appeased, and peace and mutual confidence again restored.

About the thirty-fourth year of Artaxerxes' reign, commenced the first Peloponesian war among the Greeks, in which Persia took no active part, though often solicited by both the contending parties. At the same period, a terrible pestilence visited the world, by which the dominions of Artaxerxes suffered greatly, in common with many other countries. When this plague was raging, Longimanus is said to have invited Hippocrates, the greatest physician of antiquity, to his court, but no entreaties nor rewards of fame or wealth could lead him to forsake his kindred and his native city, and leave them in distress.

Artaxerxes died a natural and peaceful death, in the forty-first year of his reign, and was followed on the throne by his only legitimate son, Xerxes.

Ezra. (B. C. 458—445)

Many years had now elapsed since Zerubbabel and Joshua came to Jerusalem with a decree from Cyrus, authorizing them to rebuild the Temple. These virtuous and worthy leaders of the people had, doubtless, long since been gathered to their fathers. Nor is there any more mention of the names of Haggai and Zechariah, divinely commissioned to instruct the multitude. How rapidly might we suppose the Jews, so recently returned from bondage, would degenerate when destitute of religious leaders, for the heart without instruction—

"Like a pile without inhabitant, to ruin runs."

We are not surprised then, to find Jerusalem, although blessed with the Temple, and at least a show of Temple service, yet almost in ruins. Though sixty years returned from

bondage, the inhabitants of the Holy City were little better provided for than their captive brethren in the land of Babylon. But how good is God to his chosen! How sure are his decrees of mercy to the oppressed! He had intimated (Dan. 9 : 25) that a commandment should go forth to restore and build Jerusalem, and now, in the seventh year of Artaxerxes, the set time had fully come. He who was made instrumental in the hands of God, of obtaining and executing this decree, was Ezra, who was a descendant of Seraiah (Ez. 7 : 1) the high priest, who was put to death by the king of Babylon when he sacked Jerusalem, (2 Kings 25 : 18) and hence a descendant also of Aaron. Nor could a fitter instrument have been chosen, for he was a man of great learning, constant piety and holy zeal. "He was a ready scribe in the law of Moses," (Ezra 7 : 6) and "He prepared his heart to seek the law of the Lord and to do it" (Ezra 7 : 10). It is not possible to ascertain what relations this eminent servant of God sustained to the king of Persia; but it is quite probable that, like Nehemiah, his successor, he was the incumbent of some honorable office. For he seems to have met with no difficulty in procuring permission to go up to Judah and Jerusalem. (Ezra 7 : 11.)

The commission which Ezra carried with him was very ample and complete, and highly honorable, both to him who granted and him who received it. It grants permission to all Israelites in the Persian dominions, who had the desire, to return to their native land. It authorized Ezra to inquire into the government of all Judah and Jerusalem; appoint judges and magistrates, and administer the government according to his own discretion, only so as to meet the requirements of the "law of God," (Ez. 7 : 14.) It makes provision for all the expenses to come out of the king's treasury. In a word, it establishes the Jewish nation as a separate people, with their own governor, judges and magistrates. Well might Ezra bless God (7 : 27) for such distinguished favors, and well might the people flock in crowds to the standard of him who had authority to lead them to the home of their fathers. It seems a matter of surprise that, after the decree of emancipation was fully announced, and the ensign of the expedition set up, and the rendezvous appointed, and all things ready for the journey, but little more than one thousand males were willing to sacrifice comparative ease and comfort to duty and religion. But how much more are we

surprised to discover, when the review is made at Ahava (Ezra 8: 15) that not one of the sons of Levi was in the company. The sacred tribe, specially set apart for the service of religion, who should have felt the deepest interest in the good cause, were last in zeal for the house of God, nay, they seem to have been entirely wanting.

But Ezra is going to establish the temple service in Jerusalem, and without Levites the work cannot be done. He is therefore compelled to send out chosen men to beat up recruits among the indolent and lukewarm priesthood, that he might have ministers for the house of God. (Ezra 8: 16.)

By dint of arduous labor and faithful argument, forty Levites and two hundred and twenty Nethinim were at last persuaded to accompany the expedition. And now all things are ready. Let the journey be commenced with all possible dispatch consistent with safety and propriety. But stay; there are many dangers by the way, enemies on every side, marauders, land-pirates and robbers, against whom no provision has been made. And Ezra was ashamed to ask a military guard from the king, for he said that God would be a guard to them that seek him, and show his wrath against them that forsake him. (Ezra 8: 22.) And now the piety he had professed is put to a practical test; nor does it fail in the trial. He had full confidence in the protecting power of the God he worshipped; hence a general fast is proclaimed at Ahava, and all the multitude afflict themselves and unite in an earnest prayer that God would preserve them, their little ones, and their substance (21), and the petition was mercifully heard and graciously answered.

The preliminary steps being thus taken, and the preparations all completed, they departed from Ahava, on the twelfth day of the first month, to go to Jerusalem, and after a journey of four months, in which the highest prosperity attended them (8: 31) they rejoiced at beholding the holy temple and the city of their fathers. But however great might have been the first joyous impulse in the heart of Ezra, it was soon dissipated when he commenced the execution of his mission. On inquiry, he discovered that the returned Jews were but little better than the heathen around them. Illegal intermarriages with the aliens, was the great prevailing iniquity, by which the identity of God's chosen people was jeopardized, and the holy seed contaminated. Nor was this the case among the masses of the people alone; the priests and Levites, and highest rulers, were chief in the trespass.

Astonished, confounded, and deeply humiliated, the pious leader of the liberated captives, falls down before his God, and in shame for Israel rends his garments and plucks off the hair of his head. Then rising up, he offers a most touching prayer, acknowledges the goodness of God to the people, confesses their heinous sin, and beseeches pardon and deliverance.

The earnestness and zeal of this servant of God attracted the attention of the people, and upon reflection, they themselves became deeply penitent and fearful of Heaven's just and righteous judgments. Many came, and of their own accord proposed to give up their strange wives. All the chief men took a solemn oath to use their best endeavors to rid the land of this nefarious evil (10 : 1—5). Ezra summoned all the people together in one place, for the purpose of taking steps to complete the reformation. Each man came, on penalty of the confiscation of his goods. This mode was found impracticable on account of the multitude, so that they were again permitted to return to their homes, and two judges appointed to try each case separately (10 : 15). During the period of three months, they sat daily, adjudicating case after case, until they "made an end with all the men that had taken strange wives." The evil seemed to them to be entirely removed, but it is hard to work a thorough reformation when corruption is once introduced. Nehemiah complains of the same sin years afterwards (13 : 23), and Malachi declares that "Judah hath profaned the holiness of the Lord, and hath married the daughter of a strange God." (2 : 11.) Nothing further is said of the condition of the Jews, either political or religious, until the twentieth year of Artaxerxes, when Ezra's commission was superseded by one granted to his successor. Yet his zeal for his people and his religion, did not grow less fervent, for under the government of Nehemiah (8) he appears as a priest, reading and expounding the law publicly, from morning until noon. After having spent a long and useful life in the service of God and his fellow-men, he died and was buried, as some say, at Jerusalem, or as others affirm, in Persia.

The Old Testament Canon.

As little is recorded concerning the administration of the government by Ezra, so it is probable that but little was actually done by him towards outward reform, except in the case already mentioned of illegal marriages. The cause of

this may be found in the fact that his mind and energies were employed in that most important and extensive work of settling, arranging and correcting the canon of Scripture. This step was doubtless found necessary, in order to the carrying out of the specifications of his commission, which required him to reform and establish everything according to "the law of God." But how could this be done without determining definitely what this law was, and having it in a convenient form for reference. Feeling this to be a necessity, the ready scribe and devout admirer of the law, devoted himself to the work, for which he has ever since been held in just and revered remembrance, both by Jews and Christians.

From the destruction of Jerusalem to the date of Ezra's commission is one hundred and forty-eight years, during which period the Children of Israel were in bondage, or what was little better, in a state of vassalage, without any fixed form of government of their own. In this state of things it seems wonderful that the sacred books were preserved at all, and we should look upon that preservation as nothing short of a miracle of divine beneficence.

The dictates of inspired truth, as they came to Ezra must, from the nature of the circumstances, have been in detached portions, filled with the mistakes and interpolations of numerous transcribers, and doubtless mingled with a host of spurious documents, claiming for themselves the honor and authority of the law of God. To produce out of this heterogeneous and imperfect mass of manuscript, a complete, uncontaminated and well authenticated copy of the Word of God, would necessarily comprehend the anxious, earnest toil of years. After having collected together all the books that lay claim to inspiration, he selected from them those only whose claim could be justified. The next step was to arrange them in their proper historical order. But in many places, transcribers, by mistake or otherwise, had omitted important points, or added matter of their own, which must be expunged and restored. In Ezra's copy of the Bible was introduced what was necessary for the illustration and the clearer apprehension of the meaning; such as what is related concerning the death and burial of Moses in Deuteronomy. In order to accomplish such a work with such materials before him, it would require him to write the whole over a number of times.

We are not surprised then, at the result of his labors, as governor, when we consider his duties as scribe of the law, which effectually prepared the way for:—

Nehemiah. (B. C. 445—409.)

Nothing is said of the birth or parentage of this great man, except that he was the son of Hachaliah. It is certain, however, that he was born in the captivity, and probable that he was of the tribe of Judah or Levi. Though a captive in a strange land, he attained by his personal virtues and attractions, the highest honor in the court of Artaxerxer, for he was the king's cup-bearer, and his special favorite (Neh. 2: 2—6). Nor was this estimate of his character above its just measure, as will abundantly appear in his wisdom and energy as a governor, and his zeal as a servant of God.

Ezra, as has been seen, performed the functions of his commission as well as he was able. He instituted the temple service according to the law, and reformed the abuses of the people in their mode of living. But there was much still to be done to make Jerusalem desirable, to "restore and rebuild it." Indeed, the condition of the holy city was in every way deplorable. Help was greatly needed and greatly felt. To secure assistance, very probably, Hananiah and others, with the consent of Ezra, went to the royal city of Persia. Here they fell in with the pious cup-bearer of the king, who anxiously inquires of the welfare of the captives who had escaped. The answer he received was, that they were in great distress, and Jerusalem in shame and ruins.

Deeply grieved at such a tale of distress, he fasts many days, and prays for divine guidance in his resolutions, and divine assistance in their execution. He applies for an appointment as governor of the Jews, and receives authority to go and build the city of his fathers' sepulchres. The king appoints him a retinue and a guard, and sends him to Jerusalem in the twentieth year of his reign.

Having arrived at Jerusalem, Nehemiah showed his letters of authority to the governors of the surrounding provinces, at which they were greatly displeased, and when he announced his intention to proceed with the repair of the wall, they laughed him to scorn. But his trust was in the "God of heaven" (2: 20).

Like a wise builder, Nehemiah carefully considered the work to be done, and spent three days and nights in viewing the ruins of the city and the wall. Then he said to the people: "Come let us build up the wall of Jerusalem, that we be no more a reproach," and the people answered: "Let us rise up and build," and thus the work began. All classes

volunteered their services, from the high priest down to the lowest of the people. The wall was divided into sections of convenient dimensions, and all parts of it carried up at the same time. The priests were put foremost in the work of restoration, and undertook the first division. With such an example there could be no lack of volunteers for the service. Even Nehemiah and his attendants were so entirely engaged, that they never changed their clothing to rest. While the good work was thus rapidly advancing, Sanballat and his coadjutors began to deride and say, "What are these despicable Jews about? Do they suppose that they can build a wall? Why if but a fox should climb over it, it would fall." But when they saw it rise, staunch and strong, to half its necessary height, their contempt was turned into the vexation of disappointment, and "they were very wroth." Hence they formed a conspiracy, whose object was, by whatever possible means, to hinder the fortification of Jerusalem. News of this dangerous conspiracy was brought to Nehemiah by certain Jews in the surrounding country, who came and said that the enemy was gathering together from every quarter. To meet this advance of his foes, Nehemiah put arms into the hands of the people, and appealed to them, depending upon the Lord who is great and terrible, to fight for their brethren, their sons and their daughters, their wives and homes. Thus with a weapon in one hand, and an implement of toil in the other, they returned to the work. What a worthy example of devotion is here furnished for the imitation of those who are now engaged in rearing the walls of the spiritual Jerusalem, and the living temple of God.

A new and most distressing hindrance followed the opposition of Sanballat. There was a great dearth in the land, and poverty pressed the people. They mortgaged their lands and houses to provide the necessaries of life. They borrowed money of the nobles at a fearful per centage, to discharge their liabilities. The day of payment came, and they were not able to meet the obligation, hence their homes were about to be sacrificed, and their children sold into bondage for debt. The cry of distress and the wail of woe reached the ear and touched the heart of Israel's pious restorer. Indignant at the reckless advantage the nobles had taken of the necessities of the people to distress them, he confronts the heartless money lenders with their sins, and compels them, by a solemn oath, to remit the interest on all their loans; so that peace and quiet were again restored.

Sanballat seeing that he could not prevail over Nehemiah by strength, sought to accomplish his end by stratagem. First he endeavored to decoy him from Jerusalem, that he might by violence destroy his life, for which intent he sent messenger after messenger, inviting him to a friendly interview without the walls, and at a distance from the city. But seeing the object of the wily solicitor, Nehemiah was too busily engaged in the important work of building the wall, to regard his earnest entreaties with more than a polite refusal. Next, Sanballat resorted to bribery, and hired certain persons in Jerusalem to dampen the courage of Nehemiah. They, seeking to persuade him to abandon his confidence in the protection of the Almighty, endeavored to induce him to shut himself up in the temple, lest he be assassinated in the night. His reply bespeaks no less the force of his indomitable will, than his implicit reliance upon the protection of Heaven, and challenges all history for an example of superior bravery. "Should such a man as I flee? and who is there, that being as I am, would go into the temple to save his life? I will not go in." Being now rid of these execrable opposers, for they dared measure neither strength nor stratagem with such a man as Nehemiah, he proceeded to complete the fortifications of Jerusalem, and the holy city was no longer a reproach among the nations of the earth. Rulers were appointed and strict police regulations adopted (Neh. 7 : 2—3), and a complete reform in the whole government effected, and order was brought out of confusion.

Nehemiah, like a wise, far-seeing legislator, felt the necessity of a general diffusion of knowledge among the people, and more especially that knowledge which maketh wise unto salvation. Hence the whole nation was summoned together (8 : 1) to listen to the voice of the venerable Ezra, as he read the words of the law of God out of the volume which he had compiled and arranged under the directing influences of the Holy Spirit.

So great was the effect of a knowledge of the truth on the minds of the people, that they all "wept when they heard the words of the law." Day after day was this reading and explanation continued, until the nation was prepared for all the reforms required by the law of Moses, which were introduced one after another, and finally the work of the restoration was, in a measure, complete. Nehemiah now thought it safe to fulfil his promise to the king (2 : 6), to return to Susa. But his pious heart still clung to Jerusalem, and he felt a

deep anxiety for the welfare of his brethren. Therefore, in the thirty-second year of Artaxerxes, he sought and obtained permission (13 : 6) to return to the land of his fathers, again to take charge of the government. During his absence many abuses had crept into the administration. The temple was defiled (13: 5), the portion of the Levites was withheld (13 : 10), the Sabbath was profaned (13: 15), and illegal marriages had taken place (13: 23). To the reformation of these abuses he devoted himself with untiring zeal, and years elapsed before it was fully accomplished. The last act mentioned in verse twenty-eight of chapter thirteen, could not have been performed until some time after the death of Artaxerxes, for it was during the high priesthood of Joiada, who was contemporaneous with Darius Nothus, and not with Artaxerxes. And here closes the account of the self-sacrificing, important and unblemished career of Nehemiah. His work being ended, his mission completed, his pious endeavors crowned with success, he slept with his fathers, probably at Jerusalem, from which his dust shall arise to hear the welcome of his Lord and Master: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

Daniel's Seventy Weeks.

The most important event which transpired in Jewish history, during the reign of Artaxerxes, is, without doubt, the commencement of the seventy prophetic weeks spoken of in the ninth chapter of Daniel (9 : 24—27). This prophecy is of the highest importance to the whole Christian world, as it is one of the chief pillars of evidence on which rests the great fabric of the Church of the meek and lowly Jesus. The period of the coming of Messiah the Prince, is here definitely predicted.

The exact number of years is designated, which must intervene between a certain event and the cutting off of the anointed one. If, therefore, we can ascertain the proper commencement of the intervening years, we have but to count over the requisite number, to satisfy ourselves that he who was to come has come, and that those who still await his coming, are indulging in the vain and cruel illusion of a false, unfounded hope. The language of the prophecy is, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in ever-

lasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and three score and two weeks: the street shall be built again, and the wall, even in troublous times.

And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Dan. 9: 24—27.)

The points that claim special attention are: the things to be accomplished; the time given for their accomplishment, and the period whence this time is to be reckoned.

1. That which is to take place, and to be fully effected within a certain time, we find in the twenty-fourth verse. The people of Daniel are no more to be the chosen of the Lord, Jerusalem is no more to be the holy city, transgression is to be finished or restrained; sin is to be ended or sealed up (i. e.), forgiven, reconciliation or expiation is to be made, everlasting righteousness is to be furnished, prophecy concerning Christ is to be sealed up or fulfilled, and the Most Holy is to be anointed or set apart and manifested as the Saviour of mankind.

2. The time that must elapse before this important consummation is expressed by the term, seventy weeks. Now these weeks are doubtless weeks of years, (i. e.) every week embraces a period of seven years, for it is plainly evident that what is predicted was not accomplished within the short space of seventy ordinary weeks, and it is well known that it was quite customary among the Jews to compute the years by Sabbaths or weeks. (Lev. 25: 8.) Hence, multiplying seventy by seven, we have four hundred and ninety years as the period that is to elapse before the work of redemption by the Messiah is to be completed.

3. The epoch from which we are to reckon these four hundred and ninety years is, "the going forth of the command-

ment to restore and build Jerusalem." This took place in the seventh year of Artaxerxes, and Ezra was the bearer of the important commission. It is true that Cyrus, many years previous, issued an order, and sent Zerubbabel to build the temple, but his decree does not answer to the particulars mentioned in the prophecy. The main object in Cyrus' decree was to reconstruct the temple, but this does not enter into the prophecy. The decree here spoken of is to provide for the complete restoration of Jerusalem (i. e.), the people of God, in all their laws and customs, according to the teaching of Moses. But the decree of Cyrus seems not to embrace so much, at least not in its terms, if it does in its object. Therefore, we cannot commence the computation from that time. Nor would it be proper to commence from the decree of Darius Hystaspes, for his was only a confirmation of that of his illustrious predecessor. Nor would it be less improper to date from the commission given to Nehemiah by Artaxerxes in the twentieth year of his reign, for this can only be considered as a supplement to the one given to Ezra twelve years previous.

But there are no more than four on record, and three of them not answering to the prophecy, there can be no doubt that the remaining one, viz., that given by Artaxerxes in the seventh year of his reign, is the commandment from the going forth of which we are to reckon the seventy weeks.

And commencing at this time, the month Nisan, 4256 of the Julian period, and adding four hundred and ninety years, brings us to the 4746th year of the same period, when Jesus of Nazareth was crucified at the feast of the Passover (which always occurred in the month Nisan), in the nineteenth year of Tiberius Cæsar. (Luke 3 : 1.)*

One thing to be specially observed in these seventy weeks is their division into three unequal periods. These are, seven weeks, sixty-two weeks, and one week ; or forty-nine years ; four hundred and thirty-four years, and seven years. Certain events are to transpire, either within or at the end of each of these periods. During the first period Jerusalem (i. e.), the government of Judah is to be restored in troublous times.

* John began to preach in the fifteenth year of Tiberius ; but subtracting the three years in which he reigned conjointly with Augustus, which the Evangelist has included in his calculation, we have this event occurring in the twelfth year of the same reign. And if we add seven years, the period from the commencement of John's preaching till the death of Christ, it would place the latter event in the nineteenth year of Tiberius, as history records it.

Could anything be more aptly descriptive of the future difficulties of Ezra and Nehemiah? The opposition of Sanballat, the financial oppression of the nobles, the great drought and loss of the crops, the poverty and wretchedness of the people, the frequent relapses of the whole nation into forbidden customs, and the great difficulty of reformation will entitle them to be called troublous times. The period ends in the fifteenth year of Darius Nothus, about which time it is highly probable that Nehemiah completed his work of reform, by expelling the son of the high priest, and son-in-law of Sanballat. (Neh. 13 : 28.)

At the end of the second period, or the end of the first and second added together (Dan. 9 : 25), shall appear the Messiah as Prince. This is the point at which he commences to rule God's spiritual Israel. Here his kingdom of heaven takes its rise. Now this second period closes in the fifteenth year of Tiberius Cæsar, the same as when the word of the Lord came to John the Baptist in the wilderness of Judea. (Luke 3 : 1.)

And from this time, says the Saviour, (Matt. 11 : 12) the kingdom of heaven, in which he is the Prince, has its commencement.

The third period is reserved for the confirmation of the covenant, and causing the sacrifice and oblation to cease. The former was done by preaching the Gospel through the whole period; the first three years and a half in the person of John the Baptist, and the last three and a half Christ himself. The latter, viz., causing the sacrifice and oblation to cease, was done when Christ offered himself a sacrifice once for all upon the cross of Calvary. The high priest no more enters into the holy of holies, for the veil of the temple is rent, and Jesus, our high priest, has entered into the holiest of all, where he is ever ready to make intercession for us.

Who can read this prophecy and observe its fulfilment to the very letter, and then doubt that Jesus of Nazareth, and no other, is he to whom it refers?

How unaccountable that any who hold the Old Testament Scriptures to be the word of God, yet wait for the coming of the Lord's anointed! How strong a proof of the divine origin of our blessed Christianity have we in this prediction, uttered more than five hundred years before its fulfilment, and yet so completely fulfilled in him whom we obey as our Master, and worship as our Lord!

ARTICLE VII.

EXPOSITION OF REVELATION II: 17.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

THE general design of this passage is obvious, the general sense plain and intelligible to the reader. The sacred writer means to say, that he, who overcomes difficulties, or is successful in his conflict with sin, in achieving the victory, in subduing the innate corruptions of his heart, and in triumphing over the obstacles that impede his progress in the Divine life, will enjoy a marked distinction, great and inestimable privileges, and be brought into the most intimate and cordial relations with God. The *hidden manna*, the *white stone* and the *new name* may be considered as asserting the same simple idea, that the children of God will be furnished with some special token of the Divine favor, some evidence or pledge to which they can refer to authenticate the relationship which they sustain, and establish the claim by which they are made partakers of Christ's kingdom.

τοῦ μάννα τοῦ κεκρυμμένου—The Israelites were sustained by *manna* in the desert, with miraculous food from the immediate presence of God; *hidden* contains a reference to that which was stored away before the Ark of the Testimony. The expression is symbolical of the enjoyments of the kingdom of heaven, the bread of life, (John 6 : 32) of which the manna, hidden in the tabernacle, was a type. The believing Christian is permitted to enjoy all the benefits derived from the sacrifice of the Son of God, the consciousness of pardoned sin, the influence and comforts of the Holy Spirit, unknown to the rest of the world, and life everlasting laid up in Christ; he partakes of the spiritual food designed to quicken and invigorate him, God's grace, by which he will be nourished forever. As the manna of the Tabernacle was so far *hidden*, that it was never seen, except by the High Priest, so the spiritual manna may be regarded as hidden, enjoyed in the heart of the genuine believer, of every saint, whose life is hid with Christ in God. *Vide* also 1 Peter 3 : 4.

ψῆφον λευκὴν—To this expression a variety of interpretations has been given, and examples, illustrative of its meaning,

have been derived from Hebrew, Greek and Roman customs. ψῆφος means a small stone, one worn smooth by water, a gravel stone, pebble; then, in the various senses, according to the uses to which the Greeks applied such pebble stones—a polished stone, the stone of a gem or ring. According to some, the reference here is to an ancient, judicial custom, when stones or pebbles were used at elections or trials, to indicate the innocence or guilt of the arraigned. When it was intended that the individual should be condemned or rejected, a black stone or pebble was dropped into the urn, and a white one, as a token of absolution or approval. *Vide* Ovid Met. Lib. XV. 41.

Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpæ.

With this exposition, then, the *white stone* would denote the sinner's acquittal from guilt, pardon of sin, justification through Christ.

According to other authorities, allusion is made to the conquerors at the Olympic games, who were not only escorted with great display to their homes, but were also presented with a white stone with their name inscribed, which secured for them a maintenance, during their whole life, at the expense of the public treasury.

It has also been supposed to refer to a practice, that prevailed among the Roman emperors, in the games and spectacles, which they gave to the people, in imitation of the Greeks, of throwing among the populace dice or tokens, with the words *frumentum*, *servi*, *vestes*, etc., inscribed, and whoever was successful in obtaining one of these warrants, received from the imperial family the thing designated. *Vide* Juv. 7. 174. *Qua vilis tessera venit frumenti.* Also a watchword, a signal, countersign, parole. *Omnibus tesseram dare.*—Liv. *Tessera per castra consule data erat.*—Ib. There may be, too, allusion made to the mode adopted among the ancients, of casting lots, in which sometimes *tesseræ* or dice, tokens with names written upon them, were employed, and the lot fell to him whose token first came out. The *white stone* was regarded as a symbol of good fortune, favor or prosperity. In the Greek writers, individuals of eminence are said to receive from the gods a ψῆφος, a favorable testimonial of character. In this sense, then, it would signify, that the Christian, to whom the white stone is said to be given, would enjoy the Divine favor, and receive from the Redeemer some token of good.

But the most plausible explanation of the expression is the reference of it to the *tessera hospitalis*, not unknown to the classical reader, used in ancient times, which was, as has been said, "a sort of *carte blanche*, entitling the person who showed it, to ask for and receive what he might want." When persons entered into a bond of friendship, or were connected by terms of hospitality, each had some memento or token, a testimonial, which was produced as a proof of friendship, on the occasion of a visit, by which the guest could be recognized by the host, and cordially received. It is to this practice that Plautus alludes in his *Pœnulus*. *Vide* Act V. S. II. v. 88.

Si ita est, tesseram
Conferre, si vis hospitalem, eccam attuli.
* * * * *
Hæc mihi hospitalis tessera cum illo fuit.

As travelling, in primitive times, was rendered difficult, in consequence of the want of public entertainment, hospitality was, to a large extent, exercised by private individuals. Those who enjoyed, as well as those who exercised this hospitality, often contracted habits of strong attachment and deep regard for each other. Among the Greeks and Romans it became a well-established custom, to furnish their guest with some particular sign or badge, which was transmitted from father to son, and insured friendship and a kind reception, whenever it was presented. This token was usually a small stone or pebble, cut in half, upon the halves of which the host and the guest mutually inscribed their names, and then interchanged the pieces with each other. The production of the *tessera* was always considered fully adequate to secure hospitality for themselves or their descendants, whenever they travelled again in the same direction, whilst at the same time, these stones were privately kept, and the names written upon them carefully concealed, lest others should claim the privileges, in the place of those for whom they were designed. If at any time the friendship was dissolved, these tokens most probably were broken. Hence the expression in Plautus, *Hic apud nos jam confregisti tesseram.*

ὄνομα καινὸν—There is an allusion here to the Oriental custom of conferring new names upon individuals, chosen to positions of dignity and rank. God's favored servants in the Old Testament, were often honored with new names, expressive of delight, and commemorative of some event, as Abram and Joseph, when their circumstances or relations in life were

changed. This new name is a pledge of spiritual favor, the mark of the believer's adoption into God's family. It denotes his title to eternal life, and establishes his right to the peculiar privileges and immunities connected with being a child of God, and an heir of heaven.

ὁ οὐδεις ἔγνω εἰ μὴ ὁ λαμβάνων. So wonderful is this token of God's love, that it can only be known and properly appreciated by its possession. When given it seems mysterious to all, except to him upon whom it has been bestowed. To him it is intelligible. Others do not perceive or understand the change that has been effected in the true believer, but he knows in whom he has believed; he has experienced the Scriptural evidences of pardoned sin, joy in the Holy Ghost, peace of mind in believing; he feels that his guilt is cancelled, that he is justified freely; he exhibits in his life the fruits of holy living, and entertains a bright hope of a blissful immortality beyond the grave. No one but the Christian can form any adequate conception of the inestimable value of the "peace of mind which passeth understanding," and of the "joy unspeakable" which he possesses as a pledge of his Redeemer's love. With a full and steadfast reliance on the promises of God, he rests assured that it will be well for him in time, and well for him in eternity, that all things here will work for his highest good, and that "when Christ who is his life shall appear, he will appear with him in glory."

ARTICLE VII.

NOTICES OF NEW PUBLICATIONS.

The Divine Human in the Scriptures. By Tayler Lewis, LL. D., Union College. New York: Robert Carter & Brothers, No. 530 Broadway—1860.

We look upon this as no common book: we welcome it as a most able defence of revealed truth and all its corollaries; most seasonable at this day, when the world, in its imagined wisdom, refuses to know God. The work is the clear expression of the deepest thoughts of a most earnest and logical thinker, who here, with the strength of a giant, grapples with the subtle scepticism and the audacious infidelity of our day, and strangles them in his iron grasp. We think it a pity that, while the

doctrines and theories of our modern sceptics and infidels are here crushed out of all coherence, verisimilitude and vitality, by the simple pressure of clear-seeing reason and sound sense combined with true faith, their votaries cannot, by being severally subjected to a similar process, be, one and all, compelled to confess their profound ignorance, their immeasurable stolidity and their unbounded absurdity and perverseness. We should like to see one of our modern Emersons and Parkers, *it id genus omne*, undertake to confute the logic of this book—*quantus iret salsus per artus sudor!* Its arguments are unanswerable. It is pervaded throughout by a profound and genuine philosophy, a sound Scriptural theology, and a humble but strong and living faith. We commend it to the attention of intelligent readers of all classes, to theologians old and young, to all who have doubts to remove, to all who have need of establishing their convictions of the truth of Scripture, and of confirming their belief that "the Lord God Omnipotent reigneth," and that He who spake to men through the prophets and holy men of the Old Covenant, hath spoken unto us by his Son.

Typical Forms and Special Ends in Creation. By Rev. James M'Cosh, LL. D., Professor of Logic and Metaphysics in the Queen's University in Ireland; Author of "The Method of the Divine Government, Physical and Moral," etc. And George Dickie, A. M., M. D., Professor of Natural History in the Queen's University in Ireland; and Author of a number of papers on Zoology and Botany. Τύπος καὶ Τέλος. New York: Robert Carter & Brothers.

This work, although published a few years ago, has only quite recently come under our notice; yet it is not therefore too late to commend it to the candid and serious attention of our readers. The name of Dr. M'Cosh on the title page is a sufficient guarantee of both the soundness and the value of the views advanced in its pages. Dr. M'Cosh is an accomplished writer and a most original and profound thinker, upon whose work on the Divine Government we took occasion, some years ago, to bestow unqualified praise. In the present work he has been aided by a learned colleague, distinguished in a department of science pre-eminently calculated to lead the thoughtful mind to the serious and profitable contemplation of the highest verities that can employ the human understanding. The typological teaching of God in nature are here considered in their analogy to the teachings of the written word in the Old and New Testaments. If Butler, in his celebrated "Treatise," seeks to establish the identity between the style of the Almighty Creator in Revelation and in nature, we have here an important step farther in this department of serious and devout inquiry, an attempt to trace and point out in nature, in the visible works of divine power and wisdom, analo-

gies that lie deeper in the nature of things and reach farther in their bearings upon the most momentous truths and relations, than those so ingeniously unfolded and expounded by Butler. This deep and wonderful Typology, which runs through the entire invisible creation, in its simplest and minutest, in its greatest and most complex works and organisms, exhibiting a glorious unity of plan, and unsearchable ingenuity and wisdom of design, is here traced, unfolded, explained, elucidated and profitably commented upon by most acute, learned and devout men, and no inquirers after truth, no student of the two great volumes which must be read as the transcript of the infinitely intelligent, wise and holy mind, can fail to read this attempt to supply a want in our sacred literature, with profit and delight.

Sermons by the Rev. Grattan Guinness. New York: Robert Carter & Brothers—1860.

This volume contains fifteen sermons by the young Irish preacher, who, moved by an ardent zeal for the conversion of sinners, lately came to our shores, and has been preaching in several of our Atlantic cities, and elsewhere. They are the productions of an earnest and devout spirit, containing nothing new or very striking, but presenting the truths of Scripture with much clearness and power, and assailing the avenues to the consciences and hearts of men with a good deal of straightforward eloquence, with forcible appeals and strong persuasion. They are plain, practical discourses, and may do much good in various quarters.

History of the Presbyterian Church in Ireland. Condensed from the Standard Work of Reid & Killen. By Rev. Samuel D. Alexander. New York: Robert Carter & Brothers—1860.

We have given this volume a very cursory perusal, sufficiently careful, however, to satisfy us of its more than ordinary interest. It contains the substance of the large work of Reid & Killen, a work of fifteen hundred closely printed octavo pages. The narrative here presented can hardly be otherwise than interesting to every Protestant denomination, exhibiting, as it does, in a terse and vigorous style, the persecutions and trials inflicted, during a long course of years, at one time by that most diabolical of all institutions, popery, at another by Protestant prelacy, upon a section of the Presbyterian Church. It is a chapter in ecclesiastical history well worth an attentive perusal, for it teaches by the varied experiences of the past many a lesson which it behooves the Protestant Church well to consider in view of the future that lies before her.

Lectures on the Book of Revelation. By Rev. C. M. Butler, D. D., Rector of Trinity Church, Washington, D. C. New York: Robert Carter & Brothers.

We have read enough of this volume to lead us to the conclusion that we may safely recommend it to our readers as an instructive and edifying production. Its theme is one with regard to which the Church is now divided and, to some degree, distracted by a variety of conflicting views; views, many of which we look upon as in the last degree absurd and mischievous. We have certified ourselves that it steers clear of that baseless chiliasm which teaches the personal reign of Christ upon earth during a thousand years: a doctrine which involves many gross contradictions to truths distinctly revealed in Scripture, and a variety of palpable inconsistencies which no ingenuity of special pleading can reconcile. The work appears to be a simple exhibition of the results thus far reached by the most acute and judicious critics as regards the meaning of the prophecies contained in the Apocalypse, and of the views entertained by intelligent christians generally respecting those mysteries of Revelation: we have discovered no vagaries; no system building utterly unwarranted by the plain language of Scripture, but have found an unpretending exposition of what seems to be the general sense of the prophetic word, and as such its perusal may be instructive and profitable to all classes of readers.

The life of Daniel Wilson, D. D., Bishop of Calcutta and Metropolitan of India. By Josiah Bateman, M. A., Rector of North Cray, Kent; his son-in-law, and first Chaplain. With portraits, maps and illustrations. Boston: Gould & Lincoln, 59 Washington St.—1860.

We have long known Bishop Wilson's character as a minister of Jesus Christ, and have followed him in his career both in England and India. He has always stood high with us as a christian divine. Talent, learning, piety, zeal, energy displayed through a long life, set forth in this large volume, embracing his life and a vast amount of collateral matter of great interest make his career deserving of the attention of christians, and particularly christian ministers. We recommend this volume very cordially.

Illustrations of Scripture; suggested by a tour through the Holy Land. By Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institution. New and Revised Edition. Boston: Gould & Lincoln, 59 Washington Street—1860.

A very instructive and delightful volume. An intelligent and christian eye-witness selects facts and incidents to illustrate the Sacred Scrip-

tures, introducing large quotations from them. He is eminently successful and happy, and we can promise the reader of his volume a delightful and remunerative labor.

Morning Hours in Patmos, the opening vision of the Apocalypse, and Christ's Epistles to the seven Churches of Asia. By A. C. Thompson, Author of "The Better Land," "Gathered Lillies," &c. Boston: Gould & Lincoln.

A series of practical meditations, combined with much historic matter of interest in regard to the Seven Churches of Asia. No one can fail to read it with profit, whose heart is in unison with true religion.

The Signet Ring, and other gems from the Dutch of the Rev. J. De Liefde. Boston: Gould & Lincoln, Washington Street—1860.

The Signet Ring, the inheritance and the journey to obtain it, and the shipwrecked traveller, narratives religious and moral in their tendency, tastefully drawn and delightful in the perusal.

A Commentary on St. Paul's Epistle to the Galations, by Martin Luther, to which is prefixed Tischer's life of Luther, abridged. A short sketch of the life of Zwingli; as also on the glorious Reformation. By S. S. Schmucker, D. D. Philadelphia: Smith, English & Co.—1860.

Luther on the Galations, widely known, admired by christians of all denominations, an unrivalled defence of the *articulus stantis vel cadentis ecclesiæ,* worthy the best translation that could be given it, with other valuable matter, is offered the public in this new impression.

Elements of Popular Theology, with occasional reference to the Doctrines of the Reformation as avowed before the Diet of Augsburg, in 1530. *Designed chiefly for private christians and theological students. To which are added the Formula of Government and Discipline of the American Lutheran Church; a tabular view of the Theologians and Theological Literature of Germany since the Reformation; and a dissertation on the mode of the Saviour's Presence in the Eucharist.* By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary of the General Synod of the Lutheran Church, Gettysburg, Pa. Ninth Edition, Enlarged. Philadelphia: Published by Smith, English & Co.—1860.

A work so well known in our denomination, in its ninth edition, containing the mature views of the veteran Theologian who has so long

stood at the head of our leading Theological Seminary, will necessarily be much in request.

Christianity in the first Century, or the New Birth of the Social life of Man through the rising of Christianity. By Chr. Hoffman, Inspector of the Evangelical School in Salon, near Ludwigsburg. Translated from the German. Edinburgh: T. & T. Clark, 58 George Street. Philadelphia: Smith, English & Co.—1860.

"These Lectures were delivered in the winter months of 1853, first at Ludwigsburg, afterwards at Stuttgart. They excited a lively interest, and are now, at the request of many who attended them, committed to the press." Interesting and instructive from the pen of a well-known German Divine, they cannot fail to attract attention, and to reward a careful perusal.

History of the Christian Church to the Reformation, from the German of Professor Kurtz. With Emendations and additions. By the Rev. Alfred Edershein, Ph. D., author of "History of the Jewish nation. Edinburgh: T. & T. Clark, 38 George Street—1860.

We have long desired to see this work of our eminent Historian, Kurtz of Dorpat, in an English dress. It is an admirable manual of Church History, and well adapted for use as a text book in our Theological Seminaries. With the translation, so far as we have examined it, we have no fault to find. Additional matter to render it better adapted to our public, marked as such, is not to be rejected, but we must enter our protest against all the liberties taken with the peculiar views (Lutheran) of the author. Let us have no expurgated editions of this kind.

Smith, English & Co., have completed their edition of Stier's Discourses, and offer it for sale at a reduced price. It was our intention to give an extended notice of this great work in our present number, but omit it for want of room. Its merits are, however, well known.

Hymns for Sunday Schools, published by order of the General Synod of the Evangelical Lutheran Church. Philadelphia: Lutheran Board of Publication, No. 42, North Ninth Street.

An appendix contains fifty Hymns for infants, to be had separately likewise. Intrinsically excellent, classified with a reference to Lutheran peculiarities, copious in number, issued by the highest Church authority, this book claims introduction into the Churches of the General Synod. Such a result would be a step towards uniformity so desirable.

Sermons on some of the fundamental principles of the Gospel. By Rev. George B. Miller, D. D., Professor of Theology in the Seminary of the Evangelical Lutheran Church at Hartwick, Otsego county, New York. With an introduction by Rev. William D. Strobel, D. D. New York: N. Tibbals & Co., 118 Nassau Street. Philadelphia: Lutheran Publication House, No. 42 North Ninth Street. Baltimore: T. Newton Kurtz, No. 151 Pratt Street—1860.

Dr. Miller stands deservedly high in our Church in this country, both for learning and piety. The services which he has rendered in the most disinterested manner, are invaluable. The productions of his pen, given to the public, have not been numerous, though we must believe that he has much in manuscript, which the Church would thankfully receive. The volume of sermons now published, introduced by a judicious preface from the pen of Dr. Strobel has come to hand. We have read a few and accord them high praise. Chaste in style, regular in construction, evangelical in tone aud withal with a high degree of unction, they cannot fail to be popular and to exert a beneficial influence. We hope to be able, for they deserve it, to give them hereafter a more extended notice.

Christian Liberty in its relation to the usages of the Evangelical Lutheran Church, the substance of two sermons delivered in St. Mark's Evangelical Lutheran Church, Philadelphia, March 25th, 1860. By Rev. Charles P. Krauth, D. D. Published by request. Philadelphia: Henry B. Ashmead—1860.

Dr. Krauth of Philadelphia is well known as a faithful pastor, an accomplished scholar and an eloquent preacher. These discourses on the maintenance and defence of Christian Liberty will not detract from the high reputation he enjoys. We regard them as among the ablest productions of his gifted and graceful pen. The subject discussed, is one of importance, and the positions assumed are sustained by the practice of our venerable Church. The discussion presents a simple, lucid, earnest exhibition of important principles, and abounds in passges of great beauty and force, expressed in chaste, vigorous and eloquent diction.

The Puritans: or the Church, Court and Parliament of England, during the reigns of Edward VI *and Queen Elizabeth.* By Samuel Hopkins. In three volumes. Vol. II. Boston: Gould & Lincoln—1860

We have, in a former number of the Review, expressed a favorable opinion of this highly interesting work, which possesses all the attrac-

tion of an historical romance or dramatic poem. The second volume fully sustains the interest of its predecessor; if it is not more fascinating. To the author may be justly assigned a prominent place among our American historians, who have done so much towards elevating our national literature.

Science in Theology: Sermons preached in St. Mary's, Oxford, before the University. By Adam S. Farrar, M. A. etc., etc. Philadelphia: Smith, English & Co.—1860.

This volume consists of nine discourses on the following subjects: The gradual discovery of the Divine Attributes through Scripture and Science—Divine Providence in General Laws—Divine Benevolence in the Economy of Pain—Jewish Interpretation of Prophecy—The Doctrine of the Holy Trinity—The Atonement—Laws in the Life Spiritual—The Gifts of the Holy Spirit—Providence in Political Revolutions. The discussions indicate vigor of thought, learning and marked ability. Those who are fond of substantial and nutritive food, will have their desires gratified in the perusal of the work.

The Year of Grace: A History of the Revival in Ireland. A. D., 1859. By the Rev. William Gibson, Professor of Queen's College, Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland. With an Introduction by Baron Stow, D. D. Boston: Gould & Lincoln—1860.

This is an interesting, impartial and reliable narrative of the Great Irish Revival, which has attracted so much attention. The writer is regarded on all sides as well qualified for the task undertaken, and as having "executed the service with signal ability and fidelity." His opinions are "the results of extensive observation, careful comparison and a conscientious regard to the honor of spiritual religion."

A Familiar Compend of Geology for the School and Family. By A. M. Hillside, Philadelphia. James Challen & Son. 1860.

This is an admirable introduction to the study of geology, which is now regarded as an important branch of a liberal education. It has received the endorsement of Professors Hitchcock, Guyot, Allen, Trego and other prominent instructors, and may be used with great profit as a text-book in our schools of learning.

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ARTICLE I.

CHRISTIAN LIBERTY.

Dr. C. P. Krauth's Sermons on Christian Liberty. Christian Liberty in its relations to the usages of the Evangelical Lutheran Church. The substance of two Sermons delivered in St. Mark's Ev. Luth. Church, Philadelphia, Sunday, March 25, 1860. By Rev. Charles P. Krauth, D. D. Philadelphia: Ashmead—1860.

THE position of the Evangelical Lutheran Church in the United States, is becoming more complicated and more critical every day. All parts of it are awakening to the realities of their situation, and examining with increased care and stronger interest, the various questions which present themselves in regard to their position in this country, their doctrines, usages and religious life, and their relations to each other, and to the other forms of Christianity by which they are surrounded. In Texas they struggle to plant the germs of Church-life amid the heaving and hissing chaos of Rationalism, the crafty movements of Romanism, the fire and flood of Methodism and Anabaptism, and the almost savage rudeness of American life upon our Southwestern frontier, where it still struggles with the fierce Camanche and the miserable Mexican. In the Northwest the Scandinavians, having dissolved their partially formed union with their American brethren, stand, as they do in their original father-land, in two distinct kingdoms, not exactly of Sweden and Denmark, but of bodies somewhat analogous. The emigrants from

Germany, also, although united under one civil government, seem determined here to assert the most unrestrained spiritual freedom, and form almost as many religious parties in America, as there are principalities in Germany. Nor are those who employ the English language in their Church services, much more successful in establishing unity of spirit or uniformity in the external observances of religion. We have one General Synod, embracing twenty-six district Synods, but there are ten Synods which still refuse to extend the hand of fraternal fellowship to those thus associated. Nor does even the external union of the General Synod secure internal union among its members. Different Synods exist upon the same territory in New York, in Pennsylvania, in Maryland and in Ohio. These divisions have, indeed, been partly caused by differences originating before their association in the General Synod; but it is, undoubtedly, a matter of regret that not even their coalescence in the General Synod has been able to heal these unfortunate divisions. What can be more unnatural than for bodies, bearing the common name of Lutheran, and regularly associated with each other in an annual or biennial convention, to look with suspicion and distrust at each other's proceedings, and in various ways to give unequivocal evidence that they have no sympathy whatever with one another? How much more is this the case in members and congregations associated in the same Synod?

All observant minds notice these incongruities, and all men of correct and Christian feeling lament them. People cannot but feel that if they belong to the same Church, they should have the same external form, as well as the same doctrine; earnest, active, mutual coöperation, as well as the same name and the mere outward bond of synodical union. They cannot understand why the members of a German Church should take no interest in the spiritual welfare of an English one; why the American cannot coöperate with the Scandinavian, or why the Bohemian should abhor the Hungarian, who, equally with himself, bears the Lutheran name? Least of all, can they be convinced that there is any adequate reason why the children of all these various nationalities, whose parents were distinguished for their devotion to the doctrines and usages of the Lutheran Church, when they have once become incorporated into American society, and lost their original language, as well as their peculiar national habits, should, at the same time, lose the faith and forms of worship characteristic of the Lutheran Church. In other words, we

cannot see any reason why men should cease to be Lutherans as soon as they learn to speak the English language, or why the children of Germans, Swedes, Finns, Norwegians, Danes, Hungarians, Bohemians or Serbs should become Presbyterians, Episcopalians, Methodists or Baptists, rather than unite themselves with a Lutheran Church which employs the English language in its service. Yet it is notorious that this process is continually going on, and that not one-fourth of the children of emigrants who have lost the language of their Lutheran fathers, enter the Lutheran Church which employs the English language in its sacred services. But that they enter other English communions, is equally well known. Everywhere, in city and in country, in the East and in the West, in the North and in the South, the descendants of Lutherans are found in large bodies in the Episcopal, Presbyterian, Methodist, and other non-Lutheran religious bodies. Nearly all the descendants of the Swedes who settled upon the Delaware more than two hundred years ago, and who make so large a proportion of the population of Philadelphia and the surrounding country in Pennsylvania, Delaware and New Jersey, are now in the Episcopal and other English Churches. Our English Lutheran Churches in New York, Philadelphia, Baltimore, Pittsburg, Chicago and St. Louis, surrounded by hundreds of thousands of Germans, whose children are every day learning to speak English, are so few and feeble, as scarcely to make their presence known or felt in any of those great centres and motive-powers of American life and business—unless we are to except Philadelphia, which barely numbers five English Lutheran Churches, with a couple of thousand communicants, where it ought to embrace at least one-third of the entire population, with scores of churches for their accommodation.

People cannot help asking, why is this? Why have not our English Churches a stronger hold upon our Lutheran population? Why do not the myriad descendants of our German population especially, enter the Church of their fathers? Is there anything antagonistic between the English language and the Lutheran faith? Do German parents and ministers advise their children who require the English language in their Church services, to go anywhere—to Episcopalians, Presbyterians, Methodists or Mormons, rather than to an English Lutheran Church? We cannot believe anything of the kind. Yet the facts are patent, that our English Lutheran Churches receive, in many cases, but a small part of

the natural increase of our Lutheran population when it becomes English. This must be a source of deep regret to all right thinking members of the Church, whatever language they may employ, whether for secular or for spiritual purposes, and how to remedy it, should employ the thoughts and the unwearied efforts of all who believe that the Lutheran Church has a mission in this world. The subject should be examined in its whole length and breadth, and in all its details, and the proper remedy should be promptly applied if the Lutheran Church is to be a power of any importance in this western world.

We have, of course, no intention of going into this subject at this time, and in this connection, but we think that Dr. Krauth has, in his two very interesting and able sermons, brought forward several of the points here involved, and it is in this light that we propose chiefly to consider these sermons.

The Lutheran Church was established upon the principle of Christian liberty. It received the written Word of God as the directory of Christian faith, in opposition to Monkish legends and Papal traditions. A free salvation through faith in Christ alone, put an end to the thraldom of meritorious works, imposed and enforced by Papal tyranny and priestly penances and anathemas. This point has been clearly stated, and beautifully illustrated by Dr. K., in the commencement of his first discourse. (pp. 5 to 7.)

With what he says about the "limitations of liberty," we are not so well satisfied, especially this proposition, that "*the liberty of the Church has nothing to do with the essence of religion*," (p. 7.) On the contrary, we think that he has before shown that it is only where the Church is, that genuine liberty is known, for there alone is "the glorious liberty of the children of God," who are delivered from the bondage of the devil, and made "free indeed," because emancipated by God's own Son, who came into the world "to open the prison to them that were bound." But all liberty is limited in its very nature. The liberty of one man necessarily limits the liberty of another, otherwise it would utterly annihilate it. The liberty of one man cannot make a slave of another, for the principle of liberty would be thus destroyed, so that he who was free to-day, might be a slave to-morrow. But law and order are the necessary conditions of liberty, whereby the liberty of one man is prevented from trenching upon that of another, and the liberty of the whole from absorbing that

of the individual. The liberty of the Church, therefore, cannot destroy the essential principles of religion, which is the proper sphere of the Church, just as the liberty of the State cannot destroy the eternal principles of justice, the preservation of which is the great end and object of the state. It is evident, therefore, that Dr. K's. remark is to be restricted to the *use* which the Church makes of her liberty, and that this can never be used to subvert the principles or effect "the essence of religion."

As to liberty in external forms, we believe that Dr. K. has very correctly defined its sphere as embracing "*whatever does not pertain to the essence of religion, to its necessary manifestations and its necessary means.*"—p. 11. From this he deduces "the right of the Church to have or not to have" certain external forms and usages, such as peculiar liturgies, gowns, pulpits, altars and Churches in one style of architecture or another; "her right to have what she has—her right to keep what she wills to keep."—p. 12.

But here is the difficulty in the Lutheran Church in this country and elsewhere: individuals and individual Churches and Synods practically assert it to be a part of their Christian liberty to have such external forms of government and worship, liturgies, and the like, as they see fit, without any reference to the usages or wishes of other members of the same Church. What the results of a practical application of this principle will be—what they actually are—is obvious enough. One congregation has a liturgy, another has none; one has its minister robed in a gown, another requires that he should appear in the pulpit without any official robe; one stands, another kneels or sits in prayer, or sits or stands whilst singing; one has an altar and a chancel before the pulpit, another has forgotten that such things exist in church architecture; one kneels before the altar in the reception of the communion, another stands, and some even sit in their pews, and have the elements distributed as—but we must not particularize too much. The consequences are inevitable. The sense, as well as the appearance of unity in the Lutheran Church, is lost. The Norwegian wonders at the Swedish service, the German at the Norwegian, and the American, who has heard only the English language, and seen only his own peculiar local usage, is amazed at all others.

It is to the practical remedying of such a state of things that Dr. Krauth and his congregation appear to have applied

themselves in Philadelphia. The following passage is, we think, a fair presentation of the case:—

"It is granted that uniformity is desirable, even if it be not indispensable. Now there can be no uniformity unless the same authority gives the rule to all. If every congregation settles these matters for itself, there will be as many varieties as there are congregations. The apparent largeness of liberty, which is the only possible recommendation of such a course, is not real. On the contrary, in this way the one congregation violates the liberty of others, and prepares the way for the violation of its own. Look at it on a small scale, in a single city. We will suppose that each of our congregations here, settles the matter for itself, and that as the result, each one differs from all the others. Now, if there were no change whatever in the membership; no new members coming in; no old ones moving; no transition from church to church; if we never visited each other's places of worship; never gave invitations to those who attend them to assemble with us, or received their invitation to assemble with them; this incongruity might not be so painfully felt. But how is it actually? Would we not by such license go to work utterly to destroy the feeling on the part of the Lutherans of Philadelphia that they really belong to the same Church. A member of St. Mark's moves too far from his old church to attend it, but he finds in the Lutheran Church nearest him wholly diverse usages, and he is chilled. The habits which have been formed here must all be set aside, and for a long time he feels as if he were not at home. A member of another Lutheran congregation comes into our vicinity, but he sees at once that the state of things is different from that to which he has been accustomed; the tastes and habits which were cultivated in one Lutheran Church, must all be renounced before he can be comfortable in another. Is it wonderful that our people often feel, not as if they belonged to the Lutheran Church, but merely to a particular Lutheran congregation, and if they remove too far from the congregation to worship with it, leave our Church and unite with another? Do we prize so little the distinctive excellencies of our Church, that we are willing to see it going into a state of dissolution for the benefit of other denominations? And the remarks we have just made in regard to a single locality, are strengthened when we think of our whole land. Must a Lutheran clergyman learn a new set of usages every time he makes a change; and shall we never have, clustering around the service of our Church, the potent charm connected with the growth of our habits in it, the feeling that go whither we will, we shall find it the same; shall we never have a unity manifesting itself in uniformity, and see our people everywhere trained in the same way, so that in all their wanderings, as soon as they are within the threshold of the Church of their heart, they shall feel that they are at home?"

This is, undoubtedly, a lesson which the Lutheran Church in America is to learn, if it is to gather into its bosom all the elements which properly belong to it; if it is to become not a little sect aping after Episcopalians, Presbyterians or Methodists, but a proper representative of the original principles of the Reformation, which took hold of the mightiest minds of the age, alike in England and upon the Continent,

in Italy and in Scandinavia, and brought into a cordial union the most different nationalities, by a common faith in the same great doctrines of the Gospel.

But it is argued that this common faith is, after all, the great thing that we need, and that it is for want of this that such diversities display themselves, and that uniformity in externals would soon follow unity in the internal belief in the same doctrines. This is specious, but it is contradicted by facts. The external forms of the Church have been very different in Germany and in Scandinavia, though they had precisely the same system of doctrine. So in the United States, different forms have prevailed in different parts of the Church, without any diversity of doctrine. But that similarity of external form tends to promote internal sympathy and agreement, as well as to facilitate external coöperation and combination, is sufficiently evident. People of the same nation, resembling each other, are readily united against those of a different race. The soldier's uniform not only enables him to take his place in his company, but makes him a part of one organic whole, and aids at once in giving him the spirit of a soldier and a proper *esprit de corps*. Who does not understand how absurd and how fatal it would be to drill the soldiers of the same army upon different principles—this company upon the French, that upon the English, and a third upon the American system of tactics? What kind of a regiment or of an army would be the result, especially if they had mixed up with this the military accoutrements and uniforms of a dozen different nations? Victory would never perch upon their banners, even if they were led by a Washington or a Wellington, a Napoleon or a Garibaldi.

But is our American system of Church discipline and arrangements any better? Is anything gained by conformity to the particular sect which happens to be prevalent in the region which we inhabit? Does it respect us any more, or does it only make us an easier prey to its plans of proselytism? Have any of these modes of worship the slightest advantage over the simple form of Lutheran service as exhibited in the liturgy of the General Synod, which is, to all intents and purposes, that which has been in use in America ever since the organization of the Church by the patriarch Muhlenberg, and so essentially the system of the great body of the Lutheran Church in Germany? We do not mean by this to say that the General Synod's liturgy is perfect, either in its language or its form, in all its details. But we do main-

tain, that the general outline and spirit of the liturgy which we require are there, that there is no serious difficulty in the way of perfecting this work, and building upon this basis the superstructure of a liturgy which will satisfy the religious wants and taste of all parts of the Lutheran Church united in the General Synod. But we shall enter upon this subject of a liturgy for the Lutheran Church, more fully at another time.

The matter of a clerical robe or a gown, in itself considered, we regard as a very small matter—too small, certainly, to divide or distract the whole Church, or even one of its smallest congregations. The first ministers of the Gospel, and the first reformers, no doubt, all wore gowns—but the Gospel can certainly be preached in a common coat. Dr. Krauth has certainly exhibited very satisfactorily, the arguments in favor of using a distinctive clerical dress, and successfully shown the weakness of the objections generally urged against it. His argument is something like this, and we give it, as far as possible, in his own language:

1. The Church, as a body, has a right to settle the matter of clerical apparel—it is a part of her liberty to make such arrangements as the circumstances of the case require, in matters of this kind, and she has a right to ask of all her members conformity to her decision, as uniformity here is a thing not indifferent, but highly important to her general interests.

2. The Lutheran Church, as a body, has "determined most definitely that, in her judgment, it becomes ministers of the Gospel to wear a distinctive robe in the performance of their official work. Our church embraces many nationalities and many tongues; and in all, her ministers mark their work by their dress. The patriarchs of our Church in this country—spiritual, self-sacrificing men as they were—continued this usage of our Church.

3. "Our General Synod did not originate the existing diversity, and has never expressed itself against conformity with the general usages of our Church in regard to the clerical robe; if it gave advice in accordance with the general spirit it has previously manifested, that advice would be, that to the utmost extent to which they conscienctously can, our clergymen should aim at uniformity in this, as in all other points."

4. Many of our Churches in this country, both English and German and Scandinavian, have retained this usage, and

it is more reasonable that we should follow the authority of the great body of our Church, than of the small portion of it, who, under the pressure of peculiar circumstances, have departed from the general usage of the Church. [The argument on this point, contained in pp. 29, 30 and 31, is deserving of special attention.]

5. It is *right* for us to conform to the general usage of the Church in reference to the clerical robe. The arguments in favor of this position, are stated with great beauty and force in the latter part of the first sermon, commencing on page 31. We give a passage from pp. 36 and 37 as a sample:

"What is this apparel in which such offence is found? Not a gorgeous robe of scarlet, but a vestment of black; it is not one which bears the tracery of superstitious emblems, but is entirely plain; not Romish, even in the sense of being used as an official dress in the services of that Church. It is Protestant, and exclusively Protestant. No Romish priest wears or dares to wear it. Where its use is established, it marks the Protestant minister, and separates him from the priesthood of Rome. It is an apparel appropriate to the office, the person, the place with which it is associated. It helps to keep distinct the character of the minister as a teacher of God's truth; to remind him that he stands before men, not to instruct them in politics or in business, not to display his eloquence or learning, but in God's name to proclaim the Gospel of peace. Around it gather the associations of the young—associations which are strengthened by years. It does not shift with the changes of fashion, does not tempt the minister to conform to the fluctuations of the mode. It helps to merge the man in the servant of God and ambassador of Christ. As far as its influence goes, it helps to correct an evil tendency of our time—the tendency to prize the minister more than the ministry—the voice more than the word. It helps to throw the man into the back ground, and bring the office and the work into relief."

The second sermon is occupied chiefly with a consideration of the objections commonly urged against the use of the clerical robe, as follows:

1. "There is no command of the Lord *for* these usages."

Answer.—"There is no command *against* them."

2. "It is opposed to the *spirituality* of the new dispensation, and tends to foster formalism and ceremony, pomp and pride, and is, therefore, contrary to the spirit of God's word."

Answer.—"No Churches are more spiritual, more simple, more earnest than some which have this usage; none more dead than some which reject it; earth has never seen humbler and more devoted men than some who have conformed to it, and none more rancorous and narrow than some who have bitterly opposed it."

3. "It is inconsistent with that *simplicity* which the spirit of the Gospel requires in public worship."

Answer.—"Simplicity in worship no more requires nakedness and barrenness, than simplicity in dress requires that we should confine ourselves to the original apron of fig leaves."

4. "As this usage is offensive to some of the brethren, *the law of love* requires its abandonment, upon the apostolic maxim, 'if meat make my brother to offend,'" &c.

Answer.—"The cases are not analogous; there is nothing sinful, and nothing tempting to sin, in the use of this robe, as there might be in the use of meat offered to idols, which is the case contemplated by the apostle in 1 Cor. 8: 13."

5. "It is better that all distinguishing denominational marks should be given up."

Answer.—There is just as much reason why others should give up their distinctive features, as that our Church should give up hers.

6. "It is said that this diversity results from our freedom, and reveals it."

Answer.—"It reveals not our freedom, but the want of deep and prayerful reflection on the needs of the Church."

This argument is well set forth in the passage which we find upon pp. 69, 70 and 71, as follows:

"If you will calmly review the argument of the first discourse, we believe you will feel that this diversity is not consistent with freedom; that on the contrary, it implies the right, which is alike tyrannical and anarchical, the right of the part to exercise in its independency, functions which affect the just claims of the whole; and that beginning with an invasion of the rights of others, we justify them in a course which is often destined to come into very unpleasant conflict with ours. Oh! my brethren, wise freedom does not work this kind of diversity. If we are left free to differ, are we not much more left free to agree? We have illustrated the one side sufficiently, let us begin to illustrate the other. We have used so long, and with such sad results, the liberty of diversity, let us now, for the sake of Him, who prayed that his people might all be one, let us use the blessed liberty of uniformity. Let that uniformity be the manifestation of our unity, that the world may *see* that we are one. Uniformity is, indeed, not indispensable, but, oh! how desirable. It will knit us together; will help us to know each other; will aid us in presenting an unbroken front to the foes of our Lord, and in moving as with a common impulse, to the blessed work of bringing back a revolted world to God, and of building up, from the millions of our children, a living temple of our Lord. If we would have this uniformity, we must not only dream over it, and pray for it, but we must sacrifice our private prejudices and preferences, and yield a cheerful conformity to the general usage of the Church; we must take an intelligent view of the principles on which that usage rests, and calmly, but firmly, maintain it against ridicule, sophistry, and personal opposition."

This, we believe, is a pretty fair outline of Dr. Krauth's argument, and of the general principles which it involves, in most of which we cordially agree with him. But there are some positions that he takes, and points which he makes, upon which we are compelled to differ from him. Thus, for instance, we are by no means prepared to assent to the strong assertion which we find upon page 28: "We take this position and defy contradiction, *that the abandonment of her ancient usages by our Church in this country, originated in her deadness, and not in her formality.*" We are satisfied that the coincidence which he notices and brings out so strongly upon page 27, viz.: "*That just that period in the history of our Church in this country, in which the formalism of the heart was most absolute, and the Church most lifeless, was the one in which her venerable forms were abandoned,*" is rather apparent than real, and that these two things do not stand to each other in the relation of cause and effect. Thus it is easy to show that spiritual deadness and formality have existed as well in America as elsewhere, *without the abandonment of the gown.* Still further, we are of the opinion that a careful research will show that even Muhlenberg and his fellow-laborers, in the best age of our Church in America, did not use the gown at all times. Our own impression is, that it was the missionary character of our early ministry in this country, the scattered situation of their congregations, their poverty, and the general want of suitable houses of public worship, with vestries and the like, that led to the general disuse of the gown in our American Churches. Is it not a well known fact, that no men have been more determined in preserving the external forms of the Church, and along with these the gown, than those who had lost most of that spirit by which these forms were originally animated? This is, we believe, the foundation of the prejudice against certain forms, which prevails among so large a portion of our very best Churches. This is, undoubtedly, a mistaken prejudice, but it will not help us in removing it, to ignore the circumstances under which it originated, or to fail in doing justice to the character and motives of those who entertain it.

Neither are we prepared to endorse the principle which appears to underlie a part of this discussion, especially the intimations which we find upon pages 66, 67 and 68. We do not hesitate to avow our preference of *congregational* to *hierarchical* principles in our Church government, and our belief that the former, and not the latter, are in accordance

with the genius and proper life of our Church. It is our persuasion that it is in the direction of Christian life and Church government, that our Church most needs development, and we believe that it is by its development of the congregational element, so clearly laid down in our earliest confessions, but so little realized in the history of our Church in Europe, that our American Church is to render the greatest service to other parts of our communion. We are by no means prepared to admit that "in all points left open by the Church, the minister has a right to do as he deems best." We regard the power of the ministry, in all such matters, as one delegated by the congregation, and believe that the congregation can, when it pleases, resume the power which it has thus delegated to the minister. The minister is a member of the Church, one of its officers, and not an independent power, possessed of a right to legislate in any case whatever. The discussion on the "Power and Primacy of the Pope," appended to the "Smalkald Articles," is conclusive upon all these points, especially such declarations as these. "In 1 Cor. 3 : 6, St. Paul makes all ministers equal, and teaches that the Church is above its ministers." Lib. Symbol. p. 330, v. Müller's Ed. Again p. 333 : "Moreover, it is necessary to acknowledge that the keys do not belong to the person of any certain man, but to the Church, as is shown by many very clear and plain arguments. But we have no disposition to discuss this subject in this connection, and introduce it merely by way of caution, lest we should seem to endorse principles to which we are far from subscribing, and which we hope that Dr. Krauth has had no intention to countenance.

Finally, we do not understand Dr. K. as representing the use of the gown as essential to the existence of the Lutheran Church. However becoming and proper, this article certainly belongs to external forms and ceremonies, which we have never regarded as fixed and unchangeable, although it is certainly highly desirable that all the Churches in the same region, and even all over the world, in the same communion, should agree in the establishment of the same forms, by which they may readily recognize each other, and also facilitate and make more pleasant their mutual intercourse. We certainly want but *one* Lutheran Church in this country, and we want it so ordered that all its members may feel themselves bound together in the firmest and most endearing of all earthly relations, and may go forward as one man, in the

performance of the great work with which Christ has entrusted his Church upon earth.

With the cautions implied in what we have just said, we take a great deal of pleasure in commending these sermons of Dr. Krauth Jr. to the careful consideration of all our intelligent pastors and people.

ARTICLE II.

TESTIMONY OF JESUS AS TO HIS POSSESSION AND EXERCISE OF MIRACULOUS POWER.

THE question of the possibility of a miracle, of a visible manifestation of supernatural power, presents to the intelligent Theist, no difficulties whatever. Difficulties there may be, in particular cases, in ascertaining whether the fact asserted to be a miracle, is one in reality; as to the criteria by means of which this question must be decided; as to the evidence upon which the fact must be received. But as to the possibility of the fact itself, there can be, to the believer in the existence of a Supreme and Personal God, no such difficulty. "Why should it be thought an incredible thing, that God"—not man, nor devil, nor angel—but "that *God* should raise the dead;" that omnipotence, or incomprehensible power, should be exercised in an incomprehensible way! The whole philosophy of this part of the subject of miracles, is contained in this question. Given the fact of a Personal Being, Supremely Infinite, in all Perfection; and in that fact the problem, as to whether a miracle can take place, receives its immediate solution. Most of the standing arguments opposed to miracles, will be found to involve or imply unbelief as to the Divine existence. The authors may deny any such consequence from their arguments; any such premise to their construction. Nor are they, in every instance, to be held fully accountable for inferences logically drawn by others, not as yet recognized by themselves. These denials, however, do not at all interfere with the logic of such inference; with the pernicious effect which, in due time, will follow, through these inferences, upon popular belief and practice. To deny that there can be a miracle, an unusual exertion of

Almighty power, is really to deny the thing itself, of Almighty power.

Not less satisfactory, upon these same grounds of the existence of a Supreme Being, is the immediate solution of another and kindred problem, sometimes put forth in connection with this subject: whether, supposing the miracle to have taken place, it can become credible? Here, as in the previous case, we have, on the one side, human capacity, or, more properly speaking, human incapacity of placing limit to the operation of Almighty power; on the other, Divine perfection, limitless and profound, infinite in resource, Almighty in capacity of operation. If God can work a miracle—and no man who intelligently believes that there is a God ever doubted it—then, also, this same God can convince man of the fact: can so present that fact, and so substantiate it by evidence, that man will have no rational doubt of its existence. He can do this with reference to the immediate spectator; with reference to cotemporaries not present; with reference to those neither present nor cotemporaneous, living in periods subsequent to that in which the miracle takes place. Denial of such power of conviction, as of that of working, finds its ultimate reason in latent Atheism: can be logically forced up to it. There may be, in both of these cases, Theistic doubts as to whether the fact possible has ever come out into the fact actual. But as to this possibility, this power of God, both to work and make his work manifest and credible, there can be no reasonable question whatever.

But supposing the mind to be clearly settled upon these points, there still remains the inquiry: Has such power been actually put forth? Has it been rendered clearly manifest? Now without stopping to argue the question of miracle, necessarily incident to the idea of a creation; of a beginning to the present order of things; of miracle not less necessarily incident to the geologic eras,* without arguing any of

* "When mankind," says Butler, "was first placed in this state, there was a power exerted, totally different from the present course of nature," and, we may say, no less different from any previous course. "Nothing," says Professor Hitchcock, "but miraculous creation can explain the existence of man." "The establishment," says Sir Charles Lyell, "by geological evidence, of the first intervention of such peculiar and unprecedented agency, that is, the introduction of the human race, long after other parts of the animate and inanimate world existed, affords ground for concluding that the experience during thousands of ages, of all the events which may happen on this globe, would not enable a philosopher to speculate with confidence concerning future con-

these questions, and showing that a denial of a miraculous beginning of creation involves logical Pantheism, which soon becomes the "old-fashioned, blaspheming Atheism," without desiring to distract the attention of the reader with any of these issues, we would ask his undivided attention to the single fact, that in this issue of miracle or not miracle, is also involved the issue of revelation or not revelation. It may be said that God reveals himself in nature; and therefore, to define what the above statement means, and to cut off the sophism that may arise from the use of this word of double sense, the reader will bear in mind, that it is here used to express the idea of information imparted to man, beyond and above what he may acquire through his own faculties, exercised upon the ordinary course of nature. If God has revealed himself to man at all beyond this instruction of nature, it has been through miracle. The fact of such revelation constitutes intersection of the supernatural within the orbit of the natural. Nor is it possible to eliminate the supernatural element out of such transaction. The very name of the transaction carries with it proclamation that it is not a natural one; that it was not comprehended in the previously existing order of things; that it is not within the compass of any of the forces of that previously existing order. Full allowance, indeed, may be made for any and for all these natural agencies, brought through the performance of the miracle, into active operation; for the exercise of the natural hearing, which recognizes the voice from heaven and reverently listens; for the natural sight which beholds the brightness above that of the noon-day sun; for the natural memory, within which that voice is ever sounding, and before which that brightness is ever manifest. But it is still the voice from heaven; still the heavenly brightness; still the heavenly power which enables dust and ashes to see, and hear, and remember such things; much more, to report them. This part of the transaction, which is indeed the main part, ever remains outside of and infinitely above all natural explanations. It is miracle. And, as we have said, that denial of the power either to work or to prove such fact, is the logical denial of the Divine existence; so also, we may add that to deny that it has actually been wrought and proved, is to deny all reve-

tingencies," in other words, to affirm that there could be no future miraculous changes. Might it not analogically suggest the damaging inference to Sir Charles' whole theory, that there would be such unusual future changes!

lation, in the proper sense of the word. Guilt, and the dread connected with it, are great sharpeners of human ingenuity. And it may be said that the instinctive logic of infidelity has been much keener to appreciate this issue, than that of the Christian world. We find defenders and professed believers of Christianity not disposed to insist upon miracles; sometimes speaking of them slightingly, as sources of proof; sometimes undertaking to prove inspired revelation itself a miracle, without their assistance. But we find no such logical inconsistency in their opponents. They feel instinctively, and the instinct of a guilty conscience is truer than the dictate of a weak faith; that to yield here, is to yield every thing: is, moreover, to place themselves in the hands of Him who can reach them at any moment. "There shall come," said one of the New Testament writers, "in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming:" what has become of this promise of Christ's second advent, "for all things continue as they were from the beginning of creation." There has been no change from the regular order of nature, and there will be none; none of that miraculous coming to judgment of which pretended revelation speaks so often. There is no miracle. Therefore, New and Old Testament revelation, which claims to be a miracle, is shown to be founded in falsehood. This is the real issue. And it would be well if it were always as clearly seen and understood by the Christian as it is by the unbeliever.

The only inquiry, then, that remains, is that which has regard to the evidence upon which this particular miracle of inspired revelation, or any other connected with it, claims our belief. That evidence has been comprehended under the terms testimony and experience; and they have sometimes been spoken of and regarded as if they were, or could be, in conflict. It may not, therefore, be amiss to devote a few words to this misrepresented conflict. Experience, *ordinary experience*, which, of course, if it extend over any considerable period of time, is only to be obtained through human testimony in a most indefinite form, makes us acquainted with the regular course of nature; with what has been going on, year after year, and age after age, in a natural way. Experience, again, particular experience of certain individuals, and ages, and even nations, which, also, is obtained through human testimony, of the most definite and circumstantial character, makes us acquainted with miracles, something

over and above, and unlike what is testified to by ordinary experience. The ignorance or imperfect knowledge of ordinary experience, cannot come in conflict with the more exact information of that which is of modern origin, as irrelevant to our discussion, &c., put ourselves in their position, &c.; particular and special clodpoll, for instance, and clodpoll's father, and his grandfather, and all their neighbors, are ready to testify, from ordinary experience, that the sun goes around the earth daily, and that the earth, moreover, is stationary. Newton, whose ignorance of the crops and markets, renders him sadly inferior in these respects to these same neighbors, testifies from particular experience of his own, as to the stability of certain principles, that it is the earth that is moving, and not the sun. But where, in reality, is the conflict? There seems to be one to clodpoll. But Newton knows that there is no such thing. And we only know of either of their experiences, or of their deductions therefrom, by means of testimony. The real and proper issue, therefore, in regard not only to extraordinary, but to ordinary facts of past human experience, is as to the nature of the testimony upon which it claims belief; the moral and intellectual qualifications of the witnesses.

The connection of all this with the design of our present argument, will be obvious, upon a very slight examination of the claims of Jesus to the exercise of this power. His assertions, frequently put forth, of the prophetical office, of a special commission from God, of power to speak infallible truth under a Divine influence; this, in itself, involves the fact of miracle; takes us out of the region of the natural, into that of the supernatural. It does not, however, necessarily involve the assertion of power in the person miraculously sent, to work miracles himself. The two things are easily separable in thought; and, indeed, seem in certain cases, to have been separated in practice: as, for instance, with many of the Old Testament prophets, whose commission to *speak*, Divine and miraculous though it claimed to be, involved no claim to *work* extraordinarily over the powers of nature. In certain of them these powers were united. But it does not seem to have been thus with all. We therefore propose, in this article, to occupy ourselves with this simple inquiry: Does Jesus himself distinctly put forth this claim to work miracles? Is that assertion on record, so as to be one for the men of our time, as it was for his immediate hearers

or followers? This question is never without interest. It is one at this time of special importance. Has he, we may ask with deep interest, the commission from heaven not only to speak words that have been put in his mouth, but to exercise authority over the powers of nature; to speak the storm into a calm; to break the slumber of death by a word; to create by a touch, food for thousands? Is there anything peculiar in his exercise of such power, and how far does it go to the explanation of other facts connected with his work and person?

Of course, we assume in our discussion, the perfect competency of the witness. We are only to ask what he says; does he really say it? It is an insult, alike to the heart and head of any thoughtful reader of the Gospel narrative, to insist upon the intellectual soundness, or the moral purity and balance of him who is their great subject. For those who have such doubts, this argument is not intended. We assume the credibility of this great witness, himself the central object of so many other witnesses; and we ask, what does he say in regard to this power of working miracles? Whatever may be the individual exceptions, real or apparent, in the present, or in any former era of Christianity, the great body of Christian believers have received him as possessing such power. His immediate followers clearly thus regarded him, as did his enemies. Whether possessing any evidential force or not, miracles have been thus regarded and believed in by all classes of character; by men of every range of intellectual capacity: as firmly by such men as Pascal, Liebnitz, Clarke and Butler, as by the Sandwich Islander or the North American Indian. It is worth while to inquire whether such impression is sustained by him from whom it is professedly derived. We can scarcely expect, in the face of such impression prevailing around him, among both friends and enemies, that he would be silent. What, therefore, does he say and do, in the way of removing or confirming such impression? Does he disclaim miraculous power? Does he distinctly assert it? To this point we now, therefore, direct our investigation: the words of Jesus as to his own possession and exercise of miraculous control over the powers of nature.

There are two forms in which these utterances come before us: those recorded in immediate connection with the event manifestly regarded by the evangelical reporters as miraculous, and those given forth elsewhere, and at other times,

which directly assert or imply the correctness of this impression. To the former of these we first direct our examination.

And here it is important to remind the reader, that there is the same mingling of the natural and supernatural in the words and works of Jesus, that we find in other portions of the gospels. And, as is the case with these two elements elsewhere, they cannot be separated in the words and acts of Jesus, without the destruction of all coherence and congruity in both. The ground is sometimes taken, that the Evangelists, as mere historians of ordinary occurrences, deserve and ought to receive full credence: but that this rule does not apply so strictly to those portions of their narratives which contain records of miraculous transactions. In many cases, too, where such ground has not been definitely taken, it has unconsciously exerted a disturbing influence in the way of a cordial reception of the whole evangelic record. Nor is the reason upon which this distinction rests, altogether imaginary. There is truth enough in it to keep in circulation its larger proportion of falsehood. That truth is, that more evidence is required to substantiate a miracle to our minds, than are ordinary occurrences. The falsehood, in this particular instance, lies in the assumption, either that no amount of evidence can prove miracles, or that, supposing such an amount possible, the evidence upon which the gospels are really received does not reach it; is only sufficient to prove the occurrence of natural events. This truth, on the one side, marks the dividing line between intelligent faith, giving a reason for the hope that is in it, and the blind, undiscriminating credulity of superstition. These falsehoods, on the other side, illogically inferred from this truth, lie no less clearly outside of the dividing line which separates between intelligent faith and capricious infidelity. Be it distinctly admitted, and not at all kept back, that the human mind is so constituted that it demands and needs a larger amount of evidence to the reception of a supernatural event, than a natural one. It is easy to believe that one man roused another from natural sleep by simply calling him. But when we are told that one man rouses another by the same means, from the sleep of death, we properly begin to inquire, is there no mistake? Is the thing sustained by satisfactory evidence? But this is perfectly consistent with the assertion that there is a kind, a degree of evidence which may fully meet the necessities of both of these cases; which will satisfactorily to the sane and unprejudiced mind, place beyond all rational doubt, the oc-

currence, alike of the fact, natural and supernatural. Of the four forms of unbelief in connection with this subject, the one just alluded to is perhaps the most prevalent and the least suspected. The first of these forms of unbelief, that of Strauss, for instance, who assumes the impossibility of a miracle, is, as we have seen, logical Atheism. The second, that of Hume, who asserts the impossibility of miracles being proved, tends just as fatally to the same cheerless conclusion —No God! The third, that of some of the English Deists, and of the earlier German Rationalists, which admits, in general, the possibility, both of the fact and its proof, but in every particular instance explains it away , or denies that it has actually taken place, denies in the same words all inspired revelation. The fourth, which has never worked out a system, admits, perhaps, that the miracle is possible, that it can be proved, that it may, moreover, have actually taken place. But it has never seriously examined the real evidence upon which these miracles rest. And it is not, therefore, satisfied that sufficient evidence has been afforded. This, the form of unbelief which prevails among respectable church-going people, is the Divine curse upon moral indifference and intellectual indolence, in reference to questions of religious knowledge and religious obligation. To meet the wants of this class, we must have their coöperation. They must look for themselves at the evidence in the case. And it will only require such examination, to enable them to see that it is abundantly sufficient for both classes of fact, natural and supernatural ; that the idea of receiving one of these and rejecting the other, has no ground in reason.

But the fact is, while we may thus in thought distinguish between the natural and miraculous of the Old Testament narrative, no actual separation of them is possible. They constantly involve and imply each other. Either one, to be consistent, must assume the reality of the other. They mutually interest and depend upon each other, forming a consistent whole, which absolutely demands both of these parts, to give it any significance. A man may, for instance, like Thomas Jefferson, strike out, at his own caprice, all the historical statements of the Evangelists, and all the utterances of Jesus which allude to supernatural facts; and out of the mangled and disjointed fragments, constitute his Gospel, and even claim it as the genuine Christianity. But he will have no followers and few imitators. His infidel associates will laugh at what they regard as his remnant of superstition.

And his serious friends, if he have any, will tell him that this *caput mortuum* does not meet their necessities—is full of incoherencies. "The stubborn back," to use the language of another, "in its very structure, baffles all efforts to explain away any of its portions; it is willing to be rejected, if it so pleases men, but it guards itself from being thus made a fool of."* These two classes of facts are so interwoven, that to deny one is to deny or destroy the sense of the other. John, for instance, mentions that Jesus was accosted by John the Baptist in a certain manner, by the sea of Galilee. But this perfectly natural event is made to rest and depend upon a miracle which is asserted to have taken place a few days before. Jesus, again, has a long discussion with some of his enemies and wavering followers in the Synagogue of Capernaum. But this perfectly natural discourse is interwoven with the miracle of the loaves and fishes, and implies it throughout. The impotent man, who carried his bed on the Sabbath, is rebuked by the Rulers; has a subsequent interview with Jesus; after this a conversation with the Rulers; and this, again, is followed by a long discourse from Jesus, all of which find their point of departure and meaning in the miracle at the pool of Bethesda. The same thing may be said of the different conferences of the rulers with the man born blind, and of the council called in connection with the resurrection of Lazarus. These instances which may be multiplied to any extent, will suffice. They show that there is an organic unity in the Evangelic narrative, dependent alike upon the natural and the supernatural for its very being. To send away the one, is to tear out the life of the other. The natural events are the most natural and lifelike to be found in any record. And strong as the remark may sound, they are thus natural, and only thus natural, when regarded as in connection with other events supernatural. The only consistent course with the evangelical testimony, is to accept or reject it altogether. The parts cannot be separated.

And as this is the case with the Evangelists, so is it also with their Master. With Him the natural and the supernatural, the ordinary and the miraculous, are constantly intermingling and passing into each other. The miracle, in the large number of cases, is preceded by declarations which imply or assert that it is about to take place. "I will; be thou clean." "Hold thy peace and come out of him." "Young

*Rogers.

man I say unto thee, arise!" "Receive thy sight." "Lazarus, come forth." "Take up thy bed and walk." These are but specimens. The reader of the Gospels can find many others. Similar in significance are the words that often follow: "Were there not ten cleansed, where are the nine?" "Thy faith hath saved thee, go in peace." "Is it easier to say, thy sins be forgiven thee, or to arise and walk." "Ought not this woman be loosed on the Sabbath day?" "Loose him and let him go." "Gather up the fragments that nothing be lost." "See that thou tell no man, but go and show thyself to the priest." These expressions which follow the transaction, as do those that go before, imply that a real cure, not by ordinary, but miraculous means, had been performed. Not less impressive are some of the acts of Jesus in connection with these utterances, and the occurrences which called them forth. Sometimes, for instance, He only speaks, and the thing is done. In others, however, He both speaks and acts. He anoints the eyes of one blind man with clay, and sends him to wash at the pool of Siloam. He spit on the eyes of another, and put his hands on them, and afterwards put his hands on them again and made him look upward. Into the ears of the deaf man with an impediment in his speech, He put His fingers, and spit and touched his tongue, preliminary to His command to them to be opened. He laid His hands on certain sick folk and healed them. "He put forth his hand and touched the leper," before He said be clean. He took Peter's wife's mother by the hand and lifted her up, in curing her of the fever under which she was suffering. He took the daughter of Jairus by the hand before speaking the word which recalled her to life. He came and touched the bier of the son of the widow of Nain." "He commanded the stone to be rolled away from the sepulchre of Lazarus. He touched the ear of Malchus and healed him." These words and acts of Jesus altogether include the naturalistic interpretation: the interpretation which assumes that although the disciples and the spectators may have regarded these transactions as miraculous, yet that such was by no means the case; that there were natural instrumentalities and happy junctures of ordinary agencies, known to Jesus, and which He, as would a skilful physician now, employed, just in the right moment. Let it be borne in mind that these natural explanations must include, not only the cure, but the manner of its performance; the introductory profession, in word and act, of power to perform it by the finger of God; the

subsequent confession and assertion by word and deed, that such power had been actually exercised. These circumstantials pledge not only the power but the word, the whole moral character of Jesus, to the assertion of miraculous control over the laws of the natural world. It is difficult to say, in view of these circumstantialities, which is the more striking, the moral outrage or the intellectual absurdity involved in the effort of old-fashioned Rationalism; that which professes to receive Jesus as a pure moral teacher, as even, in a certain sense, sent from God, and in the same breath asserts that all of His supposed miracles, which He, in these various modes, asserts to be miracles, were natural occurrences. Pure morality that, to be deceiving and cheating friends and enemies, alike by the constant, repeated, and circumstantial promulgation, by word and deed, of an enormous blasphemy and falsehood. The Atheistic hammer of Strauss has ground this absurdity to powder; if, indeed, there ever was any sincerity in it, or any of it remaining after the exposures of it by Christian opponents. But although thus dead at its source, Rationalism has life elsewhere. It takes from fifteen to twenty years for a German theory to be fairly lodged in an English or American community. And we thus find many of our home-made infidels, as they suppose, strutting about in the cast-off clothing of their foreign masters: putting forth as novelties, ideas and theories which those who started them have long since contemptuously cast aside and repudiated. Such is the case with the particular form of unbelief of which we have just been speaking. And it is important that the issue which it involves should be clearly stated. To use an idea of Daniel Webster, "There is no consistent middle ground to be taken. Jesus is all and everything He claims to be, or He is a vile imposter." He claims miraculous power. His teachings imply that such power is possessed; are often connected with its previous exercise. This teaching cannot be separated from these miracles which He binds up with it. Like His own garment in the hands of His executioners, they are woven together, seamless and indivisible throughout, from top to bottom. And like those executioners, we must now cast the lot for all or none: either have the whole garment, or lose it altogether. The only course in this matter, consistent either with sound logic or good morals, is out and out acceptance or rejection.

But, as already mentioned, there are other declarations of Jesus, having reference to this subject, of no less interesting

character than those thus far adduced. Apart altogether from the excitement of the act itself, and where everything afforded full opportunity for deliberate and well-weighed speaking on His part, and hearing on the part of his disciples, we find these miracles alluded to again and again, and in language unmistakeable as to its meaning. And it would almost seem as if many of these utterances had in view a prevalent notion already alluded to, to which Christian writers have made rather too liberal admission: the notion that miracles, even if performed, have no power of enforcing conviction, are not really evidence of the Divine commission of the worker. Unbelief in one moment regards a miracle as so enormously wonderful, that it transcends the capacities and the plans of Deity. And when forced from this position, it turns round and sees so little note-worthy or wonderful in this miracle, that it doubts whether any one could be convinced by it of the Divine power bringing it to pass. Of course, there is a higher rarity in which these contradictions coalesce. They both look to the same conclusion—no miracle, no God! "Such things," says one of these extremes, "are so transcendantly wonderful, that they are utterly impossible, either as to their actuality, or as to our capacity of believing them." "They are so little significant," says its opposite, "that they possess no convincing evidence, either of Divine power or presence; they are, therefore, perfectly useless, and as God does nothing uselessly, they have not been." The latter rather more courteously, but quite as effectually, dismisses the Creator out of his own universe; from all providential control of its varied operations. With this latter we are now more especially occupied: whether as it comes before us in the pages of the infidel publication, or in those of the Christian Apologist. Jesus distinctly asserts that He *can* work miraculously; that He *has* thus wrought; that He *will continue* thus to work; that He can and will confer like power upon His apostles. And in almost every one of these utterances, He asserts or implies, in the face of this error, that such works have a convincing power; that they indicate the finger of God; that men ought to be convinced by them, and that if they were not thus convinced, it was their own fault and sin, not mere mistake or infirmity. A glance at some of these utterances will show the correctness of these assertions; will corroborate, moreover, all that He elsewhere proclaims while in the actual performance of His works of wonder and of mercy.

One of the earliest of these declarations is that contained in the account of the first cleansing of the temple. "Seeing that thou doest these things, what sign," miracle, "shewest thou unto us?" is the language of the Jews. Where are your miraculous credentials, sustaining you in this high-handed proceeding? "Destroy this temple," is the prompt reply, "and in three days I will raise it up." Now, whatever interpretation of this language may be adopted, that of the Jews, or that which John gives us, or both of these combined, makes no difference, so far as concerns the question now at issue. Whether it be the literal temple that He undertakes to reconstruct, or the temple of His own body, or through this last, the spiritual temple of the real commonwealth of Israel, there is, in each and in all, the assertion of power to work miracles; the additional assertion of such power as evidential of His Divine commission. It is, moreover, an assertion which forms part of the account of an actual occurrence of a striking character; comes in naturally as part of a conversation; and it made such a distinct and powerful impression upon the minds, both of His friends and enemies, that neither of them forgot it. His enemies employed it against Him, at His trial before the Sanhedrim. And His disciples remembered it as a confirmation of their faith after the resurrection. We call attention to these latter points, as illustrative of a feature of the Gospel narrative already mentioned—the interdependence of the ordinary and the miraculous—the impossibility of getting rid of the one, without destroying all naturalness and congruity in the other. To strike out, for instance, this assertion, we must strike out the whole conversation. We must strike out the accusation, and the account of it made against Him at His trial, and assume that the disciples after that time remembered and were confirmed in their faith by certain words that had never been uttered. And we must leave the account of the cleansing of the temple disjointed from the conversation following, which every one feels to be of the most natural character; just such a one as would, by that occurrence, have been suggested.

Passing over the unrebuked, if not endorsed words of Nicodemus in the next chapter, which assert the possession of miraculous power by Jesus, and the evidence arising therefrom of His Divine commission—passing over also the allusion of Jesus in that conversation, to the miracle of the brazen serpent in the wilderness, we come to the discussion in the

fifth chapter of John, in regard to His violation of the Sabbath. In this conversation claim of power to work miracles is implicitly put forward. It is assumed and admitted that this power has already been exercised. And it is emphatically declared that it will be put forth again, and with the most tremendous results, upon the destinies of the whole human race. Without, however, anticipating, let us notice the mode in which this conversation comes on; how in its course and conclusion, and in the allusions to it, in the seventh chapter, it illustrates certain features already mentioned. On the Sabbath day, we are told, an individual is seen in the streets of Jerusalem, bearing the light couch upon which, as an almost hopeless invalid, he had been reposing only a short time before, at the pool of Bethesda. This disregard of Rabbinic, and apparently of Divine precept, is very soon noticed by some of the Jews,* some, too, it would seem, in authority, and rebuked. His reply and excuse are, that the Benefactor who had just conferred upon him the blessing of restored health, had commanded him thus to bear his bed. Of this Benefactor he could give no account at the time; although a few days afterwards, having seen and conversed with Him, he imparts such information as they desire: whether thoughtlessly, with positively evil intent, or with the expectation of commending to them the character of Jesus, we are not told. Upon this information, effort is made to put Jesus to death as a Sabbath breaker. This leads to His vindication, which is much more offensive than the first offence, and necessitates His subsequent departure from Jerusalem and Judea, into Galilee. This vindication, and a discussion recorded in the seventh chapter as occurring after his return from Galilee, occupy nearly two chapters, and they find all their significance only upon the supposition that a miracle had actually been performed. And in more than one instance that fact, by Jesus himself, is distinctly asserted: asserted, too, as evidence of His Divine commission. "My Father worketh hitherto, and I work." "Then," says the Evangelist, "the Jews sought the man to kill Him, because He not only had broken the Sabbath, but said also, that God was His Father, making himself equal with God." So far, however, from changing His tone, or conciliating His hearers, by ex-

* John, as Tholuck remarks, seems usually under this term, "the Jews," to refer to our Saviour's opponents, especially those of the ruling party.

plaining His words to mean something less, Jesus goes on to re-assert His intimate union with the Father in will and in work, and closes with the announcement of the two great miracles to be accomplished through His power, of man's moral and physical resurrection. "The dead" shall hear the voice of the Son of God, and shall live." "All that are in their graves shall hear His voice, and shall come forth." Nor does He end here. He goes on, and declares that His miracles already performed ought, as Divine evidence, to have convinced them of His Divine commission, and in opposition to the error of our day already alluded to, places this evidence above that of an unimpeachable human witness.. "I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me." And again, some months at least, after this, if not longer, we find Him thus alluding to the transaction by which this discussion had been called forth, and which had made it unsafe for Him to remain in Judea. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? "I have done our work and ye all marvel." "If a man on the Sabbath day receive circumcision that the law of Moses should not be broken, are ye angry with me because I have made a man every whit whole on the Sabbath day?" Let the reader turn to these two chapters, the fifth and seventh of John's Gospel, peruse them carefully, note how necessary is the fact of the miracle to account for the rest of the narrative, the distinct affirmations of Jesus, both as to the power of bringing about such a fact, and what such fact means in the way of evidence, and he will see how little of Scriptural ground there is for the slighting tone upon this subject, to be sometimes met with even in works on Christian evidences.

Similar in significance, both as to the fact and its proper meaning, is His discourse to the people of Nazareth; His message to John the Baptist; His denunciation upon Chorazin and Bethsaida; His answer to His enemies when charged with casting out demons by Beelzebub; His rebuke to the Apostles when He was misunderstood in His reference to the leaven of the Pharisees; His rebuke to the multitude who came to be filled after the miracle of the loaves and fishes; His prayer immediately before the raising of Lazarus, and His commission to the Apostles, both before and after His own resurrection. In all of these cases His words necessarily imply or distinctly affirm both the possession and the ex-

ercise of this power, and in some of them is the additional assertion of His ability to confer such power upon others. Without looking at them in detail—for which there is no necessity—we simply present them to the reader to draw his own inferences. "Ye will surely say unto me this proverb, Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." "Woe unto thee Chorazin, woe unto thee Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and in ashes. And thou Capernaum, who art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." "If I by Beelzebub cast out devils, by whom do your sons cast them out? But if I cast out devils by the finger of God, then is the kingdom of God come unto you." "O ye of little faith, do ye not understand. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? And when the seven among four thousand, how many baskets full of fragments took ye up? How is it that ye do not understand?" "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." "Father I thank thee that thou hast heard me: and I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." "Heal the sick, cleanse the lepers, raise the dead, freely ye have received, freely give." "These signs shall follow them that believe: in my name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." "If I had not done among them the works that none other man did, they had not had sin." "The works that I do in my Father's name they bear witness of me." Clearly do these statements imply and assert the power of Jesus to work miracles; that such power had been exercised; that it would be again; and that the display of this power was evidence of His Divine commission: evidence which ought to produce belief in Him and His doctrine. "If I had not done among them the works that none other man did, they had not had sin;" the sin of not believing in Him; in His Divine commission and character.

But did not Jesus, it is sometimes asked, emphatically refuse, upon more than one occasion, to give a sign from hea-

ven? And if so, is not the inference natural, that He regarded them as not possessing the power of enforcing human conviction? Both of these questions may be answered in the affirmative; and this without at all interfering with what has been insisted upon. Jesus did refuse, upon more than one occasion, to work miracles. And He does give us to understand that they have no power of enforcing conviction with prejudiced and dishonest minds. If the reader will turn to the different instances, he will find that the refusal is based upon this reason: not that miracles have no power of enforcing conviction, but that they, like arguments and evidence, and everything else, have no such power with certain classes; persons whose hearts and minds, alike, had been so perverted that they could not and would not appreciate this evidence, however clear and convincing. The refusal to work the miracles in these cases, was the refusal, as has been well said, to cast His pearls before swine: swine before whom they had been cast more than once already, to no good result; who were watching for an opportunity to turn upon and rend Him by whom they had been dispersed. Such men he might rebuke and hold up to condemnation, or as a warning to others, but not attempt to convince, least of all, "by introducing them with their profanity, into the sacred sphere of the supernatural world."* A wicked and adulterous generation seek for a sign. To such a generation no sign shall be given."

And yet it is worthy of remark, that in these various instances Jesus either points back to miracles already performed, by which the persons making this demand might have been satisfied if they would, or points forward to one in the future, which might be used for the same purpose. At Nazareth, anticipating such a demand from his worldly-minded townsmen, He tells them it will not be complied with, but reminds them of what had been done in Capernaum; and upon His second visit, in spite of their marvellous unbelief, laid His hand upon a few sick folk, and healed them." To His hearers in the Synagogue of Capernaum, who wanted another sign, His whole discourse is a memento of that of the loaves and fishes, which same, perhaps every one of them had witnessed only a few days previously. To the Jewish Rulers, who asked a sign from heaven sustaining Him in His expulsion of the traders from the temple, and to the Scribes and Pharisees, who subsequently made a similar demand, He points in the

* French.

future to the sign or miracle of the prophet Jonas actualized, the type of the ruined and rebuilt temple realized in His own death and resurrection. In all this there is perfect consistency with His positive statements as to what was the proper significance of His wonderful works; with his express condemnation of those who refused to heed or be convinced by them. Whether heeded or not, as to their proper meaning, whether enforcing conviction from the many or the few, "these works that the Father gave Him to finish, constituted the greater witness than that of John, and testified of Him," that the Father sent Him. Thus it is that our inquiry is answered. We find Jesus not only speaking as never man spake, but working as never man wrought. Those around, friends and enemies, alike regarded these words as transcending all natural agencies, and He tells them over and over again, in varied and numberless modes, both of working and speaking, that this, their opinion, was correct; that He was doing among them works that none other had ever done, that through those the Father was testifying of Him: sustaining him in this, and in all other claims that he put forward. "If," says he, "I had not done among them the works that none other man did, they had not had sin;" not sin in general, but the special sin of rejecting Him in his person and teachings.

We are thus led to see that while these works of Jesus could not convince the dishonest and the prejudiced, were not wrought to satisfy curiosity, yet that they had a purpose, and a most important one for all classes of spectators, and of course readers. "I am come," says He, "that they which see not might see, and that they which see might be made blind." There was to be an effect upon both classes. And it will not be out of place to notice how this effect was accomplished. What, then, let us inquire, is this effect? In what manner was it brought about with these two great classes?

First of all, and obviously, the miracle would arrest attention. It might with many only have that effect. And with these, after a time, such effect would be diminished. It might lead others, through this effect, to a wrong inference, the inference of the Scribes and Pharisees, that the novelty is from beneath, not from above. And it may again lead others, through this same effect, to recognize and acknowledge the presence and power of God. But whatever may be the inference, the final result in any one or in all of these cases, the first effect upon all will be just that which has been men-

tioned: it will arrest attention. Human nature is so constituted, that no man in his senses, whatever be his theory of the universe, physical or moral, could witness such transactions as those recorded in the Gospels, without some degree of surprise and emotion. It might, as with some of those who actually witnessed these miracles of Christ, end with the stupid exclamation, "We have seen strange things to-day." But to that extent it would certainly go. The novelty, the new, and strange, and wonderful fact would arrest attention. "What," says Dr. Woods, "would become of the scepticism of a Hume or a Voltaire, should he go to the grave where a father or a brother had been buried for years, and see him wake up to life, and come forth at the word of a Divine messenger?" He might refuse, eventually, to receive the messenger as Divine. But the fact would certainly arrest and startle him.

But this effect cannot, so to speak, stand still. It must go forward or backward. The pregnant thought of Grotius, in reference to the whole Gospel, is quite as applicable to its various features, and to the evidence by which it would enforce conviction: that "it is a touch-stone by which the state of the heart may be ascertained." The miracle arrests the attention of all. By and by its significance, not being looked into or considered, it ceases with one class, the indolent and thoughtless, even to have this effect; is looked upon with comparative indifference. With another, the miracle being associated with a person or doctrine offensive to the spectator, or condemnatory of his opinions and conduct, will be received with repugnance; be explained away upon the assumption of the natural skill and sleight of the worker, or, if this fail, upon that of Satanic agency. With another, the seriously disposed and thoughtful, the miracle, being looked at carefully and truthfully, is recognized as a manifestation of Divine power. Men, in this respect, as with argument, and with other kind of evidence, are upon probation for the amount of light which they shall receive; the increase or diminution of any such light already possessed, depending upon the state of the heart in which it is received and improved, perverted or simply neglected. "God's ways," says the son of Sirach, "are plain to the holy, but they are stumbling blocks to the workers of iniquity." The light of heaven in the miracle is present. But the light that is in the man being darkness, this light of heaven is not recognized. "The proof and authority of religion," to borrow the striking illustration of an-

other, "is complete, is irrefragible, it is superabundant in quantity, it is perfect in quality; but it no more forces itself upon the notice of men, than the magnificence of the midnight skies constrains the vulgar mass of mankind to adore the power and majesty of the Creator. Of the myriads that at night are thronging the streets of a populous city, perhaps not more than one in ten thousand ever pauses on his path to read the great lessons of theology that are taught by the visible heavens; nevertheless it is always true, whether that truth be heeded or not, that the heavens declare the glory of God." This great principle of the Divine government, to be seen all around us, runs through all the works and words of Jesus, whether miraculous or ordinary. Did He always explain Himself in His parables and otherwise, to the multitude? But does such fact authorize the inference that no such explanation was desirable to the disciples, and was not given! "Nothing is more easy," to use the language of the author just quoted, "than to remain ignorant of God's revelation, and under that ignorance to scorn it. This is as easy as to quench the light of natural virtue by a course of profligacy, or to acquire a contempt of all goodness by familiarity with vice." The Divine purpose, however, is accomplished. The state of the heart, with each of these classes, is not created nor produced, but manifested; a manifestation necessary to the full vindication of the Divine mode of dealing with these different classes respectively.

Viewed in this light, the miracles of Jesus and His affirmation of power to perform them, become of the deepest significance. His personal ministry, whatever else was included therein, constituted not only a test of individual characters, but a national probation of the ancient people of God. He passed from one part of the land to the other, and where He did not bring the kingdom of God in this manner locally, there was opportunity in the yearly national gatherings of the people at Jerusalem, for knowing of its presence, and enquiring more fully into the fact of its manifestations. And when we remember that the multitudes at these feasts spread themselves at their close, to the ends of the Roman empire, bearing intelligence of what words they had heard, and what miracles they had seen or heard of, as performed by the mighty prophet of Galilee, it will be seen that there were not many of the ancient people who did personally decide upon the alternative of receiving or rejecting Him. It may be that upon such reports, and the quickened study of the Old

Testament Scriptures, there were some who decided for Him, who never saw His person or miracles, or heard His words, or those of his Apostles; who formed the *nuclei* of some of those Churches, the origin of which has been sought in vain in Apostolic labors. But, however it may have been with these exceptions, the nation as a nation, through its rulers, the population of its capital, its representatives of the dispersion, then and there present, rejected Him. And strange as it may seem, the evidence to which He refers them, as afforded from heaven, is distinctly urged on their part, as a reason for this rejection; for the judicial murder which it drew after it. "This man doeth many miracles; if we let Him alone, the Romans will come and take away our place and nation." The fact is a startling one, and not without its practical application. It shows what these wonderful works may come to mean, to any man who refuses seriously to examine and understand them; illustrates that word of the Master which goes on fulfilling itself to the end of the world. "I am come that they which see not might see, and that they which see might be made blind."

And here the argument, so far as regards our special form of inquiry, closes. In that conclusion, however, are involved certain inferences of great importance. Some of these we have touched in passing. To one other of them we may briefly direct attention.

And that is, that we are led to see the direct authentication of the Old Testament principle of special Divine interference with the ordinary course of nature. Jesus wrought wonderful works Himself. He also proclaimed that such works had been performed by others. He tells His hearers that Moses testified of Him; reminds Nicodemus of a miracle taking place through the agency of Moses, and makes it a type of a portion of His own work. He reminds His hearers of the miraculous flood of waters, by which the old world was destroyed; of the fiery destruction of Sodom and Gomorrah; of the peculiar judgment upon Lot's wife; of the miraculous appearance of Jehovah in the burning bush, to Moses; of the miracle of Elisha upon the son of the widow of Sarepta; of the deliverance of Jonah from destruction. No principle of accommodation will explain the mode in which these references are made. He evidently presents them as facts; intends that his hearers, whom we know regarded them as facts, should so understand Him. In His teaching, as in

the belief of His hearers, the idea of the supernatural, as connected with the fact of Divine revelation, was perfectly natural. Any interpretation which ignores this fact, is violently unnatural and contradictory.

But while Jesus was thus a worker of miracles, like those to whom He alludes in the Old Testament, we cannot but feel that between Him and them there is an immeasurable interval. It is not so much in the number, though, of course there is, in this respect, an immense difference. It is not merely in the more striking display of power and control over visible and invisible creation; though this also, is clearly manifested. It is not, again, in the fact that these works of power were also works of mercy; were productive of present and permanent benefit; the natural outgoings of a heart full of love, of purity, and of goodness. Though, in this respect they are just such exhibitions as we would anticipate from the highest form of human benevolence, if it possessed the power.* But over and above all this, including all this, and much more, there is something in the whole bearing of this prophet of Galilee; in His words and works; His wonderful repose of spirit; His isolation of undoubted and undoubting superiority, not however affecting and unaffected by His perfect sympathy with all forms of human want and human feeling, there is that in these words and works of Jesus, which leads us, in our expectations, to something that is much higher. We are prepared not, perhaps, to draw the inference, but to accept the fact, upon His statement that He is every thing of which we stand; the Saviour of Sinners; the Son of God; the object of our profoundest gratitude, of our deepest affection, of our highest adoration.

* "Taken singly, and when regarded in relation to the circumstances out of which each of them arose, the evangelic miracles were as spontaneous, and in this *sense* they were as natural as would be the acts of any one of ourselves, who, while walking up and down in this world of suffering, should suddenly become conscious of a power to give effect to the yearnings and promptings of pity. When I tread the floor of a hospital, what is it that I would do if I could? It is that which the Saviour of men did at the impulse of the very same sympathies, as often as the sick, and the maimed, and the lame, and the blind were brought in crowds and laid at his feet—He healed them all."

ARTICLE III.

A CALL TO THE CHRISTIAN MINISTRY.

THIS is a subject of deep interest and of grave importance. It is worthy of careful and serious consideration, not only in its relation to the individual who may feel called to the work of the ministry, but also in its aspects to the interests of the Church and the salvation of souls. Many individuals, greatly perplexed, are with anxious solicitude propounding the inquiry, "Is it my duty to prepare for the Christian Ministry?" They only hesitate in reference to their course, because they are not satisfied as to what constitutes a call to the sacred office. Multitudes there are, now engaged in secular pursuits, endowed with the proper qualifications, who would, if properly trained, be amply adequate to supply the whole world with the preached Gospel. With their talents consecrated to this great work, and with sanctified aims, they would spread a hallowed influence over the earth, and speedily cause the waste places of Zion to flourish like cedars in the courts of the Lord. There are, no doubt, on the other hand, too many who have been invested with the office, uncalled, and altogether unfitted for the responsible work to be done, uneducated, inefficient, feeble and ungodly men, upon whose ministry the favor of heaven cannot be expected to rest. Instead of walking in the light of the Divine countenance, and proving a blessing to the Church by their labors, their own minds are darkened, and their hearts hardened, their efforts thwarted and their hopes blasted; they have provoked the displeasure of God, and become an occasion of sorrow to themselves, and a curse to others.

We believe, it is true, in the universal priesthood, and recognize the obligation of all Christians to preach the Gospel to every creature, whenever an opportunity to do good offers. All are ministers of the grace of Christ to the impenitent and perishing, "kings and priests unto God for ever." Whether devoted to sacred or secular duties, men should have only one object in view, the glory of God, and only one guide, His will. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The sole governing principle of life should be that of the Apostle, that we present our "bodies a living sacrifice, holy acceptable unto God," which is pronounced our "reasonable service." Every one is

bound to render all the service and love which his circumstances and capacities admit. "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and spirit, which are God's." Yet Christianity is a religion with a ministry divinely ordained, appointed by God as the grand means to be employed in the conversion of sinners and the edification of souls. The living teacher is necessary to communicate, expound and enforce the written word, or it is most likely to be disregarded by the great mass of the community. The natural depravity of the heart is averse to the purity of religious truth, and where there is no living teacher to arrest and arouse the attention to its importance, its claims are almost uniformly neglected. Connected with a faithful ministry, morality, social order, domestic happiness and political prosperity have always advanced and increased. It scatters rich blessings everywhere in its path through life.

> "The pulpit, in the sober sense
> Of its legitimate, peculiar powers,
> Must stand acknowledged while the world shall stand,
> The most important and effectual guard,
> Support and ornament of virtue's cause."

It hath pleased God, for the purpose of securing order, and promoting the interests of his kingdom, that certain individuals, qualified for the duties, should be regularly set apart and expressly devoted to this work.

The Church, for whose advancement the ministry has been instituted, is under the most solemn obligations to maintain and preserve the office in its purity, fidelity and efficiency. There is no one thing among the wants of the Church, at the present time, so much in demand, as able, well-trained, and devoted ministers of the Gospel. In our own land the destitution is wide-spread and appalling. There are vast multitudes unsupplied with the bread of life, with no ministry, with no means of grace, and frequently large districts are embraced in a single pastoral charge. The tide of population, too, never ebbs, and error of every sort, in a thousand shapes, is striving to gain the ascendancy over evangelical truth. The desolations, from every point, reach us with the cry, "Give us men!" The world is open in all directions, the call is from every corner of the earth, "Come over and help us!" The field is white, "the harvest is truly plenteous, but the laborers are few." The salvation of the country and of the world, depends, under God upon the ministry of recon-

ciliation. These applications are addressed to the Church, and she ought to furnish the required help. The number in the ministry should be multiplied, its efficiency greatly increased. Every Church in the land should regard it as her imperative duty to have sons in the ministry, men imbued with the love of Jesus, devoted to his cause, and burning with an ardent zeal to do good. It is a great thing to be instrumental in introducing one individual into the sacred office, and he who is permitted to do so much as this, should feel that he lives not in vain. He is putting a train of events in motion, which will influence the world as long as time shall endure. He is thus calling many souls into spiritual life, is raising up other heralds of the cross, and is sending forth streams of mercy to the ends of the earth. It is difficult to estimate the power which a single sanctified and educated mind exerts when brought into the ministry, or to calculate the loss which the world would sustain, if some who are now laboring in the ministry, had never been permitted to enter upon the work.

Many there are in the Church, we have said, who perceive the relations of the office to the salvation of immortal souls, and who, looking upon a world lying in iniquity, and regarding the ministry as an important instrument in bringing sinners from darkness to light, and from the power of Satan to God, are ready to respond to the call, "Here am I, send me!" How may such decide that they have been called to this high and responsible employment?

The Church has always maintained that none should be ordained to the ministry but those who are called of God. The call must come from God. This position is fundamental. The question then arises, How may the expression of the Divine will be ascertained? We reply, not by any mysterious, secret, irresistible impulse, which leaves scarcely the probability of a doubt on the mind. We have no sympathy with that vague, mystical and fanatical idea of a call, which so often prevails, and supposes that some voice is to be heard, some impression felt, some Divine impulse given to the soul which is to force the man into the ministry without any rational or Scriptural evidence. Supernatural appearances and imaginary audible voices from heaven, come not from the Spirit of God. No confidence is to be placed in mysterious convictions and miraculous influences, imparted by direct or extraordinary means, or in any special interpretation of Providence which would place the ministry upon a different foundation from union with the Church, or any other question of Chris-

tian duty. Many persons, good but weak-minded, laboring under this delusion, have pressed into the office, to the discredit of the ministry, and the reproach of religion. Neither is mere desire for the work any evidence of a call. Many have this who are utterly unfit for the duties. Sometimes this desire arises from improper motives, springs from earthly associations; it may be but the kindling of the youthful imagination with the fire of ambition, or the aspirations of the soul, after distinction. Such should shrink from the very thought of entering the ministry, lest they incur the presumptuous guilt of placing unhallowed hands upon the ark of God. There are others, too, with good intentions, but with such natural defects or moral obliquities of character, as must result in their certain disappointment and inevitable failure. Our position then is, that the expression of the Divine will, evinced in the fact that every man is fitted for some specific sphere of duty, may be known in reference to a call to the ministry, in the same way, as the conscientious Christian ascertains any other duty. The Holy Ghost has ceased to give direct or special revelations. The will of God is to be learned from the teachings of the sacred Scriptures, studied under the guidance of the Spirit, always bestowed in answer to prayer. The Divine direction will be given, not through the medium of a remarkable vision, or a miraculous inspiration, but by means of the Christian's own conscience, judgment and sanctified affections. The sacred Scriptures, our only correct standard of action, define the necessary qualifications. There are in the Christian Church diversities of talents and gifts. *Non omnia omnes possumus.* One man is fitted for one sphere, and another for another. Providence has evidently designed that there should be a difference in the pursuits and occupations of men, and this purpose has been indicated in the difference of their endowments and abilities. It is the duty of every Christian to labor in that vocation to which he seems best adapted, and in which he can best glorify his Maker. *Ad quas res aptissimi erimus, in eis potissimum elaborabimus.* A proper estimate must be made of our own powers, physical, mental and moral, and the inquiry instituted, Are they equal to the duties and demands of the office which we contemplate? Reason, as well as common sense, suggests such a course. This is to be regarded as the Scriptural call, as the Divine indication, that a man is authorized to preach the Gospel. But let us consider more particularly, the necessary qualifications involved in a call to this important, dignified and responsible work.

I. The first evidence, then, of a call to this high and holy employment, is genuine piety. An elevated tone of piety, experimental and practical, consistent and controlling, active and glowing, is an essential requisite, absolutely indispensable to the faithful discharge of its appropriate duties. All the directions of inspiration enjoin or presuppose a pious heart, renewed by the Holy Ghost, baptized with the spirit of Jesus Christ, and brought completely under the sanctifying influences of Divine truth. To the minister of the Gospel are entrusted most momentous, solemn interests. He is commissioned to make known to men

> "The eternal counsels: in his Master's name
> To treat with them of everlasting things,
> Of life, death, bliss and woe!"

It is preposterous to expect a man to communicate, expound, enforce and apply the truths of the Bible, who has never felt their power in his own heart, who neither understands, believes, nor loves them. How shall he testify of the sufficiency of the remedy proposed in the Gospel, unless he feel his own spiritual malady? How shall he awaken the careless sinner, if he himself is lulled into security? How shall he feed the flock of Christ, purchased with His precious blood, who has no interest in that purchase? How can he relieve the tempted, sympathize with the children of sorrow, bind up the broken-hearted, and comfort them that mourn, who has no experimental knowledge, no spiritual experience? How shall he who has never realized, and therefore, never felt the pressure of his own sins, present the word "fitly spoken" to distressed, heavy-laden souls? How can he give to every one his portion in due season? How can he guide anxious and doubting souls? How can he show to the weary traveller the road, which he himself has never travelled? If he has no cordial or practical belief in what his office requires him to preach, if he has no heart in the work, as the means of glorifying God and recovering man from his ruined condition, the ministry is to him no more than a profession, preaching is his livelihood; he is actuated as individuals are in secular pursuits; he seeks for promotion; for the purpose of ministering the word and the sacraments in obscurity, he will not make sacrifices or relinquish domestic comforts; he is ever ready to make excuses for retiring from labor, or for indulging in indolence; he is constantly looking for material reward; he seeks for the praises of men rather than of God;

he preaches, prays, visits for notoriety and fame; he is unwilling to submit to seeming neglect; he becomes suspicious, envious and jealous of the brethren, when his fancied claims are disregarded, and is mortified when his supposed interests are overlooked. If a man has secret, selfish preferences, lingering desires after the honors, the influence or the emoluments of the world, how much better for him to select a different vocation. The Church would not, perhaps, have to mourn that so many, who enter the ministry, leave it for other pursuits, for political or secular life, if none ever crossed the threshold, except those whose hearts are cordially devoted to the cause of Christ, and filled with light and love derived from the cross. Unavoidable circumstances may sometimes divert a man from his original intentions, and frustrate his cherished plans and wishes, but a case like this seems to be an exception, and may, therefore, be regarded as a special interposition of Providence. If a man's heart, however, is not "right in the sight of God," the sooner he abandons the work, the more desirable it is, both for himself and the Church. It is also true that God may sometimes bless the labors of an unregenerate man, and make him the instrument of converting others, but generally a withering, blighting influence attends his efforts. No greater curse can be inflicted upon the Church than an unconverted ministry. The spirit of piety must decline, and mournful, spiritual desolation follow. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth." An unsanctified man cannot be sincerely and heartilyengaged in the ministerial work. An occupation, in which the feelings are not interested, will be irksome, repulsive and intolerable; the misgivings, which the incumbent must ever experience, in the performance of all his official duties, and in preaching to others an unknown Saviour, if his conscience is not entirely seared, will be all the time painfully harassing.

The present state of the Church demands a high order of piety, a ministry actuated by a spirit of self-abnegation, a burning and untiring zeal, a heart warmed with the love of Christ. Men full of the Holy Ghost and of faith, are required, men who will not hesitate to do any thing, suffer any thing for the name of Christ; who will forsake even the comforts of refined society, and the endearments of home, and with their lives in their hands, go forth to the destitute settlements in our own country, or to the distant heathen, to preach the glad tidings of redemption to perishing sinners. The

ministry, adapted to the present state of the Church and the world, must be characterized by a broken spirit before God, compassion for the souls of others, and an unction from the Holy Ghost. The piety needed must be so consistent and controlling, as to constantly influence the feelings and passions, the desires and volitions, the daily habits and enterprises of the individual. It must be so elevated and deep-toned as to pervade the soul, sweeten the temper, to lead daily to the faithful examination of the heart, and to the entire consecration of the life to God.

One called to the ministry, must be a man of earnest, humble prayer. This is implied in what has been already said. In all of the duties and obligations of life, its difficulties and trials, a prayerful reliance upon God's grace is the only safe course. Without prayer there is no security of the Divine aid and guidance. Yet it is, if possible, more necessary in the case of the minister of the Gospel, because placed in an office of peculiar importance, and in circumstances of peculiar danger, he needs special grace and, therefore, special prayer. He is not endowed with inspiration, he is fallible, yet, "a steward of the mysteries of God," he is called to sustain the mighty responsibility of ministering to the Church of Christ. He is to win souls from ruin. The glory of God is entrusted to his keeping. How much does he need the influence of the spirit of prayer! The presence of the Holy Spirit to guide, strengthen, comfort and bless, is indispensable to success. In answer to believing prayer, light is poured into the mind, which enables it to perceive the relations of things, and the force of reasons, which would otherwise be obscure and uncertain. If we commit our interests to the Lord, and acknowledge Him in all our ways, He will make our path clear, and direct our steps with unerring safety. "If any of you lack wisdom, let him ask of God, and it shall be given him." "Without me," said the Saviour, "ye can do nothing." "Through Christ strengthening me," said his Apostle, "I can do all things." But how can a man, who takes no interest in the duties of the closet, whose heart has not been brought under the sanctifying influence of Divine grace, approach with filial confidence and humble boldness, the mercy seat?

All other evidences, then, of a call to the sacred office, unaccompanied by humble, consistent, active piety, must be regarded as very doubtful. The first and chief preparation,

which should be sought, is the anointing of the Spirit. Discipline, learning, power of thought and of expression, are valuable things to use in Christ's service, but purity of heart, aspirations for holiness, a spiritual apprehension of the truth, the love of Christ shed abroad in the heart, as the governing principle of action, are still more important. These are the essential qualifications of a good minister of Christ, of an ambassador sent from God. If there is a reasonable doubt of the existence of pure, genuine piety, or a vacillating, unsteady influence of religious principle, it should at once settle the question, and enable the Church, as well as the individual, to decide that he has not been called to so high, so holy a trust as the sacred ministry.

II. There must be, not only sincere piety, but a passion for the work. A man may be a Christian, but if he has no strong love, no earnest enthusiasm for the duties of the ministry, he would better seek some other employment. The passion for the work ought to be so decided and positive, that no difficulty will discourage hope, no effort banish solicitude, and no object divert the mind from an absorbing interest in the subject. There should be a high appreciation of the ministry as a good work, ardent desires to rescue souls from eternal ruin, such a devotion to the work as to engage all the powers of mind and soul, so that, as Horne has said, the individual will need no urging or caressing, and will feel that nothing but death or the most decided frown of Providence, can turn him back; so that he will have the courage, the strength of mind, or the purpose which are indispensably necessary to success. It should be a passion which springs from the constraining love of God in the heart, which manifests itself in a tender regard for the interests of the Redeemer's kingdom, and a serious desire to be instrumental in promoting the glory of God. The minister of the Gospel must take hold of his work with as much earnestness as the most enthusiastic merchant or man of the world labors for the meat that perisheth. There are difficulties, trials, hardships, privations and sacrifices to be encountered, and unless his heart is wholly in the work, he cannot, to any extent, expect that his labors will be either acceptable to God, or useful to his fellow-men. When some one inquired of Dr. Johnson whether he thought the minister's an easy office, he replied: "No Sir, I pity the minister who thinks so! I pity the people who are under such a minister." If a man be not deeply interested in his labors, and give to them his undivided sym-

pathies and energies, all his impulses and affections, he cannot be successful. If he go forth in the performance of his duties, like a slave to the quarries or to the hardest task, he cannot anticipate the promise and seal of the Spirit's presence.

When the ministry is chosen from unworthy motives, or where entrance upon its sacred functions, instead of being regulated by the Scriptural rule, is thrown open to the unrenewed and careless, we cannot expect this passion for the work to exist. The ministry must, therefore, not be sought contrary to a man's own conscientious convictions of duty, for the purpose of gratifying friends, or for securing opportunities of study and mental improvement, or for the sake of ease, emolument or respectability, but with singleness of purpose, and the desire to please God. The motive must not be love of money, of fame, or of pleasure; the work must be dearer than life itself. Said one to Christ, "I will follow thee whithersoever thou goest." Our Saviour's reply shows that the man was influenced by mercenary considerations, that he sought promotion and worldly advantage, and hence, while in that state of mind, he was utterly unfit for the sacred office. He rebuked such a spirit, when he said: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." It was equivalent to saying, "You certainly mistake the nature of the calling; it is not an avocation which furnishes facilities for worldly emolument, but one which requires great sacrifices and the exercise of self-denial." The pursuit of earthly treasures, devotion to worldly schemes and aggrandizement, is incompatible with the faithful discharge of ministerial duty. The disciples, constrained by their paramount love for Christ and their regard for his authority and glory, forsook all, abandoned their secular interests, and gave their undivided attention to the advancement of his cause. They were enthusiastic in the work, to which they had dedicated themselves. They were men of one idea. So strong was this passion in Elliot, missionary to the Indians, that at eighty years of age, when all his powers were beginning to fail him, he thought it worthy his feeble strength to teach a little heathen child to lisp the name of Jesus. This was the secret of Henry Martyn's success, of McCheyne's, Dwight's, Edward Payson's, James Patterson's, and of others in our own land and in other lands, who exercised in the ministry an influence so potential for good. It was this that led the patriarchs of our own Church

to leave their native land and the comforts of home, to build up the waste places of Zion in this distant country. If a man has drunk deeply of the spirit of Christ, if his life is sustained by constant communion with Christ, there can be no work, no employment on earth so full of satisfactory, pure and elevated enjoyment, as that of conducting souls to the realms of bliss. Even if the results be unnoticed and unhonored as regards this world, the record is on high, and there is a rich and glorious reward beyond the grave. "They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars for ever and ever."

> "When the last stupendous morning springs,
> Big with the fate of all terrestrial things;
> Then holy, happy shepherd, thou shalt stand
> Among thy ransom'd sheep at Christ's right hand,
> Receive thy blest reward in glory rise,
> And like a star, illume the upper sky!"

III. A well balanced mind is an indispensable condition of a call to the Christian ministry. Good common sense is necessary, as well as purity of heart and the inward qualifying of the Holy Spirit. If a man concentrate in himself all the piety and the learning of the Christian Church, and have not discretion or a sound judgment in directing or applying his other qualifications, he cannot be useful. Much mischief has been done to the interests of the Church, by the introduction of men into the sacred office destitute of this quality. A large number of those ministers, who seem to have mistaken their vocation, are perhaps more deficient in this respect than in any other. Such men, it is true, have sometimes, when in the ministry, been successful, if they have had remarkable qualities of mind and heart, but they were useful in spite of their infirmities. A man often does good in the pulpit, but it is counteracted as soon as he leaves it. He says weak and foolish things, not malevolent or wicked, but his influence is lost in his intercourse with the people; during the week he does more harm than all the good he accomplishes on the Sabbath. If there be in any individual's composition a marked singularity of character, or some great eccentricity, it is a radical defect. The ministry is no place for him. He should seek a field of usefulness in some other direction. No man of incurable indiscretion is called to this high and holy work. He who is constitutionally imprudent, and habitually injudicious, should regard the evidence as complete for his

exclusion from the sacred office. A well-balanced mind must be considered of immeasurable importance in all candidates for the ministry. Sober, substantial qualities are far more useful than all the brilliant, fitful powers of eccentric genius. We want men of discreet mind and sound judgment in avoiding errors, and in selecting means to accomplish suitable ends; men who judiciously exercise their mental faculties in the ordinary concerns of life, and with a knowledge of men and things in their character and tendencies, are enabled to judge in reference to the rules and proprieties of life, and who can easily accommodate themselves to the peculiarities, circumstances and habits which prevail in society. Without this ability, a man of undoubted piety, and with the best intentions, will not only defeat the object which he values most highly, but he may be the occasion of serious and positive mischief. He may inflict upon the Church and the interests of immortal souls, serious and irreparable injury.

IV. Next in the list of qualifications is intellectual capacity, a mind that can be disciplined, strengthened and enlarged, such mental endowments as will enable the individual to acquire knowledge, grasp any question and present Divine truth with power and success. There are some minds that seem so loosely put together, that it is impossible to bring them under the influence of proper discipline. You cannot make them understand what is meant by accuracy. A recitation is never so acquired or mastered, that they can feel, in any measure, sure of it. There is often a natural indolence of mind, which it is impossible to overcome, an apparent determination to be careless and inaccurate, which seems inherent in some persons, and which no discipline or effort is able to correct. The Church has no use for men of weak and sluggish minds, in this laborious and responsible work. Such should be repelled, rather than encouraged to enter the service. It will not answer to introduce into the sacred office, the halt, the blind and the maimed, to keep the people always limping:

> *Non tali auxilio, nec defensoribus istis*
> *Tempus eget.*

The interests at stake are too important, the results too vital. The good which may be thus done is at too great an expense. At a time, and in a country in which liberty tends to licentiousness, and scepticism and false religion are so rampant, arrogantly challenging the credentials and faith of the true

believer, it is madness to commit the defence and propagation of the Gospel to others than men of strong, clear and vigorous intellect. There must be, then, the substratum, the *material*, which is required for the appropriate duties of the ministerial office, good natural abilities, a mind which reaches at least the ordinary standard. The intellect, we know, is susceptible of great improvement, and the man less gifted, with industry often far transcends in excellence the more highly favored, yet weak minds never become strong, naturally blunted and droning powers can never become active and effective. No one, therefore, whose capacity is below what may be regarded as mediocrity, should think that he is called to the work of the ministry. The word of God has nowhere taught us to disregard the appropriate means prescribed for the accomplishment of the proper end, because "the excellency of the power may be of God and not of us." The apostolic injunction is, "Lay hands suddenly on no man," but never does it intimate, on

"Skulls that cannot teach and will not learn."

V. A thorough, systematic and adequate education is required, so that the workman may be "thoroughly furnished unto all good works." If earnest piety is necessary in the Christian ministry, to produce the right kind of feeling and zeal, a high degree of knowledge is equally necessary to direct that piety and zeal aright, and by the appropriate presentation of the truth to produce them in others. It is true that men endowed with rare good sense, with active minds, clear-sighted and quick, have become distinguished and honored ministers of the Gospel, without the usual preparatory training, but these are exceptional cases. They do not, however, justify us in approving or encouraging any one to go *per saltum*, without the proper intellectual culture, from some secular employment into so responsible a work. Many who have done so, have been disappointed in their expectations, and have accomplished less for the cause of their Master and the interests of their fellow-men, than they might have done if they would have exerted their influence in an avocation to which they were better fitted, and diffused the light of a consistent, Christian example, in a more humble and retired sphere. Individuals possessing a high order of native talent, sound judgment, ardent piety and persevering application have, without a classical education, and with a limited amount of preparation, occupied positions of usefulness in the Church,

notwithstanding the early disadvantages, under which they labored. But with the proper culture, their influence might have been greatly extended. These very men will tell you how crippled and embarrassed they have felt throughout their whole course in life, for the want of suitable, systematic and thorough training. No one now rejoices that in his youth he did not enjoy the advantages of a classical education.

There are short roads to the pulpit, but the question ought to be considered as settled, that the ministry must be educated, and that too in the most thorough manner. It should be the policy of every Church that no one can become a minister in her communion, except in rare and peculiar cases, without the regular training. Every minister should be a "scribe, well instructed in the mysteries of the kingdom, who bringeth forth out of his treasure things, both new and old." The power of the Christian ministry, as a means in the hands of the Spirit, very much depends upon the ability to present with appropriateness, clearness and force, the great truths of Christianity. Although the weakest agents have sometimes been employed to confound the mighty, it must be remembered that the days of miracles and of supernatural endowments have passed. No literal coal from any altar fires the lips of the messenger of truth. We are now to act in accordance with the suggestion of wisdom and of common sense. While we cordially admit and strenuously maintain that the spirit of Christ in the heart is the first and indispensable qualification of the Gospel ministry, yet the influence and usefulness of any Christian Church, will be in proportion to the ability and learning of those who minister at her altars. *Nunquam aliud Natura, aliud Sapientia dicit.* It is a maxim of reason and common sense, as well as a sentiment, enforced by the authority of heaven, that "the priest's lips should keep knowledge" and "feed the people with understanding." There must be careful intellectual training, mental discipline and acquisition, gained through toilsome processes and laborious effort, for the want of which, no piety, zeal or spirituality will atone. Fluency, eloquence, age or activity can never be admitted as substitutes for sound, solid learning. There must be such a standard of education as is suited to the nature of the office and the importance of the work. No slight and superficial preparation can be deemed sufficient. Chrysostom well calls the ministry a "burthen, from which angelic strength might shrink," and Paul himself, under a sense of the dread responsibility, with profound humility exclaimed,

"Who is sufficient for these things?" It is necessary that he, who would be invested with so responsible an office, should himself first be carefully instructed. "Oh what abundance of things," says Baxter, "are there that a minister should understand, and what a great defect to be ignorant of them."

A well-educated ministry has always been a Divine appointment, the ordinance of God from the earliest record of history until the present time. The educational provisions of the tribe of Levi, the schools of the prophets, the scribes and doctors of the law among the Jews, the personal instruction which Christ gave his apostles, the distinguished schools of the early Church, and the Colleges and Seminaries of later times, the most of which were expressly founded and intended for the education of ministers, furnish the most unequivocal and unbroken testimony to the fixed judgment of the Church on this question. At the time of the Reformation, how could those wonderful changes have been accomplished without the influence of learning? The name of the great Saxon Reformer is inseparably connected with the University of Wittenberg. The age of the Reformation was the age of the revival of learning. "The Reformers," says the great historian of this period, "always connected deep study with the laborious ministry; the ministry was the end, study was but the means." Luther, Melanchthon, Calvin, Zwingli were men of profound erudition, deeply versed in ancient wisdom. Their varied attainments contributed largely to the astonishing results they achieved. Their piety was not less active or useful, because of their learning. Knowledge is necessary to aid in explaining, illustrating, defending and enforcing the truth. President Edwards with much force remarks, "Study is of great use, in order to a preparation for publicly instructing others. And though having the heart full of the powerful influences of the Spirit of God may, at some time, enable persons to speak profitably, yea, very excellently without study, yet this will not warrant us needlessly to cast ourselves down from the pinnacle of the temple, depending upon it that the angel of the Lord will bear us up, and keep us from dashing our foot against a stone, when there is another way to go down, though it be not so quick." "Give thyself to reading;" "Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all," is still the rule, which has never been repealed. Paul, when an old man and a prisoner, sent across the waters, more than five hundred miles, for his books and parchment, which he

regarded as indispensable to the work in which he was engaged.

What work requires greater wisdom, a vaster range of learning? It is the business of the ministry to expound the Scriptures, to understand the laws of interpretation, to handle the great themes of the Gospel. How, without the advantages of education, can he unfold, in their harmony, the doctrines of the Bible, remove objections, reconcile apparent contradictions, and throw light upon obscure passages? It is the business of the ministry to instruct the ignorant, reclaim the erring, comfort the mourner, guide the inquirer, to warn the sinner and encourage the believer, explain prophecies and enforce precepts, "rightly dividing the word of truth," and "giving to every one his portion in due season." By the apostle great stress is laid on the ability to teach others. We would be unwilling to entrust our diseased bodies, our legal controversies, or our other great questions to men, who are not qualified by education for the work, and yet we often commit the imperishable interests of the soul, and the deep influence which the ministry exerts upon society, to nescience or stupidity. There are many men attempting to discharge the weighty and arduous duties of the office, whose intellectual furniture is so slender and inadequate, that they cannot be said to be safe and intelligent guides on any subject. Their minds are lean and unfurnished, their meagre stock is soon exhausted, the people are not fed, our congregations dwindle away under their sickly and unedifying ministry. The Church is enfeebled, religion is degraded, God is dishonored, and iniquity rejoices. Such may think that "the Lord hath need of them," but they are greatly mistaken. An ignorant ministry may do as much harm as an ungodly ministry.

There are also reasons for the position assumed, growing out of the peculiar character of the age in which we live. If ever the office demanded an intellectual ministry, then at the present day, more than at any previous period, is the most complete preparation emphatically required. The active, stirring mind of the age cannot be influenced or controlled, except by disciplined mind. Knowledge is becoming more generally disseminated, and a spirit of inquiry and of thought, on all subjects, has been awakened. Unless those who profess to be public teachers keep pace with the progress of literature and science, unless they are found in advance of the

mass of the people, they cannot command attention, they will not secure the respect and confidence due to their office. Never was the human mind so wakeful as at present. Every truth is required to undergo the severest scrutiny; it is tested by the most careful examination. He, who presents an idea on any subject, is expected to defend it. Wherever the Gospel comes, its claims are canvassed. Opposition, stimulated by fear and by hatred, is encountered. Objections of every kind are offered, and strenuously maintained. The Church is surrounded by adversaries, shrewd, subtle, bitter and learned, who are disposed to gather material from every source, from all departments of learning, to assail our faith. The vast prevalence, the boldness and industry of error, sophistry and infidelity in its more refined forms, must be met, refuted and repelled. Much well-digested knowledge is required; not a mere smattering of Theological lore, with a certain amount of fluency of speech; able, powerful preaching is demanded. It is no easy work, he undertakes, who is appointed a teacher at the present day, in the mighty conflict of truth and error, and he only who is thoroughly qualified for the duties involved, and is capable of wielding argument, and meeting the most powerful champion in the hostile ranks, can be regarded as "a workman that needeth not to be ashamed," or warranted in assuming the functions of this important office.

It has sometimes been said that men of cultivated mind and refined taste, cannot be useful or successful among a rude, uncultivated, ignorant people, and therefore it is necessary to have men of moderate attainments, who will be satisfied with coarse society, rough manners, and the privations incident to the less enlightened and more degraded classes of the human race. But we do not recognize the force of the argument. It is based in ignorance or a misconception of the mind and the nature of true religion. It is an apology for introducing unqualified men into the pulpit. It is true, that habits and taste found in cultivated society and in the acquisition of a liberal education, may lead an individual to desire a position congenial to his taste, particularly as such a position may, in his judgment, furnish a larger field of usefulness; but it is not true that he cannot live and labor in the position which Providence may call him to occupy. If his heart be thoroughly imbued with the spirit of his Divine Master, if he be filled with the love of Christ and a desire to be instrumental in saving immortal souls, he will be willing to sacrifice

personal enjoyment, and submit to any self-renunciation which the dictates of duty may seem to require. And this very culture will give dignity and value to his ministerial action, and increase his efficiency, just as the learning of Martyn, of Carey, of Stoddard and others, greatly contributed to their influence and success among heathen nations. The mental discipline which Paul, the great preacher to the Gentiles, received at the feet of Gamaliel, and the stores of knowledge he acquired in the schools, did not diminish his power to do good. His wonderful attainments, while they fitted him the better to contend with error, and to baffle his learned opponents, to detect their sophistries and expose their absurdities, also rendered his teachings to the ignorant and simple more effective and successful. There is no branch of knowledge which may not be useful to a minister of the Gospel; his intellectual discipline and acquisitions may all be made tributary to the great work to which he has consecrated himself, to the diffusion of human happiness, and the extension of the Redeemer's kingdom.

VI. Efficiency or force of character is a cardinal qualification in a call to the Gospel ministry. There are often, even in good men, such constitutional defects of character, as to render it wholly inexpedient and improper for them to assume an office of so much magnitude and responsibility. Everything in the habits of our people tends to develop character early, and by the time a young man has to decide whether it is his duty to study for the ministry, he is already in the possession of some kind of character. As he is now, so he is likely to be hereafter, in study and thought. If his conceptions and ideas are now obscure and nebulous, he will carry with him, into the ministry, the same obscurity and vagueness of thought and expression. If idle and indolent in his youth, he will be so in manhood. Seldom are these expectations disappointed. If he is wanting in force of character, so that he is not prompt and efficient in accomplishing any work which may be assigned him, but performs every thing he undertakes in a bungling manner, he lacks a most important element. If, however, he can do any one thing well, promptly and effectually, there is something with which to begin. The minister of the Gospel should possess the power of impressing his own character upon those who are brought under his ministerial influence and spiritual care. The weak, vacillating, inefficient man, who cannot control himself, rule his own household, or govern thore who are sub-

ordinate to him, should not enter the ministry. This inefficiency is often found irremediable, although existing in connexion with genuine piety. We need men who are equal to the work, men of earnest, energetic action, assiduous, persevering effort, who are ready to go into the highways and hedges, prepared to master difficulties and endure hardships which would intimidate and crush ordinary minds. That was a true sentiment uttered by Augustine, *Episcopatus non est artificium transigendæ vitæ.* It should be constantly kept in mind by those who contemplate the office of the ministry. "Whatever the hand findeth to do, it must do it with its might." Men must work while it is day, and every hour of the day, or many who, through their instrumentality, might have been reclaimed, will at last irrevocably perish, and exclaim in the bitterness of their anguish: "The harvest is past, the summer is ended, and we are not saved."

VII. But an individual may be in the possession of genuine, deep-toned piety; he may have a passion for the work; he may possess a well-balanced mind, capable of instruction, properly disciplined and richly furnished with knowledge; he may have force of character, and enjoy a reputation for efficiency and success in every department of labor to which he has devoted his energies, yet his call to the ministry of reconciliation is not complete, until the voice of the Church is heard, and, in the judgment of the brethren, he is regarded as qualified for the work. Without this, a call is inconceivable. The Church must, after careful and serious consideration, recognize the individual as fitted for the office, and the announcement of its deliberate judgment constitutes a part of the vocation to the ministry. The Church being fully satisfied with his qualifications for the work, its decision is authoritative and final. God has delegated to the Church the power to decide in reference to the gifts and graces of those who offer themselves for the ministry. No one has a right, self-constituted, without ecclesiastical authority, to go forth and preach. The Church is clothed with the wisdom and power, necessary to perpetuate her own existence, and the duty of committing the ministry of the word to faithful men, is solemnly enjoined by the word of inspiration. There is a rule laid down, a Scriptural standard given, by which the Church is to judge in calling, as well as the candidate in obeying the call. But whilst the Church is required to express its belief in the fitness of the applicant for the holy work, and commissions men to preach the Gospel, she must

exercise great caution and discrimination, and send forth only such as possess the most satisfactory and hopeful evidences of a genuine call by the Holy Spirit. The office should be regarded as sacred, the commission divine, the work glorious. Its design is nothing less than the recovery of man to purity and happiness, the illumination of the understanding, the renewal of the affections, and the production of principles, which will bring forth fruit unto eternal life. The consequences are all important and enduring. The credentials should be clear and well-authenticated. For the minister of the Gospel appears as an ambassador of Christ, in his stead, with a message of peace and reconciliation, to bring men to God.

No office is more responsible, more dignified; none requires higher qualifications than that of the ministry. To make a mistake upon this subject, may involve consequences as fearful as they are irretrievable. No position in life is fraught with more important results. Yet how many are found ready to enter upon the service, anticipating only ease, enjoyment of a selfish nature, honor and applause, and to prosecute its duties without any sense of the great responsibility resting upon them, totally unfit for the work. How true it is, that

"Fools rush in, where angels fear to tread!"

To intrude into the ministry without a call, is evidently sinful; for no man, who makes use of the means of instruction, and the Divine illumination promised in God's word, can err, unless through the influence of improper motives, or in consequence of the neglect of prayer and inquiry. No one is expected to become a herald of the cross without an enlightened persuasion, that it is the will of God he should preach the Gospel, just as no one is expected to unite with the Church, as a member, who is destitute of the Scriptural evidences of Christian character. The barriers, which have been erected for excluding the incompetent, should not be disregarded. By introducing into the ministry those who are neither able nor apt to teach, the wants of the Church are not relieved; her efforts are only crippled, her difficulties increased, and she is compelled to struggle on with new evils.

By the faithful presentation of the truth, by showing the true tests of a call to the ministry, there is no danger of keeping those out of the office whom God has called to the work. The individual, who can be finally excluded in this way, ought

so to be excluded. He, whom God has really called, will only be confirmed in his purpose, and strengthened in his resolution, by such cautions and warnings against self-deception, though he may be compelled, for a season, to pass through the discipline of painful doubt and hesitation.

Let young men who have been brought under the influence of Divine truth, seriously inquire whether it is not their duty to prepare for the ministry of reconciliation, whether they are not called to gird on the harness and go forth into the vineyard of the Lord, to preach the glad tidings of redemption to those who are perishing. Let the Church be faithful in the discharge of its obligations, and send forth an able and faithful ministry, and soon the world will be converted to God, and the millions of its inhabitants will speedily unite in singing the praises of redeeming love and pardoning grace!

ARTICLE IV.

THE PLEASURES OF TASTE.

THERE is a world without us made all beautiful and glorious, with which we become acquainted through the medium of the senses. To correspond with this, there is a world within us, which we call the soul or the mind, with which we become acquainted through consciousness, or the internal sense. These two worlds, wonderfully and fearfully made, are set over against each other, and exert an influence, the one upon the other. The one perishable, though beautiful; the other to continue for ever. The one ministering to the other for a season, until it has fulfilled its office, and then passing away; the other, the soul, ministered unto, and gathering strength from sorrow and from joy, from adversity and prosperity, from every form of thought, and feeling, and action, from every aspect of truth and duty, prepares itself for another, it may be, and it ought to be, a higher and nobler state of being. These worlds, originally perfect, and made for happiness, have been marred by sin. The one has lost the image of God, in which it was made, whilst the curse, by reason of sin, rests upon the other. In both there yet remain traces of that original excellency in which they were formed, and both possess the power of giving and receiving

something of the happiness for which they were originally designed. They stand before us like the remains of magnificent temples, in which the great God once dwelt in all his glory, but from which the glory has departed, leaving here and there, on tower, column and portico, the lingering remains of a beauty and magnificence, which sin itself cannot obliterate. Of these remains, I point out as one, *Taste and its appropriate objects in the world of matter and of mind.* I name this as one of the remnants of original glory, because in its exercise, it is innocent and pure, and productive of varied and constant enjoyment, and because the objects in which it delights and has its existence, are attractive in themselves, and elevating in their influence.

Dr. Reid has defined taste to be "the power of the mind, by which we are capable of discerning and relishing the beauties of nature, and whatever is excellent in the fine arts." This is substantially the definition, which the best writers have given to this subject.

It will not be appropriate nor profitable, in this connection, to enter upon the discussion of the question, whether taste is an instinct or intuition of our nature, or whether it is a deductive process, and dependent only upon the reasoning power for its existence. Taste is both intuitive and rational. These two frequently run into each other, so that it is difficult to determine where the one ends and the other begins. If we occupy a position on an eminence in some public cemetery, and survey the landscape which, like a panorama, encloses us on every side, the delightful and elevating emotion which we experience, is not the result of the slow process of reasoning, but it is instantaneous as thought or the lightning's flash. The soul is taken captive by the emotion, and filled with it, until it gives itself expression in appropriate words. Upon this intuitive perception depends the enjoyment, derivable from the exercise of this power. This is the original gift of God, and differs in delicacy and strength, as God has imparted to each one according to the constitution of his nature. The taste which is rational, depends for its exercise upon the judgment, more than upon a separate intuitive faculty of the soul. It is occupied more with the philosophy of the emotion, and the assigning of reasons for the existence of the emotion, and the investigating the qualities of the object, which has awakened the emotion. "It considers the adaptedness of the parts of an instrument to the accomplishment of a certain end, the quality of the material, nothing wanting

and nothing superfluous, and the rational taste pronounces it beautiful." Thus it investigates the character of a poem or novel, and determines whether the subject is well chosen, whether the parts are in harmony with it and with one another, whether the characters are well selected and sustained, whether the sentiments and actions ascribed to the characters are appropriate, and whether the whole work is natural, and satisfies the wants of the soul. This constitutes a part of criticism which is nothing more than the application of reason and good sense to the various productions of art, and thereby approving of the one and condemning the other. It will be perceived, then, that there is a power in the human soul by which, without any antecedent knowledge, we are capable of deriving enjoyment from the contemplation of objects of sublimity and beauty, and that this same power, in a state of cultivation, is a source of enjoyment in the contemplation of works of art which are designed to imitate nature, or which are constructed, as machinery of various kinds, for the purpose of attaining a particular end.

We say, then, that all men possess this power of the soul in its original, simple form, and this is proved by the fact that the exercise of this power is manifested among all nations, both savage and civilized, and during all periods of life, from the earliest exercise of mind to the last. A beautiful picture will be admired by all who are permitted to see it. But the admiration will be varied in degree, and directed to different parts of the picture; one will admire the colors and figures, simply because they are colors and figures. This may be regarded as indicative of the lowest degree of susceptibility and attainment. Another will be attracted by the expression of countenance, and the relation which the different figures sustain to each other. A third will consider the object of the painting, and whether it has been attained. The artist, who has entered into the soul of the picture, and is capable of judging of the particulars in detail, and the relation which they sustain to each other, and to the whole, realizes a degree of enjoyment which is forbidden to others. This difference of impression is to be referred to constitutional difference, and to education. There is a difference in nervous sensibility and susceptibility in different persons, and in the same persons at different times, which modifies our enjoyment from every source. Attention to a particular subject magnifies it in our estimation, increases our interest in it, and constitutes it a source of enjoyment, such as it could not be

under other circumstances. This may be regarded as the product of repetition or habit, which constitutes an element of great influence, in both the body and the soul of man.

Some have supposed that all objects were originally alike to the mind, and that they became beautiful or sublime by association. Thus pleasing emotions are awakened from some cause, and whilst these emotions are in existence, we behold a rose, or a lily, or tulip, and the existing emotion is transferred to the flower which ever after, when seen, awakens a similar emotion. The objection to this theory is, that accidental association cannot account for the universality of the decisions of mankind concerning particular objects. Why should all agree in admiring the lily and the rose, rather than the sun-flower or poppy? That association does enhance the beauty of some objects, cannot be denied, yet it cannot afford an adequate reason for the general feeling of the beautiful. How much do virtuous acts and sentiments enhance the beauty of a lovely female, and lend a charm to homeliness itself, which renders it tenfold more attractive than the most beautiful face and graceful form, overshadowed by vice and crime. Thus acts of kindness, bestowed with a hearty good will, become associated with an attractive face, and impart to it a light which reveals a moral loveliness, which covers with glory all the imperfections of face and form.

The theory of Alison, who has written several essays on the subject of Taste, is, "that matter is not beautiful in itself, but derives its beauty from the expression of mind." The qualities of mind capable of producing emotion, are either *active* or passive; either its powers and capacities, as beneficence, wisdom, fortitude, invention, fancy, &c., or its feelings and affections, as love, joy, hope, gratitude, purity, fidelity, innocence, &c. In the observation or belief of these qualities of mind, we are formed by the original and moral constitution of our nature to experience various and powerful emotions." He continues, "It is only through the medium of matter, that in the present condition of our being, the qualities of mind are known to us, the qualities of mind which they signify. They may be the signs, therefore, or the expressions of these mental qualities, in the following ways:

1. As the immediate signs of the powers or capacities of mind. Thus all the works of human art or design, are directly significant of the wisdom, the invention, the taste and

the benevolence of the artist, and the works of nature the wisdom, and power, and beneficence of the Divine artist.

2. As the signs of all the affections or dispositions of mind which we love, or with which we are formed to sympathise. It is thus the notes and motions of animals are expressive of their happiness and joy; that the tones of the human voice are significant of the various emotions, by which it is animated, and that all the affections which we either love or admire in the human mind, are directly signified by the various appearances of the countenance and form. These he calls the direct expressions of the mind, and the *material qualities which signify such powers or affections, immediately produce in us* the peculiar emotions which, by the laws of our nature, the mental qualities are fitted to produce.

Beside these, there are other means by which the qualities of matter may be significant to us of the qualities of the mind *indirectly*. These are *means adapted to ends, as in works of art*, when they are fitted to minister to the conveniences and enjoyments of life, are significant of the happiness they are fitted to bestow, and scenes in nature acquire such an accession of beauty, when we consider them as fitted with so much wisdom, for the habitation of so many sentient beings. *Analogy* or *Resemblance* also. Hence, sounds and colors are felt to resemble peculiar affections of the mind, from which the metaphor has its origin, and the personification of matter, which is a strongly marked characteristic of every age. *Association*, also, in the proper sense of the term, which gives such power to fashion, so that at different periods the opposite extremes are admired, and objects which have been devoted to religion, to patriotism or to honor, affect us with all the emotions and qualities of which they become significant, and the beauty of natural scenery becomes exalted from the records of events which it has witnessed. *Individual association* also contributes to the same result, when certain qualities or appearances of matter are connected with our private affections and remembrances, and when they give to these material qualities or appearances a character of interest which is the result solely of our own memory and affections.

Whilst we are willing to concede to this elegant writer the praise of ingenuity, and also are willing to concur with him in many of his positions, such as the power of association and of analogy and resemblance in enhancing the emotion of the beautiful, and, in general, agree in the position that the

mind exerts a reflex influence upon material objects, and throws around them the charm of the emotion which has been awakened there, we dissent entirely from his two general positions, viz., 1. That it is only through the medium of matter that the qualities of mind are known to us, and 2. That the qualities or properties of matter are the signs or expressions of mental qualities. As to the first point, without intending to enter upon an extended refutation of the position, it will be sufficient for the present, to say that we become acquainted with the qualities of the mind, as we do with the qualities of matter by the mind itself. We know not that matter has been the medium through which we have become acquainted with the faculties or powers of the mind, as judgment, reason, memory, imagination, &c., neither can we conceive how the qualities of these faculties can become known to us through the medium of matter. Any one who will take the trouble of inspecting the operations of his mind, will discover that all his knowledge of mind is obtained through the mind itself, and more than this, that consciousness is the condition in which we obtain all knowledge, whether it be of matter or of mind. It is asserted, indeed, that our first knowledge is derived from matter. We would not dissent from this assertion, although it is not certain, yet surely it does not follow from this concession, that matter is the medium through which the qualities of the mind are made known to us. Neither can we understand, with the idea which we attach to the word sign, how the qualities of matter are the signs of the qualities of mind? It does not surely follow that because a certain tone of the human voice awakens a certain emotion in the soul, that it is a sign of that emotion. This tone will not always awaken the emotion. Because the emotion is dependent as much upon the state of the mind in which it is to be awakened, for its existence, as it is upon the peculiarity of the tone itself. The cry of distress does not always affect us alike, neither are we always equally moved by the same piece of music. The simple account of the matter seems to be this: There are certain qualities in matter, either in a compounded or uncompounded state which, when addressed to the mind through the senses, awaken in the soul a pleasurable emotion, which we call the emotion of the sublime or of the beautiful. I hear a piece of music, and am charmed with it. I pronounce it beautiful. The beauty is not in me. The excellency is not in me. It is in the music. The emotion is not in the music, it is in me. There is some-

thing in the tune, and a certain state of mind, which are accordant, and this result follows. If it be said that the perception of beauty is merely a feeling of the mind which perceives, without the belief of any excellency in the tune, then, I ask, why did not this emotion arise without the tune, why do I speak of the tune in this connection? Why do I refer the emotion to the tune? If there be no excellency in the object contemplated, and all beauty is only in the mind, then when I say that Milton's Paradise Lost is a beautiful poem, I mean not to say anything of the poem, but only something concerning myself and my feelings. With equal truth might I affirm, concerning some delicious fruit which I am tasting, that the lusciousness is not in the fruit, but in me.

In objects that please the taste, we always judge that there is some real excellence, some superiority to those which do not please. The cause of this pleasure, in some cases, can be pointed out, in others it is hidden. Beauty or deformity in an object, is the result of its nature or structure, and the emotions awakened by the contemplation of such an object, depend upon the susceptibility of the mind to impressions from such objects. Whilst these views are presented, concearning the relation of the beauty and sublimity in the external world to the percipient, as the cause of pleasurable emotions there, it cannot be denied, at the same time, that the mind has ideals of beauty and sublimity of its own, and that objects in the material world, and descriptions of objects, are referred to one or the other, as they present corresponding characteristics. If this be not true, why is it that no human form or countenance is regarded by any one as perfect? One or more features may be admitted as faultless, but who has ever beheld a perfect form and face? Hence painters and sculptors, in all ages, have never copied from any living model those forms, which they would present to the world as faultless. But looking around in creation, they collected from nature around them, beauties of form, and color, and posture, and combining them according to their ideal, they formed an image more perfect than any living reality. Thus they sought to realize their ideal of perfection. Thus it is that progress is made in every art, and the mind, by its own powers, in connection with the materials furnished by the external world, is capable of elevating itself to a higher state of being. Thus does the mind expand in all directions, through the efforts which it puts forth, and the new truths which it acquires. Thus the ideals of beauty and sublimity

themselves are changed and exalted. There must be, however, a limit to the ideal of perfection, or an ultimate beauty, and hence, the pleasure derived from the contemplation of certain works of art is permanent, and increases the more they are contemplated, whilst the pleasure derived from the contemplation of other works, is diminished in the contemplation, and finally ceases. The reason obviously is, that the one realizes the ideal, the other falls far short of it.

I proceed to state that there are three classes of objects which address themselves to the *taste* or the *æsthetic feeling.* External objects of beauty or sublimity. The description of these objects, and sentiments of heroism and magnanimity, of gentleness, goodness, and disinterestedness, or the sentimental beauty and sublimity. If we proceed one step farther, we will discover that these objects present themselves to us as forms of matter and combinations of forms, attitude, motion, colors and their combinations, sounds, simple and compound, the human countenance as expressive of thought and emotion and purpose, sentiment and the conduct which grows out of it, design, utility, fitness. These, and their related objects, furnish the material which addresses itself to the taste, and calls into exercise the emotion of the beautiful and the sublime, an emotion which, next to the religious feeling, is productive of the purest and richest enjoyment, and exercises over mankind the most wide-spread influence. If we inquire for the sources of these objects, the reply is, that they are to be found everywhere in nature. Wherever we direct our senses, there will they inform us of the beauty of the objects which God has formed for the happiness of his creatures. The eye drinks in the beauty of form and color, and motion, the ear, the melody of sweet sounds, the nose, the sweet odors of fruits and flowers, the taste, the lusciousness of viands, and the touch aids the eye in giving fulness and completeness to its impressions, whilst it imparts the peculiar sensations of softness and smoothness, so refreshing both to childhood and old age. God has created these objects in nature, and the sensibility in man to enjoy them, and has set these two over against each other, that the amount of innocent enjoyment in the world may be increased. This is one among the many evidences of the benevolence of the great Ruler of the universe. If this is not the design, then why were not the grass and the foliage of the trees red, the azure of the sky the color of brass, and the snow black? Why were not the trunks and limbs of trees, and the forms of human

bodies and members made angular, and bounded by straight, instead of curved lines? The answer is, because we have not been constituted so as to admire such forms and colors in such connections. The utilitarian will say they were made so because they are thus most useful to the creatures which God has made. Here the design is benevolent also. But surely no one will deny the utility of beauty. Such is its charm, however presented, that it would not be sold at any price. Consider the charms of the driven snow, as it lies in virgin-innocence and calmness, covering the earth and the trees and houses. How gloriously the sun is mirrored on its bosom, and its kindling rays are flung back disporting into the heavens; what new life is thrown into every living thing! How the children shout for joy, and the very dogs bury themselves with delight in its yielding fleece! What is the cause of all this enjoyment? The farmer will tell you that is a fine snow; it was much needed for the protection of the wheat. The ignorant will exclaim, Well these cabbages and turnips are pretty well covered now; no danger of their freezing; and the philosopher walks out gravely, and measures the snow, looks at the barometer and then at the thermometer, and as he returns into his house, records in his register, 12 inches of snow, thermometer 28, and the mercury in the barometer rising. Now this is all true, and useful and good. For you have here the higher and the lower philosophy. But there is, in addition to all this, the æsthetic element of the soul called into exercise. How brilliant the white. How dazzling the light! Behold yonder forest, venerable for its years, and for the patriarchs which, from time immemorial, have added dignity to its shade, what light and life and gayety this snow has carried into its gloomiest recesses. See those pines, how gracefully they bend under their chaste burden, and how sweetly their bright green peeps out from beneath the mantle which is thrown over it. But look out upon the open field, and see, far as the eye can reach in all directions, the dazzling splendor of the snow. It is not, as some would have it, the winding sheet of nature. For vegetation is not dead but asleep, recruiting her strength, and prepared to renew her beauty in the opening spring. It is rather like the ocean, emblem of the Almighty; not indeed of his power, but of his purity and holiness. How beautiful the sky above us, whether in calm or storm. Its azure blue, its form, its extent, its countless stars by night, and its moving forms by day. It never wearies in the contemplation, for it never

remains the same. The changing hues of the morning passing from the first faint streak of light, gradually and sweetly through purple, red, orange and gold, into the burning light of day, when every hill-top, and crag, and peak, and rippling stream and ocean's waves are lighted up and send back joyous, the smiles of the king of day. The man who can see no beauty in such a scene as this, and has not his soul kindled into admiration at the prospect, may be said to be "fit for treasons, stratagems and spoils, let no such man be trusted!"

The open heavens above us, present to the sensitive soul a rich source of innocent enjoyment. There is not only the form and the color already referred to, there is an ever-changing variety, so that there is no satiety. Perhaps I do not err, if I assert that it changes as does the ocean, and is never at rest. You look out in a spring morning, and all is calm and still and balmy. Presently a small *cumulus*, no larger than a man's hand, rises up on the horizon, passes by in mysterious silence, a messenger commissioned to execute some momentous trust. Swiftly he passes by, no one knows whence he came or whither he goes. Follow him as far as the eye can reach, and when that fails, let imagination supply the rest. Presently he enlarges and expands. He is followed by others, which rise and fly as he does, on the wings of the wind. Gradually accretions are made, until it becomes a huge black mass, carrying on its brow terror to the beholder. It has now become a thunder-cloud, and passing out from the form of the beautiful, it becomes sublime. The lightnings play upon its bosom, and the thunder roars, and the tempest blows, and the rain descends. Then the sun shines forth, reflecting his image in every rain drop, and throwing upon the dissolving cloud the bow of promise, giving the assurance, that all flesh shall no more be cut off by the waters of a flood, neither shall there be any more a flood to destroy the earth. But it is impossible to describe the changes, beauteous and new, which appear in the open heavens. He only, who will use his eyes, and will lift them up above the low grounds of earth, will understand what I mean.

Once more. Look forth again into the starry sky. The whole vault of heaven is full, and they are moving. Westward they march in majestic grandeur. They are the armies of heaven, the hosts of the skies. Who can tell their number, their relations to one another, and the work in the economy of the universe, which they are accomplishing? Night after night I gaze upon them with admiration, as I go

forth, and when I stand and pause in the hours approaching to midnight, there is an indefinable emotion approaching to awe, creeps over the soul, so still and noiseless, like the stillness and solitude of the desert; so still that the heart can be heard to beat, whilst myriads of stars, like the brilliant eyes of superior intelligences, are looking down with wondering gaze. To the north the Bear continues his noiseless circuit, still pointing the mariner to the Polar Star. Before me on the east, Jupiter has already climbed up almost to the zenith, and near him, Orion, with his glittering belt, and accompanied by sister constellations, is hastening on his mission, whilst far down, on the very horizon, planets and constellations are rising and sparkling on their way. Thus they move like well arranged armies, and the eye wearies not, but is charmed with the prospect. Yet we see with the naked eye only the surface of the sky. Beyond those stars which lie in the field of our vision, other stars sparkle and gleam, and beyond these countless myriads more in the infinity of space, until the mind is overburdened with the prospect, and sinks in amazement at the immensity by which it is surrounded. All this is beautiful in itself, beautiful in its variety, and sublime in its numbers and magnitude. But we are not satisfied with this partial view. We would penetrate deeper into the mystery of the stars and the immensity of space. We call to our aid Herschel's huge telescope, and we direct it, under the guidance of Professor Mitchell, to a hazy cloud in the sword handle of Perseus, in which, to the naked eye, not a solitary star is visible. With the lowest telescopic aid, many stars are rendered visible, surrounded by a hazy light, in which minute glimpse points are occasionally to be seen. As the space penetrating power is increased, the bright spots of light are successively resolved into groups of brilliant stars, and more nebulous haze comes up from the deep distance, indicating that the visual ray is not long enough to fathom the mighty distance. At last we have brought to bear the full power of the instrument, when a countless multitude of magnificent orbs burst on the sight, like so many sparkling diamonds on the deep blue of the heavens. There is now no haze behind, the telescopic ray has shot entirely through the mighty distance, and the clear deep heavens form the back ground of the brilliant picture. Thus, with the aid of Sir William Herschel's telescope, have we penetrated to the limits of the milky way. Do you now inquire how deep we have penetrated into space? The reply from the same

authority is, as deep as if five hundred stars were ranged one behind the other in a line, each separated from the other by a distance equal to that which divides our sun from the nearest fixed star, so that for light to sweep across the diameter of this vast congeries of stars, would require a period of a thousand years, at the rate of twelve millions of miles in every minute of time. Now we have passed the milky way, and all before us is deep impenetrable darkness, whilst all behind blazes with the light of countless orbs, scattered in wild magnificence. We call to our aid the same telescope, and far in the distance we are able to discover a faint haze of light, and thither we will urge our flight. We leave our own great cluster, in shining millions, far behind, and they sink and fade from our view. But look forward. A new universe of astonishing grandeur bursts on the sight. The cloud of light has swelled and expanded, and its millions of suns now fill the heavens. We have reached the clustering of ten millions of stars. Look to the right; there is no limit. Look to the left; there is no end. Above, below, sun rises upon sun, and system upon system, in endless and immeasurable perspective. These are the "island universes" floating in space, whose number and magnitude absolutely overwhelm the mind, and the wild dream of the German poet becomes a sort of sublime, dreadful reality.

"God called up from dreams, a man into the vestibule of heaven, saying, 'Come thou hither, and see the glory of my house.' And to the servants, who stood around his throne, he said, 'take him, and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.' It was done: and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing, they fled through Zaarrahs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers that were quickening under prophetic motions from God. Then from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace

the light swept to *them*, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them."

"Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left, towered mighty constellations, that by self repetitions and answers from afar, that by counter-positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude, by spans, that seemed ghostly by infinitude. Without measure the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below, below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable, height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite, suddenly, as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming, were nearing, were at hand."

"Then the man sighed and stopped, shuddered and wept. His overladened heart uttered itself in tears; and he said: 'Angel I will go no farther. For the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the infinite; for end I see there is none.' And from all the listening stars that shone around, issued a choral voice, 'The man speaks truly; end there is none that yet we heard of.' 'End is there none?' the angel solemnly demanded: 'Is there indeed no end? and is this the sorrow that kills you?' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, 'end is there none to the universe of God. So also there is no beginning.'"

These facts I have presented to you from my own experience, and from the experience and observation of the learned. They illustrate the value of the æsthetic feeling of taste. They show how infinite but in one direction, are the sources of the beautiful and the sublime, and without any farther inspection, they justify the inference that, in every other direction, the same infinitude of objects, beautiful and sublime, await the contemplation and enjoyment of the sentient creature. They teach us the exhaustless benevolence of the Great

God, in the works of creation, and they invite us to behold, to wonder and adore.

They have been presented, also, to show how knowledge contributes to our enjoyment; how it contributes to the improvement of all the powers of the mind; especially in view of the subject under consideration, how it enlarges the field of enjoyment to taste, and gives to the faculty purity and strength. I have stated them, also, to show how philosophy aids the imagination, and how the science of numbers contemned by the indolent, furnishes the richest treasures to the æsthetic feeling, and enables the soul to climb, step by step, until it has attained infinity. Up to this elevation it has raised the soul, by the laborious processes which are necessary to the attainment of certainty, and upon this point, standing and spreading her wings, disciplined and trained in the school of facts, the imagination takes her upward flight, and into regions into which the most powerful glasses have failed to penetrate, and returns laden with treasures which may be the means of leading forward and stimulating science herself.

God has made the world in which we live, and the objects which are addressed to our senses beautiful. Wherever we look, afar off or near, whether aided by telescope or microscope, whether a world or a worm, he has made all beautiful. With equal beauty has he formed the immortal soul, and has given to it the power of reproducing and originating compounds of new beauties. For we have not only the beauty of form, and color, and motion; we have the beauty of sentiment, and feeling, and action. In addition to all these things, there is revealed to us in another state of being, a future world in which are concentred all kinds of beauty, and transcending, not only whatever of excellency is known to us here, but all our conceptions of excellency. The new heavens and the new earth, from which all remains of sin have been purged by the last great conflagration, and in which righteousness shall dwell, will infinitely transcend in beauty, those in which we now dwell. Are we made to admire gold, and pearls, and precious stones as beautiful in themselves and the garniture of beauty? The city of our God, the heavenly Jerusalem, the rest of God's people, is paved with gold, its foundations and walls are precious stones, and every several gate is a pearl. Are we made to admire intelligence, and virtue, and all moral excellency? Out of it are excluded all the morally

vile and filthy, all sin, all sorrow and death; and the redeemed and washed and purified and sanctified shall dwell there; those who have passed through much tribulation, and have had their virtues chastened and refined, who have had their robes washed in the blood of the Lamb. Now why are these glories of earth and heaven presented to us, if it be not to awaken our admiration and love, and to fill our thoughts and our hearts with all beautiful sentiments, and words, and purposes, and forms, and colors, that filled with these we may be raised up above the low, and vile, and debasing, and be led from the beauty of the creature, to contemplate and admire the loveliness of the Creator, as manifested in Christ Jesus, so that beholding his glory in the Gospel as in a glass, we may be changed into the same image.

Cultivate a taste for the beauties of creation, for intellectual and moral loveliness. It will preserve you from that which is low and debasing. It will give you strength to resist the tempter. He who loves and associates with lovely thoughts, and sentiments, and characters, whether in books or among the living, will have very little to fear from those of an opposite character.

Cultivate a taste for beautiful sentiment, and reject, as debasing and unworthy of the attention of the immortal soul, the low literature, the newspaper and periodical literature, which delights in murders, and riots, and police proceedings, and narrates minutely, even to nausea, the details of disgusting trials. Cultivate a taste for noble actions, and when you read the lives of great and good men, seek to imitate their noble actions, their deep piety, their disinterested patriotism, their liberal humanity. No species of literature is more interesting and profitable than the biography of great and good men. For in it you have the virtues illustrated and exhibited in action. You have them personified. By the contemplation of such characters, we perceive their excellencies, and desire to possess them, and this desire, once awakened, gives no rest until it is gratified:

> "Oh blest of heaven, whom not the languid songs
> Of luxury, the syren, not the bribes
> Of sordid wealth, nor all the gaudy spoils
> Of pageant Homer can seduce to leave
> Those ever-blooming sweets which from the store
> Of nature fair imagination culls,
> To charm the enlivened soul; what though not all

Of mortal offspring can attain the heights
Of envied life; though only few possess
Patrician treasures or imperial state;
Yet nature's care, to all her children just,
With richer treasures and an ampler state,
Endows at large whatever happy man
Will deign to use them. His the city's pomp,
The rural honors his. Whate'er adorns
The princely dome, the column and the arch,
The breathing marbles and the sculptured gold,
Beyond the proud possessor's narrow claim,
His tuneful breast enjoys. For him, the spring
Distils her dews, and from the silken gem
Its lucid leaves unfolds: for him the hand
Of autumn tinges every fertile branch
With blooming gold, and blushes like the morn.
Each passing hour sheds tribute from her wings,
And still new beauties meet his lonely walk,
And loves unfelt attract him. Not a breeze
Flies o'er the meadow, not a cloud imbibes
The setting sun's effulgence, not a strain
From all the tenants of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure, unreproved. Nor thence partakes
Fresh pleasures only; for the attentive mind,
By his harmonious action on her powers,
Becomes herself harmonious: wont so oft
In outward things to meditate the charm
Of sacred order, soon she seeks at home
To find a kindred order, to exert
Within herself this elegance of love,
This fair inspired delight: her tempered powers
Refine at length, and every passion wears
A chaster, milder, more attractive mien.
Thus the men
Whom nature's works can charm, with God himself
Hold converse; grow familiar day by day
With his conceptions, act upon his plan,
And form to his the relish of their souls."—AKENSIDE.

ARTICLE V.

BACCALAUREATE ADDRESS.

No. XIV.

Baccalaureate Address delivered at the annual commencement, September, 1848, to the graduating class consisting of Messrs. G. Branch Alston, David W. Badham, Henry M. Bickel, Peter Born, Victor L. Conrad, Levi W. Folsom, Aaron W. Lilly, George C. Maund, Edward McPherson, Jacob K. Miller, Edmund Miller, W. D. Rœdel and J. Andrew Tressler.

Therefore all things that ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.—*Matt.* 7 : 12.

In addressing you on the present occasion, and presenting advice suitable to the young, the maxim of the Author of Christianity is adduced, to furnish the basis, under the belief that it is an admirable guide, suited to direct you in your intercourse with men. This aphorism, so familiar to us all, lies within the range of clear rational deduction, or in other words, is evolved in the expressions of common sense. It is on this account that it is found more or less fully delivered in the instructions of those who have had no higher inspiration than the light of reason.

Among the cases cited in our Biblical critics, we mention merely that of Isocrates, who, in one of his orations, says: "That which would displease you if done by others, should not be done by you to them." It is said that Severus admired, and frequently repeated this moral maxim of Christianity. It is for the same reason that it is universally approved when properly understood. It commends itself, not only to the friends of pure morality, those who solicitously inquire what is duty, for the purpose of performing it, but likewise to those who manifest no great desire to uphold what is right, except in so far as they themselves are interested in its being done to them.

It is not to be overlooked that this precept of Jesus may be interpreted in such a way as to render it exceedingly objectionable, as to make it the vehicle of sentiments entirely subversive of good. If, for instance, it be regarded as requiring us, in the exercise of uncontrolled and wicked desire,

to make demands of others, and then to reciprocate to the same extent, the deleteriousness of the principle would at once appear. Undoubtedly the desires of men are not to be the measure of duty, unless those desires have been well schooled, and made to prefer no requests but such as reason and God approve. Under the influence of a most inordinate self-love, and blinded by overfed passions, the characteristic condition of fallen humanity, we solicit from men, in their dealings with us, a procedure utterly at variance with all equity, and if we should bind ourselves, upon the principle of reciprocity, to meet them in the same spirit, and to measure out to them in the same way, it appears to me that the result would be disastrous to an extent that can scarcely be conceived. Such an exegesis would convert a law of action, frequently expressed in some of its aspects by the clearest minds and the purest hearts, and in its utmost amplitude sanctioned by the Divine Author of our holy faith, and admired by enemies and friends of Christianity, into a most pernicious dogma; powerfully would it tend, if we must submit to it, to undermine the very foundations of our faith in revelation. Take the common case, as illustrative, of the criminal condemned for an offence of a serious character, and let his wishes, that the sentence of the law may not be pronounced upon him, be the supposed wishes of the Judge changing conditions with him, and consequently absolving him from punishment, because he himself would desire it, and crime has no check, and society must be broken up. Other parallel cases might easily be presented, to show that the operation of this injunction, with such lights as to its signification, would spread abroad among men terror, injustice and woe. It need not, then, further be maintained, that there are limits under which it must be received. It will answer our purpose to say that the rule is only safe and properly applied, when men bring their desires and expectations within proper bounds. We are not authorized by any legislation, to look for, in our intercourse with men, treatment which is not just, which is not conducive to the highest good of all, which is not consistent with the positive expressions of duty. We are not justified in asking that our selfishness shall be gratified at the heavy expense of deep injury to others, whilst we are unworthy and they are meritorious. The criminal has no right to wish the judge to pardon him. The poor man has no right to wish that the rich man should give him his estate; all this, and all that is like it, is absurd, it is unreasonable,

it is wicked, it is destructive, and therefore it is only desire properly moderated, which can be regarded as the measure of our duty. Our rule, or rather the rule of Jesus, will be safe, and will commend itself under this limitation. Let your desires solicit nothing improper, nothing which you cannot easily see to be improper in a change of circumstances, and then act towards your fellow-men in accordance with these solicitations, and you will not err, and will carry out in what you do, the beautiful moral maxim which we now hold up before you.

If we set out in this way, we will not, in the first place, do any injury to the life, liberty and happiness of man, but afford protection, so far as we can, to all. Life, liberty, and the pursuit of happiness are most sacred rights of humanity; we feel them to be so, as soon as we attain sufficient intelligence to make a proper estimate of our position in the universe of God. No man is willing to be deprived of his life, or of anything on which his life depends, to have his existence cut short, or any of the members of his body destroyed. He desires no one, very properly, to impede the fullest exercise of his mental faculties, or to diminish or destroy their power of action. No one desires, unless his mind has been previously enslaved, to have his body subjected to bondage, to be made the slave of his fellow-man, to be subject to his bidding, and to be exchanged at his pleasure, like other property, and transferred to any hands that he may select. It is certainly not within the desires of sane minds, to have the pursuit of happiness in the way deemed most expedient, cramped or abolished. We question ourselves on these points, and we hear no conflicting answers; all speak the same language, and demand that their rights should be respected by all. Every man reasonably desires, that every other should, instead of taking away from him his inalienable rights, assist him in maintaining them, feels that sacrifices ought to be made, rather than that so deep injury should be inflicted upon him as the deprivation of these rights would involve. Under the influence of these feelings, it is deemed obligatory upon us to entertain a similar respect for those immunities in the case of our fellow-men, to cherish fondly all their inherent privileges, to guard faithfully all their invested rights. It is very obvious that this single item will embrace a large range of duty, and will secure to others, so far as our action is concerned, very inestimable advantages. We will do no murder. We will maim no rational creature of God. We will

inflict no wounds upon the bodies of men; we will be abstinent from the angry and malevolent feelings which prompt to these injuries; we will enslave no fellow-being; we will hold no man in bondage; we will prevent no man from using all his powers of body and soul for his own good; we will throw no barriers in the way of human happiness; we will protect men, we will seek to liberate them from oppression; we will aid them in their efforts to render themselves happy. Obedience to this rule will lead us to respect the property of others, not to deprive them of it unjustly, and to assist them in taking care of it. The various methods, by which the property of others may be taken away from them in violation of justice, are known to us. The interest that men feel in their possessions, we fully understand. We are acquainted with the powerful safeguards which our social institutions have thrown around this part of our appurtenances. We have had made known the severe vengeance with which criminal alienation and destruction of property are followed by legislative sentence. We have learned to appreciate the soundness of all these guarantees for our temporal possessions, not only to the prosperity, but likewise the very existence of the State. We know what essential service law and courts of law propose to render, in supporting our claim to that which we have legally acquired. We are prepared thus to understand, that it is high offcence against morality to be guilty of robbery, larceny, fraud, or any procedure by which, without his consent, or without an equivalent, we abstract from another what belongs to him. If, then, we would do right, we will neither appropriate to ourselves what belongeth to another, without his consent, nor deprive him of the use of it by its destruction. We will feel that we are bound to aid him against predatory operations, or destructive agency, whether it appear in the robber by day, or the incendiary by night. We will repress all those emotions of inordinate desire, or vindictive malevolence, which impel to these deeds. If, in an evil hour, under the influence of evil counsels, instigated by the devil, or by emissaries of the devil, we have stained ourselves with the terrific crime of such a mal-appropriation, we will hasten to repair the mischief by a full reimbursement, and seek to obtain that pardon of God, which we can scarcely bestow upon ourselves, by a deep and lasting repentance.

Further, we will not filch from our fellow-men their good name, but help to sustain it. It is both natural and right for

us to desire the favorable estimate of our fellow-men, in respect to our character. "A good name," says the wise man, "is better than precious ointment." Secured by a course of conduct sanctioned by the laws of God, conducive to our comfort, and auxiliary to beneficial influence upon our fellow-men, we regard it as a treasure, which we cannot consent to relinquish, and the deprivation of which will be more deeply painful than the loss of other possessions less connected with our highest dignity. In how many ways man may be unjustly deprived of his fair fame, or his proper standing among his fellow-men, we must suppose to be known to you. It may be by means of slander, either malicious or inconsiderate, by wanton attacks upon his reputation, or thoughtless trifling with it; it matters not as to its general morality, though it may, somewhat, as to the grade, it is a damning offence against the cherished rights of others. It may be the work of envy, it may be the production of malice, it may originate in the desire to supplant in the affections of others, it boots not by what bad passion it is engendered, it is a dark offence; it spreads gloom wherever it operates, and above all other injuries, renders this abode of man distasteful to him. Entering upon the walks of human life, and associated with men who have won an honorable reputation by deeds of justice and mercy, placing ourselves in their position, and viewing, as we must, with the utmost abhorrence, any attempt to tarnish the lustre of our reputation, let us scorn every inducement, hunt down every allurement to wound another there, where in our case we feel that we ourselves, if wounded, could not survive. Let no conflict of interests, no rivalry for place, no competition for emolument or honors, tempt to caricature worth, or soil the pure ermine with which the upright man is clothed. Dear to us, as we desire ours to be, be his good name.

We must too, under the operation of this great rule, avoid an unfair, uncharitable judgment of men's actions, and ascribe them to the best motives that we possibly can. In the actions of men, however important is that which appears upon the surface, it is the hidden motive that enstamps upon them their moral character. There are some acts which so speak in regard to the motives that originate them, that we cannot possibly ascribe them to a good motive. Their inducements may be said to go before them to judgment. There are others which may have originated from *stimuli* more or less objectionable. There is, then, another class, which may have sprung from generous, noble impulses, but they may have had

too, a mere earthly origin. Some bespeak for their authors the ready plaudits of all that become cognizant of them, by their striking display of elevated promptings.

We have weighty duties in regard to our judicial decisions upon human motives. The errors into which we may fall, into which we ought not to desire others to fall in regard to us, are numerous. There is the error, I trust you hold it in something like just abhorrence of attempting to justify every action, however severely condemned by Christian ethics, by devising some motive, proper in its character, from which it may have originated. The woe denounced upon those who call evil good, may well terrify every man who yields himself up to such persuasions. I care not from what it originates; it may be founded in a want of sensibility to moral distinctions, it may spring from indifference to the actions of men, if they do not immediately affect ourselves, it may be the vehicle of concealed hatred to others, whom we expect to mortify by the contenance of what they condemn, it may be the vanity of a philosophy which rises above the hasty condemnation of human infirmity, it may be the key to unlock treasures of favor in those whom we have justified; it is a bad employment for any man, it is worse for one who pretends to correct moral sentiments, and it is a frightful prestige in the case of an advocate of Christianity, of spiritual degeneration and swift destruction in the world of retribution. We may not call vice virtue; we may not seek to adorn unlawful deeds; we may not palliate what can only be palliated at the sacrifice of truth. No man has a right to expect it of us, we should ask it of no man. If, however, we dare not call evil good, neither dare we call good evil. It is equally deserving of our condemnation, that actions which are good, and which can fairly admit of no other interpretation, should be ascribed to bad motives. Most diabolical is it, when we cannot impugn the conduct of men, to assert that they do not serve God for nought, that the fire of their offerings is unholy fire. Who art thou that judgest another man's servant. A fearful responsibility is assumed when we, sitting on the bench of justice, in the absence of testimony, and in opposition to testimony so clear that he that runs may read, in the face of conscience and all the impressive reclamations of God's law, pronounce the innocent guilty, and hand them over condemned, to the merciless tortures of a censorious world. Indeed, we ought to deprecate this work of reading the interior of men's hearts, as one to which we are poorly

competent, and if we must, if necessity is laid upon us, be very careful that our vision be well armed, and that our readings be right. If we must err, let us lean to mercy's side, that we may not violate Sinai's law, which speaketh thus:—Thou shalt not bear false witness against thy neighbor. Bind on your spirits, My neighbor shall never, no never bleed in his heart, because I have wounded him with the sharp instrument of an uncharitable tongue.

When, too, nothing forbids the ascription of a good motive, although a bad one is not absolutely inadmissible, it is then that our charity has its legitimate field, and may well be employed in hoping all things, whilst it rejoiceth not in iniquity, but rejoiceth in the truth. To represent our fellow-men as they really are, to lean to the side of leniency, and not of excessive rigor in our judgment, and not to countenance the unfounded decisions of others, adverse to the real pretensions of our fellow-men, as for these there will be frequent occasions in the course of our life, so should we prepare ourselves by just reflections and firm purpose, to be observant of these principles.

Finally, acting under this rule, we will especially manifest no insensibility to human distress, but exercise benevolence in all its aspects. The opinion is not implausible, that the principal reference of our Saviour was to deeds of mercy. He had directed the attention of his auditors to the mercy seat of God, taught them to pray, and presented to them the most impressive pledges of a most tender affection on the part of him whom they were taught to address as their Father in heaven. Turning their eyes from the mercies of God, whilst their hearts exult under the preciousness of the promise, he holds up before their view their fellow-men, and inculcates the lesson that towards them their compassions should flow forth, because they themselves were constituted the beneficiaries of heaven. Whether we interpret in this way, or occupy the broader ground of a general and comprehensive precept, applicable to various forms of duty, is not material. We can as easily deduce our position from the larger view, as we can establish it upon the narrower. In nothing, we presume, are our wishes more intense and unequivocal, than in reference to claims upon our fellow-men, when we are unfortunate or unhappy. Whatever sympathy man can feel for us, whatever relief he can bring, we feel that it would, at least, be most acceptable to us that he should feel and bring. In accordance with this should be our conduct towards others.

In that world, replete with suffering, in which we are so soon actively to mingle, we are neither to turn away, like the Jew in the parable of the good Samaritan, from the distresses of men, nor like the Levite, to cast a hasty glance, experience a slight and transient emotion, unaccompanied by action, and then hasten away, but like the hero of the picture, esteeming the claims of men upon our benevolence as founded, not in any adventitious circumstances, but in their necessities, and our ability to relieve them, we should be prepared to endure hardships, to make sacrifices, and to incur expense, that we may become to them ministers of mercy. There is no employment to which we can devote our energies, no channel into which we can turn our resources, more productive than this; for as it is more blessed to give than to receive, so there is double-blessedness in it; whilst others are watered, we ourselves are refreshed, and the happiness imparted is, by a reflex influence, returned to ourselves.

> "The quality of mercy is not strained;
> It droppeth, as the gentle rain from heaven
> Upon the place beneath: it is twice blessed;
> It blesseth him that gives, and him that takes."

Avoiding all hardness and cruelty of heart, recollecting our own dependence on God's mercy, let us compassionate suffering, physical and mental, wherever it may appear, and seek to do good and to communicate; sacrifices we are told, which go up with acceptance before God's throne. The importance of this maxim appears in the appended declaration of its author, it is the law and the prophets. It contains the essence of all that they assert. It is the sum and substance of all their communications. The law's utterances, when properly analyzed, have no other signification, they are susceptible of resolution only into this. The prophets, in the solemn instructions which they were commissioned to give, delivered no messages, which conflict with Christ's direction, but all may be concentrated in this: That whatsoever we would that men should do unto us, we should do unto them. If we, and all men, would adopt and adhere to this as our rule of action, the effect would be, not so much a diminution, as the destruction of wickedness. Crime, misdemeanor and immorality would cease to appear. It is only necessary to look at the deviations from rectitude, which exist in the earth, to be convinced that they are violations of this rule. Sustained then in the practice of men, they must forever disappear. It

may be asked, what gain would accrue to the world from so material a change? It certainly would place our earth in a position very different from what it has heretofore occupied. A comparison of it thus revolutionized, with what it had been, would favor the belief that it could not be the same. Change, revolution, do not necessarily signify gain or produce advantage. What would be the advantage? Do you determine, looking at the diminution of sorrow and suffering which could not but ensue. Our afflictions have their birth in our transgressions. Our sorrows connect themselves with evil doing. Our hearts are pierced with anguish, either because we have injured others, or they have injured us. All this coming to an end, how promotive of bliss, how propitious to the highest happiness of man! Who cannot see it? and who, seeing it, does not feel that he, and that all men, have a most powerful motive presented to them to do so. The heavy penalties of law, so shocking to the victims, so distressing to all who can feel for degraded and suffering man, could have no place but in the statute book, and would be numbered among the things that were.

No human being, made in the image of God, would violently be deprived of his iife, no one would suffer laceration of his body, none would be deprived of his liberty, none would be stripped of his property, none would be held up to the reproach and scorn of his fellow-men. How vast the benefit which would thus be secured, how immense the gain to human weal. Is not this, too, a powerful motive to render obedience to this law, and should it not induce us to cry unto God, and ask him to have mercy on us, and enable us to obey it. It would produce, too, if obeyed, a series of the most excellent actions. It would ornament men with every virtue, assimilate them to the moral attributes of the most high God, render them like that Jesus who did no sin, whose life was radiant with every virtue, who went about doing good. Justice and mercy would blend together in mild lustre, and invest with rich moral drapery the forms of humanity. Upon society the effect would be most salutary, for they must be bound together in bonds of affection. Hatred and ill-will between man and man would cease, and love, sincere love, be substituted. Civil discord must cease, nations learn war no more, and peace spread her banner over the whole territory of man. Happy would be our world. The blessedness of Eden would be restored to it, for then would it, in advance of the predicted period in God's prophecy, become

a part of that universe in which righteousness would dwell, and which, as the favorite abode of this, must be the home of peace and joy. With such effects before our vision, can we doubt in regard to the gain, can we entertain any other opinion than that blessed would be our race, blessed our world if all men would, as taught by Jesus Christ, do unto others as they would that they should do unto them.

Such then is the law and its effects, under which we would have you place yourselves and act. It instructs you in regard to your desires from others. Whilst you expect what you are in equity and mercy entitled to, and nothing more, looking for no treatment which would be subversive of right, and injurious to the best interests of men, do you make it your aim to deal with others in accordance with the regulated desires which you deem it proper for you to cherish. It will be true of you, if such be your directory, that whilst you render in one relation whatever it can claim of you, you will not be deficient in any other. Your actions will be right, they will bear the test of the closest moral inspection, they will be approved by your own conscience, however highly illuminated, they will meet the requisitions, both of the law and the prophets, and be pronounced right by the God of the universe before assembled worlds. No dishonor will blight your reputation, no just reproach settle upon your fame; your deeds will be accepted by the intelligent and pure, as worthy of praise, and your teachers and *Alma Mater* will participate in the plaudits, which a commending world will bestow upon you. It is then, young gentlemen, that you will effect what every man should make his aim. You will do good, you will be a blessing, and not a curse to your race. Learned in the science of salvation, imbibing the spirit of the Great Author of Christianity, treading in his footsteps, living for the glory of God and human happiness, what more can you do, what less can satisfy you? True greatness, moral grandeur, will be your attainment, and your immortality will be the honored and blessed immortality of those, to whom the great Judge shall say at the last and solemn day, Come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me.

Having thus presented to you some words of well-meant advice, expressed sentiments which we regard as most important to you, we take our leave, with sincere aspirations to God for every blessing upon you, and convinced that if yours, in the path of life, is true honor and bliss, no one will rejoice more than your instructors, and no deeper sorrow will be found anywhere than in their bosoms, if your career should be marked by adversity or crime!

ARTICLE VI.

BAPTISMAL HYMNS.

By Rev. Martin Loy, A. M., Delaware, Ohio.

I.

Baptism in the name of the Trinity.

1 When souls draw near the holy wave,
The Triune God draws near to save:
When water flows in His great name,
He comes to free from guilt and shame.

2 The water used at God's behest,
Must yield our souls the promised rest;
For where a solemn pledge He gives,
Whoe'er in faith accepts it lives.

3 Let us but bid our hearts be still,
Nor rise in doubt against His will:
The Power who made us with a breath,
By simplest means can save from death.

4 With grateful hearts His praise we sing,
To whom in life and death we cling,
Still trusting in the means He gave,
Through faith our wayward souls to save.

II.

The Promise to us and our Children.

1 How matchless is the Saviour's grace,
That seeks and saves our ruined race!
How wondrous God's benignant plan,
By Him to bless rebellious man!

2 Long ere the Holy Child was born,
Who changed our night to glorious morn,
The promise which foretold the day,
Cheered sighing saints upon their way.

3 And still this promise cheers the fold,
As on they move to joys untold,
While foes beset, on every hand,
Their pathway to the promised land.

4 And shall the lambs be spurned away,
To cheer themselves as best they may?
Is there for these no promise given,
No means to make them heirs of heaven?

5 The promise is to them—they share
The claim to lasting treasures there;
For Jesus suffered shame and pain
To cleanse them, too, from every stain.

6 And where baptismal waters flow,
He comes to save from sin and woe:
May we this promise ne'er despise,
But with our children claim the prize!

III.

Jesus receives Children.

1 Jesus took the lambs and blest them,
When they came to Him of old,
Fondly in his arms caressed them,
Bade them welcome to his fold,
Warmly welcomed
When disciples' hearts were cold.

2 Jesus calls them still with kindness
Passing every mortal thought:
Bids them come, though human blindness
Still would chide, when they are brought:
Takes and blesses
Whom He hath so dearly bought.

3 Jesus, we would not forbid them,
We would have them brought to Thee,
Thou from all their guilt dost rid them,
From the curse dost set them free,
Thine dost make them—
Thine let them forever be!

ARTICLE VII.

THE NEW HEAVENS AND THE NEW EARTH.

One of the most deeply interesting chapters in the history of God's moral government, will doubtless be that which shall contain the moral history of this earth and its inhabitant, man. Lessons the most fearful and salutary, the most interesting and lovely will, from this point of creation, be taught other intelligences; lessons which they never could have known or comprehended, except by such scenes as have here transpired before their view.

The Bible does not tell us specifically *when* this earth was created; it only tells us by whom it was created, and gives us the general information that, "in the *beginning*, *God* created the heavens and the earth." Furthermore, we are informed, (Col. 1: 16) that "all things were created by" God the Son, "and for Him."

In the absence, however, of any specific information to be derived from the Bible, we have the best of reasons for saying, that the earth was not created at the time when man was first formed upon it. A careful study of its mountains and plains, its hills and valleys, its rocks and soils, leads us to the unavoidable conclusion, that it had existed and undergone numerous, most wonderful and important changes, long anterior to the creation of man and his cotemporary races of animals and plants. Five times, at least, if not more frequent-

ly, had God successively covered its surface with vegetable and animal life, and again suffered that life to become extinct, before the occurrence of that chaos, from which the present order of things began to emerge, when He said, "Let there be light, and there was light."

Of the condition of our globe, or of its history, anterior to this epoch, the Bible gives us no specific information, because it is simply a revelation of God's will to man, and it has reference merely to our moral state here, and its results hereafter. It is not a book of science or of history, except so far as these connect themselves with the great history of human redemption. It takes up the thread of history first, at that point of time, when man is about to be brought upon this earth as its rational lord, with whose residence here, and its results, events of the most stupendous interest are connected.

What transpired before that epoch, and what were the events of those long ages that elapsed before that time, it does not inform us. We are, however, not left in entire ignorance on this subject. We may derive much most valuable information from Geology, or the study of the structure of the earth, and of the mighty revolutions that its surface has undergone. During those distant ages, we learn that the same great physical laws prevailed that at present govern the world. As now, the heavens declared the glory of God, and the earth showed forth his handiwork. His almighty power, wisdom and goodness, were called forth and displayed, but there was no intelligent being among the inhabitants of the earth, to appreciate these displays and give Him glory. As yet this globe had not fulfilled its high destiny. All those states in which it had previously existed, and those great revolutions to which it had been subject, were merely preparatory to that state in which it would become the residence of a rational lord, in some respects like his Creator, especially in the possession of high intellectual and moral powers; who should bear upon his soul the impress of His image; and who should, as his creature, adore his power, majesty, wisdom and goodness, and, as his representative, occupy and hold dominion over the earth.

When Jesus Christ, the Eternal Son of God, and the Creator of the worlds, called this earth into being, it was for the express purpose of promoting his glory; for we read, (Rev. 4: 11) "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." The object of this

creation was not merely, that the earth should be swung into space as a ponderous mass of inanimate matter, but that it should become the theatre upon which his glorious attributes and his adorable perfections might have some outlet; upon which, in due time, he might place intelligent beings, capable of receiving of his fulness, and who might be the witnesses both of what he was to themselves, as well as to those inferior creatures that were not capable of recognizing the hand of their great Benefactor. Every change which it underwent, during its long existence, was ordered by Him, and designed to improve its condition, so that it might, at length, be fully prepared for the reception of his intelligent creation. And now, though man, whom he designed to be his vicegerent, soon, under the power of the temptation of the devil, fell from his allegiance, and began to live in a state of rebellion against his authority, and in forgetfulness of Him, the great design of this creation must and will yet be accomplished. Despite the cunning and malice of devils, and the resistance of wicked men, Jesus Christ, our Creator and Lord, will be glorified in this his world. Yes, this earth is his, and though it has become the theatre of the most awful displays of depravity and sinfulness, he will not be deprived of his glory; it must and will conduce to its original design, and he will cause even the wickedness of man to praise him. The earth, though now stained and cursed with sin, he will purify and reclaim. He will yet make it the abode of holy, intelligent beings, who shall give him the glory due to his name. "The righteous shall inherit the land, and dwell therein forever," (Ps. 37 : 29) is not more expressive of the facts of the past and present history of human history, than it is of the future state of this earth. Though, for a season resisted and dishonored in his own dominions, he will come again and make this, as it was at first designed to be, a temple of holiness, and place upon it a people devoted to his service. Of the day in which this shall take place, the apostle Peter distinctly speaks, when he says: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat"—(2 Peter, 3 : 10 and 12).

Though there be nothing, at present, in the external appearance of the heavens or of the earth, to indicate that such a tremendous event is about to transpire, yet is there just as much certainty of it, as there is that the sun will shine tomorrow. Both depend upon the power of God. Of the one, we have the assurance in the explicit declaration of his word; of the other, we have our experience of the uniformity of his mode of governing the material world. In all ages there have been doubters of God's promises and threatenings. Against the scoffers of his day Peter directed the principal portion of the third chapter of his second epistle. When they tauntingly asked, "Where is the promise" or sign of the coming of the Lord and Saviour? whilst they pointed to the constancy of nature as a demonstrative evidence that no such an event would come; "for," said they, "since the father's fell asleep, all things continue as they were from the beginning of the creation;" he directed them to call to mind the waters of the flood, in order to convince them that the ordinary course of events may again be interrupted, when it shall please God that it should be so. Thus, he intended to say, when the purposes of God, in regard to the duration of human probation, shall have been accomplished, and his long suffering with the wicked ended, he will again purify the earth, according to his promise, not by the waters of another flood, but by *fire*, whose effects would prove more thorough and far-reaching than those of water; so much so as to destroy every trace of sin on our planet and in its atmosphere, and present them a new earth and a new heaven or sky, a fit abode for renovated and holy natures.

It is scarcely necessary here to state, that the idea entertained by some, that the earth and sky will be literally burned up or destroyed, is erroneous, and not warranted by a just interpretation of the language of Scripture. But that the earth, together with its atmosphere, shall be subjected to intense heat, is here expressly stated, and it is believed that no more is intended. This would be sufficient to produce the result, designed to be effected, which is the obliteration of every work of man and vestige of his sinfulness.

If we should need anything to strengthen our confidence in the plain teachings of the word of God, which declares expressly that such an event will take place, we need but examine and study the crust of the earth itself, and we shall be able to read volumes upon the subject. In every part of the globe, we see unmistakable evidences of the action of fire,

baking, fusing and rending the solid rock, forcing others, in a molten state, through their opened fissures, or pouring them over their broken edges. These evidences we notice, not merely in confined localities, such as in the vicinity of volcanoes, but in every mountain, valley and plain. We see that, by the force of subterranean fires, the earth's crust has several times been broken up, and almost changed. Besides this, the most reliable evidences are to be found, in every country, of the increase of heat as we descend towards the centre of the earth, so that we need go down but a few miles to find the materials that, at the surface, form the most solid rocks, in a melted state. We are, indeed, almost irresistibly conducted to the conclusion that the great body of the earth must be nothing less than a mass of liquid fire, or of fused rock, confined or kept together by only a thin crust. Whensoever, therefore, it shall please God to bring about the purification spoken of, with as much ease as in the days of Noah he raised the waters of the ocean, fifteen cubits above the top of the highest mountain, "when the world that then was, being overflowed with water, perished," he can cause the internal fires to burst through their thin barrier and make all earth and sky to glow. The crust of the earth affords the most convincing proofs that such revolutions have several times already taken place on our planet, and who will say that what has already happened, may not happen again. So reasoned the apostles, and so, too, may we reason. This sin-stricken earth, and this contaminated atmosphere, must be made to glow, and must thus be purified, and rendered the fit abode of a renovated race of intelligent beings. For this tremendous event, both the physical and the moral world are now preparing. The earth is undergoing this preparation; the forces, hidden in its bosom, are daily gathering strength; and the race of man is passing rapidly through its season of trial—the season of offered mercy and salvation; and thus the "heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment, and the perdition of ungodly men" (v. 7).

Of the preparation the earth is undergoing for such a consummation, nothing more need be said at present. We will therefore direct our attention to the preparation which the race of man is undergoing.

The moral history of man in this world, may be viewed in three states: his *innocency*, his *fall*, and his *redemption*.

In the first of these he was created, and placed on this earth as its lord, to exercise dominion over and inherit it. Christ was its creator, and he prepared it as a suitable habitation for his rational creature, man, whom he made in his own image and endowed with "knowledge," and "righteousness and true holiness." It was to be the happy residence of a righteous and holy race. For this the high intelligences of heaven glorified their Maker; "the morning stars sang together, and all the sons of God shouted for joy." But in this state of innocency and purity our happy, and perhaps much envied, first parents did not long continue. By satanic influences deceived and seduced, they sinned and fell. Their hearts, instead of remaining the abode of love, reverence and confidence towards their Creator, became the seat of evil passions, and the prolific fountain of evil actions; and their home, instead of remaining the scene of peace and happiness, became the scene of suffering and death. Thenceforward the earth was no longer under the influence of the reign of righteousness, but of sin.

In the second state—*the fall*—it may be said, our race did not long remain. For scarcely had the fatal deed of disobedience been committed, before the Creator, though highly aggrieved, but yet compassionate, made known the promise of a Redeemer. Without delay he determined to ransom our fallen race; to reclaim this earth from the curse of sin, and again to devote it as an abode for the righteous. Sin must cease, and righteousness resume its intended sway.

The third state of our race, or that in which active efforts have been put forth for our redemption and salvation, has consequently occupied nearly the whole of human history. Unwilling to give up Adam and his posterity to the disastrous effects of depraved hearts and wicked lives, and to permit the earth forever to bear the stain of sin, He, the Creator, planned and executed a stupendous scheme of mercy, in which he himself became the atoning sacrifice, and thus by the offering up of himself, put the stamp of infamy upon all sin, so that now whosoever will, may become reconciled to God, renewed in his soul, and be made a child of God, and an heir of glory. In those thus rendered righteous by repentance and faith in his atoning blood, he will be glorified; and in those that refuse to be cleansed and saved, he will also be glorified, so that, notwithstanding the temporary interruption which the irruption of depravity has made in the carrying out of the design of this world, he will cause all things to minister to

his glory; the whole universe shall, with wonder, behold his infinite mercy displayed in the midst of infinite holiness and justice.

Following the human family, in the successive developments of their moral history, and of their redemption, we may mark three distinct stages, exhibiting different degrees of the power of the divine influence in restraining the depraved nature of man. These, in some respects, correspond to the different periods of individual life. In the first, we see the almost uncontrolled action of the depraved passions; in the second, we find the passions matured, but yet somewhat restrained; and in the third, the soberness of sad and painful experience and salutary fear, opening the ear and heart to reproof and counsel, and inclining the heart to amendment, or causing those who are determined to walk in their own ways, to do so with much less boldness and impetuosity.

1. The first was that period which elapsed before the flood. This was the period of the youth—the inexperienced youth of mankind. It was then that men gave themselves up to pleasures; too often to lust and sensual indulgence. They were heedless of the warnings against sin addressed to them. They were not afraid of chastisement, because as yet they had been taught but little in that direction, by experience. The Antediluvians dreaded not the judgments of heaven, because they had not witnessed any signal displays of God's wrath against sin. This was, therefore, the age of almost uncontrolled human passion and sinful indulgence; the age in which there were giants in iniquity at least, if they were not also such in stature.

Amidst the daringly wicked men of that day, Enoch was a light, and a pattern of piety. He was altogether a remarkable man, administering, by word and deed, warning and reproof to those who did not fear and love the Lord. If there were others of his cotemporaries, who, like him, called upon the name of the Lord, they must have reached a standard of piety far below that which belonged to him, for it was in consequence of his pre-eminent piety that God distinguished him above all others, in that he did not suffer death, which is the penalty of sin, like them, but was translated without dying. The Antediluvians were, no doubt, also emboldened in the commission of crime, in consequence of the long life which they attained. Living, as they did, from six to upwards of nine hundred years, they scarcely realized that they could die, and they consequently felt that they might, with perfect impunity, give reins to their corrupt desires.

And, in this connection, it may not be out of place to remark, that the shortening of the period of human life until it has, upon an average, fallen even below "three score and ten," is not so much the result of a deteriorating influence, exerted upon the body by external physical causes, as of constitutional weakness or degeneracy, entailed from the earliest times, through successive generations, down to the present period. Without doubt, sinful indulgences operate through the parents upon the physical, and even moral natures of their children, and through them again upon those of their grand children, and thence down to the remotest posterity. It is in this manner that the degeneracy of the race continued to accumulate, until the Christian religion, by its restraining and sanctifying influences, began to operate as a restorative on those families and their descendants, who in obedience to its demands, "denied ungodliness and worldly lusts, and lived righteously, soberly and godly in this present world."

There is no startling truth more fully and constantly exemplified in the experience of mankind, than the extinction of families and even races, by inherited diseases or entailed effeminacy. Numerous examples might be given, in which this downward tendency has been arrested only by intermarriage with a hardier stock. And hence a healthy and a virtuous paternity is always a great blessing. God shows mercy to thousands of generations of them that love him and keep his commandments. Whilst the vices of one people consume them, the virtues, the temperance and regular lives of others entail golden blessings upon their posterity. Taking the human race, however, as a whole, its vices have been consuming it; and if ever the downward tendency be fully stayed, and health begin to return to the race, it will be by the wide-spread influence of the Gospel of Christ, which teaches men, in the fear of the Lord, and out of love to him who bought them with his blood, to restrain their passions and to "keep their body under." The lesson which God, in his providence and the sad experience of the world, thus teaches, should not be lost. Every young person, especially, should remember that sins indulged in early life, generally produce a harvest of suffering and sorrow in mature and old age, in the form of an enfeebled and sickly body or of mental grief.

2. The period that elapsed between the flood and the coming of Christ, we may compare to the full grown man, in whom the appetites, desires and passions are strong, but who,

as the result of a more extended experience, and a maturer reason, makes some efforts to keep them in check. In him is begun to be realized the sad truth, that sin is not unalloyed pleasure, but that it ripens into bitter fruits, and he learns to "stand in awe and not to sin." Thus it was, that the flood gave fearful warning to the postdiluvian world, and assured them that God would not let sin go unpunished. Attention and thought, and fear were followed by a clearer and more adequate appreciation of the evil of sin, so that although it yet remains true, that sin abounds, it has, nevertheless, been greatly restrained, and we are led to hope for a better moral condition of the world. And it becomes apparent, during that long succession of years, that, whilst that people or nation that feared God was preserved in the enjoyment of peace and prosperity, those nations that did not serve Him were destroyed.

3. After Christ, came the period of a more mature experience, of a more sober thought, and of a more rational course of action. Since the commencement of that period, the lessons afforded by the past, in regard to the advantages of piety and the disadvantages of impiety, have been better appreciated and improved. They have constrained the human heart to feel more distinctly the excellency of the one, and the hatefulness of the other. Under the Christian dispensation, the world has been greatly improved, both intellectually and morally. Although mournful relapses have taken place, as in Western Asia, Eastern Europe and Northern Africa, there has yet been, on the whole, a decidedly onward progress. The world, with all its ignorance, vice, idolatry, and mammon worship, is this day morally better than at any previous period. Men are much more than ever governed by the high principles of the Gospel. Even wicked men, ambitious and corrupt, who force themselves into places of political power, and into remunerative offices, ostensibly for the disinterested purpose of serving the public, but in reality, in order that they may serve and aggrandize themselves, find it necessary to put on the appearance of being governed by the pure principles and high-toned morality of the religion of Jesus. The heathen world is even beginning to be ashamed, in some degree, of the immoralities and indecencies of its sensual religion, and to receive with approbation the light of divine truth afforded by a more frequent intercourse with Christian nations. We are not, however, warranted in the expectation entertained by some, that all men will eventually be com-

pletely brought into subjection to Christianity, so as to become true Christians; but the Bible leads us to expect that there will be a controlling Christian influence abroad in the world, before that period shall arrive, in the which the heavens and the earth shall be made new.

It has been the opinion of some, or rather, it may be said, of many readers of the Bible, that this is the meaning of the apostle, when he states that righteousness shall dwell in the new heavens and in the new earth. Undoubtedly, when the Gospel shall be universally published, when Christians shall make a more faithful use of the opportunities they possess of doing good, and when they shall more fully live up to their duties and privileges, permitting the divine life that is in them to shine forth to others, then righteousness shall, in a far higher sense than has ever yet been realized, be the governing principle of the world. Governments will then be truly christian, regulated by christian laws, administered by Christian men; and there will be no civil power of such a character that it shall stand up to sustain idolatry or infidelity. The anxious prayer of the Christian heart long has been, that this happy result may speedily be realized, and that soon "Jesus may reign where'er the sun does his successive journies run." Christianity, he rejoices to know, is progressing and daily making new conquests, and soon it will be received as the only religion that has come down from heaven.

But the opinion that this is all that the apostle here meant, is attended with very serious difficulties. He is here speaking of the day of the Lord, "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;" and then proceeds to speak of "the new heavens and the new earth wherein dwelleth righteousness." The event referred to, it is evident, cannot be the period of the Gospel dispensation and its general diffusion, but a state of things that will exist after the fire of the last day and "the perdition of ungodly men."

The righteousness which shall, during that period, dwell in the earth, must belong to righteous beings, then its occupants. Shall it be a new race of sinless creatures, whom God, after its purification by fire, may place upon our globe? Or shall it be the redeemed from among men, who have been washed in the blood of Jesus, and sanctified by his spirit? Why may it not be those who have thus been made righteous? Other portions of the word of God easily admit of such an interpretation, and who shall say that it is not correct? The

righteous, being clothed with renovated material bodies after the resurrection, will no doubt have a local habitation, in which all the physical circumstances will be adapted to their exalted functions, and in which, consequently, there will be less restriction to their powers than at present. Why should not that abode be the purified and renovated earth? Or would it be unsuited to form for them a happy and everlasting home? After such a purification as it shall undergo, it would be presumption in us to assert that it would not. It is even presuming too much to assert, as some have done, that the earth, as it was when Adam lived on it in his innocency, was not adapted to his holy nature, or that it was not a home such as to enable him to continue in it without sinning. If man were a perfect being, he would not be exposed, as he now is, to the many accidents and dangers that are continually crowding along his short pilgrimage. Much of the suffering that he endures, is the direct result of the depravity that reigns within; of a body diseased by his own sins, or by an entailed poison coming down to him through a long line of progenitors; or of the ignorance and improvidence belonging to his imperfectly sanctified nature. In a state of innocency, his wants would be few, and the bounties of God's providence he would never use to his own hurt or that of his fellow-men. With a clear knowledge and a sound judgment, he would walk safely, and the hand of God, who communed daily with Adam in the garden, would always be near to guide and to uphold him. It is, therefore, assuming too much to say, that the race of man, with such a physical organism as surrounded Adam, could not have preserved their integrity for any imaginable period of time. How much more, then, will not this purified and re-beautified earth prove a worthy home for a sanctified creature, especially when we remember that God, who now hides his face from us under types and shadows, and symbols and words that are adapted to our sinful state, will again reveal himself more intimately to our improved condition, and exercise a fatherly care over us.

So deeply impressed, however, are our minds with the fact that sin and misery have accompanied us, to a very considerable extent, on our earthly pilgrimage, that we can with difficulty make up our minds to believe it possible that a peaceful, holy, and happy existence could be passed here. But, in what respects would another planet, or a fixed star, or empty space suit us better? Are there not already many foretastes

of future blessedness enjoyed here in our imperfect state? Do we not sing truthfully:

> "The men of grace have found
> Glory begun below,
> Celestial fruits, on earthly ground,
> From faith and hope may grow."

With this earth there will be many hallowed associations, peculiarly dear to the redeemed. Though "sin abounded, grace did much more abound." Here they were led from sin to holiness, regenerated, born again. Here they were sanctified, and prepared to love and serve God for ever. Here the Redeemer of the world assumed our nature, dwelt, labored, toiled, suffered and died, and then "broke the bands of death," and arose again from the dead, giving us the assurance that our bodies too shall arise to an immortal state. Here was completed the great work of redemption, in which angelic beings have taken the most lively interest, and here the Redeemer saw of the travail of his soul; the blessed results of his agonies; millions of men brought to God by his death. Where could the redeemed, with a more joyful and intense interest than here, sing, "Thou hast redeemed us to God by thy blood?"

And though the redeemed be "a great multitude, which no man could number, of all nations, and kindreds, and people and tongues," yet will there be on earth, ample room for them all. If God caused the soil of the primitive earth to produce spontaneously for Adam during his state of innocency, will He not also cause the renovated earth to bring forth plentifully, so as amply to supply the physical necessities of the righteous in the future world? Besides, the Saviour, in the Gospel of Matthew, expressly declared that the future state will be characterized by conditions very different from many that characterize this present life.

And will this be heaven? Why should it not be? Heaven must be somewhere, and why might it not be here as well as at any other place in the universe? It will be heaven, wheresoever it may be, only because God will graciously manifest himself there. He is omnipresent, and wheresoever the redeemed soul shall enjoy his favor, and the society of the pure and holy, there heaven will be. On the contrary, to the wicked who remain the enemies of God, and whose hearts are entirely out of harmony with the society of heaven, every

portion of the universe will be a hell; for wheresoever God frowns there is hell.

But for the wicked God has also prepared a place. Where? Of this we are nowhere distinctly informed. But it may be near; near enough to enable them, as at a distance, to witness the glories of the righteous, as the rich man beheld Abraham afar off, and Lazarus in his bosom. The very glory of this purified and renovated world may prove as terrible to the wicked, as it will be a scene of holy joy and interest to the righteous. It may be like the pillar of cloud, which, whilst it was a covering to the Israelites, was a terror to the pursuing Egyptians. Looking back to the scenes of their probation, they would remember their mad folly in thrusting from their embrace the offers of mercy so often repeated, and urged upon them with so much affection, and in striving against God, who was anxious to save and make them eternally happy. Witnessing the inexpressible blessedness of the righteous, they would be reminded of the sad contrast of their condition, and be caused to look at their own misery with bitter grief. The earth would afford to them no pleasing reminiscences, but all would be sad and sorrowful.

It is a question of grave importance for each individual on earth to decide for himself, which of these states will be his forever. Each one is personally interested in the joys and the woes of a future world, and is now undergoing the preparation that shall fit him for the one or the other. Each one will spend a future life precisely in accordance with the personal character which he shall have here, and with which he shall pass over from this to a future state of existence. The ancient world, which perished in its sins, was composed of individuals. Each one that died in the flood, died with as much agony as if he had died alone. So in the coming destruction and perdition of ungodly men, each one, that dies, will die in his own sins. His destruction will not be prevented or alleviated by the multitude that perish. And in the salvation of the righteous, each one will be saved as an individual, and not because he is one of a mass; nor will the joys of his salvation be diminished in the least in value, because the saved will be great in number. Personal faith in the Lord Jesus Christ, and sanctification by the Holy Spirit will form the all important qualifications for a full participation in the glory of the new heavens and the new earth.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."—(v. 14.)

ARTICLE VIII.

OPENING ADDRESS BEFORE A CHRISTIAN ASSOCIATION.

In addressing you at the commencement of a series of Lectures designed for your good, I have concluded that a general exposition of the course proper for you to pursue, would be appropriate. Your Association proposes your own and others' good. Otherwise it could not be designated Christian. You have associated to get and to give—to get good and to communicate it—to get it and communicate in the sphere of Christ. How you may accomplish these purposes, I will attempt to show. In regard to the first point, getting good, it may be remarked, acquisition is the aim of life. The objects of pursuit may be very different, but the aim is one. If there is a difference in the value of these objects, and there unquestionably is, wisdom dictates that we should determine first our capacity to accomplish, and then make a selection of those which are most important to us. It is certain that among the things sought after by men, some are positively injurious, degrading, vile; others of minor and transient value, others higher in the scale of excellence, but significant only in their relation to our present condition. There are others, the value of which is transcendantly great; they surpass our highest calculus, and are commensurate with our immortal existence. The philosophy of life, deserving of the name, consists in a judicious eclecticism, and the pursuit, in a proper ratio, of things according to a real, not a simulated worth. Leaving out of view the lower forms of admitted good, to which our impulses are so powerful, and to which we are summoned by most energetic stimuli, I direct attention to such as properly belong to your Association. Prominent, in your pursuit, should be knowledge. The acquisition of knowledge, at least in any considerable degree, restricting our view to this world, may be regarded as a human prerogative. Animated nature, in its lower forms, may be taught various things, and often may surprise by attainments beyond their supposed capacity, yet it does not deserve, when compared with man's attainments, to be called knowledge. Such knowledge as is useful, adapted to our real wants, subservient to the duties and enjoyments of life, suited to render us vehicles of good to others, ought to be sought;

knowledge, that is ornamental, investing us with a beautiful drapery, on which purity can look with pleasure; such should be our aim. This may be called the knowledge of God, the greatest and best of beings, the eternal, omnipotent, omnipresent, omniscient, holy, just and good creator and preserver of the universe; and after him the knowledge of man, made in the image of God, his vicegerent on earth, and, both in his mental and physical structure, fearfully and wonderfully made, a little lower than the angels, crowned with glory and honor, made to have dominion over the works of God's hands, under whose feet all things were put: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. The knowledge of God's works and ways, his creation and providence, the one all around and above, minerals and vegetables, and animals, living and dead, on the surface and deep in the strata, which Geology inspects and reveals, and the starry firmament, Astronomy in all its wonderful and overwhelming disclosures, and then God's dealings with men, as history, experience and observation teach us, may be considered fairly entitled to much of our attention. The history of our race from Eden's fair garden, and its sad memorials, through all the changes of time, down to the eventful century and year in which we are living, ought to be embraced in our knowledge. In a word, science and literature, in their varied aspects, are fields which should be carefully cultivated by us, that from them we may gather a rich harvest and garner it up in its appropriate receptacles. Truth should be our aim. Our views on this point, we have elsewhere expressed thus: "The question, Why am I here? one more interesting than which it would not be easy to ask, and which never emanated from a mouth that was not guided by reason, a question which, when originated with anything like an approach to a sense of its importance, involves a mental condition of high promise, and deserving the attention of all who profess a creditable philanthropy, is answered by the reply, You are here, surrounded by the proofs of the divine existence and perfections, with truth in multiform aspects, inviting your attention, with pre-eminent physical and mental endowments, that you may imbue your minds with it, put forth, in suitable exercises, the energies of your souls, cultivate moral purity, through the sanctifying power of religion, and render happy your fellow-beings, by the communication of your treasures, whether they be intellectual, moral or physical. To search

for knowledge (truth) to obtain, to apply it, to diffuse it, these are the great task imposed by a wise Creator on a richly endowed creature. This is our birthright. Uuworthy is he of the name man, unworthy the privileges of civilization and religion, whose heart does not beat high in resolves to fulfil his elevated destiny, and to achieve victories over ignorance, sensuality and sin. At the throne, then, of knowledge, should we be assiduous worshippers, and for it we should search as for hidden treasures.

We may think, with the ancients, that truth is in the bottom of a well, but if we appreciate properly its importance, we will be willing to descend, and to obtain it. I hold him to be a man, and no other, however strong his pretensions from his corporeal organization, who carries with him a conviction that in the economy of life, he is bound by every motive strong and holy, to expend his energies, not in sensuality and excess, but in the pursuit of knowledge. Wherever he can get it he should go. He ought not to think it too laborious to search for it in distant lands, if it cannot be procured at home. It was not unusual, at an earlier period of the world's history, for those who could not obtain it at home, to travel into distant lands, that they might secure it. Although implied in what has been said, I nevertheless wish to make prominent, knowledge of Christian truth, the revealed will of God as it is contained in the sacred Scriptures, and brought to view and exhibited in its sacred influences in the Church of God, both under the old and new dispensations. No knowledge equals or can be compared with this.

Again, I mention purity of heart. Blessed, said the great teacher, Jesus, are the pure in heart! Our hearts are not naturally pure. They are impure, they are unclean, the dwelling place of sinful desires and unholy passion. With no holiness, steeped in iniquity, a cage of unclean birds, dead in trespasses and sin, not one holy emotion characterizes them, conscience slumbers, or gives a fitful fleeting warning. Downward is the tendency, from bad to worse. A great question in morals is, Can it be purified? Can the bitter waters be made sweet? Can a clean thing be brought out of an unclean? The answer is at hand. The heart can be cleansed and purified. It can be created anew to good works. It can be purified by the truth and God's gracious agency. It not only can be, but all the agency is at hand and in operation, by which it is to be effected. Whether it shall be operative

or not, depends on us. It is for us to arbitrate between life and death, the possession of a rebellious, wicked heart, and one subdued and pure. Thus invested with a high responsibility, a leading object of pursuit should be pure hearts and sanctified affections. This is a priceless acquisition, a valuable gem; man's highest ornament; this is a fountain of peace, welling forth sweet, salubrious waters, healing and blessing wherever it flows.

Knowledge cannot be acquired without effort. There is no magic process by which it can be infused into the mind. It requires pains-taking and patience, long and persevering application. It is by reading carefully, the best authors, such books as have the endorsement of the wise and good, are approved by competent judges as suited to impart the knowledge we should have, ought to be selected. Inquire whether the book belongs to a profitable class of literature, whether it will repay the time spent on it, whether it will extend the sphere of our mental vision, and then, when the mind is satisfied, it may proceed. Above every thing else, let that word be daily and prayerfully read; read systematically and consecutively, which is able to make us wise unto salvation. In connection with this, we will again quote ourselves: "If we would be clear and profound in our views, we must not pass cursively over the region of truth; we must not, in grasping at too much, endanger the loss of the whole. We should determine with care, what human shoulders can, and what they cannot bear, lest, by aggregating upon them too heavy a load, the superincumbent weight may break down our energies, and destroy our powers. Invited by a new field, we should inquire, what will this accomplish, how will it bear on the great business of life, is it worth acquisition, is it more so than other things? The more directly knowledge is connected with our happiness and that of others, the more highly should it be valued, and the more eagerly pursued. This is the criterion, this is the touchstone. Test by this and you are safe. Conscience will approve, and God will not condemn. In the pursuit of knowledge there are two extremes which we should carefully avoid. One is the indolent, the other is the inordinate pursuit of it. The first is forbidden most imperatively by the law of our nature, which demands action as most conducive to comfort, and by the innate tendencies which make effort easy. It is forbidden by the sacred voice of morals and religion. It is forbidden by the claims of society and the interests of our own minds.

Never, no never, can we gather laurels in the conflict with error and vice, unless we be persevering and undaunted soldiers in pushing forward victories. Knowledge may be near us, we may see its smiles, we may hear its attractive voice, but if we follow not after it, it will never be ours. Dearly will we pay for our neglect. Lamentations will break forth when they will be unavailing. Youth, opportunities passed, gone, unimproved, are irrevocable. Happy is he, who in the providence of God has been gifted with superior powers of mind, but most solemn are his obligations to make his own the opened treasures. On the other hand, we should take care not to overtask ourselves, demand of our energies labors to which they are not equal. Application, uninterrupted and intense, is not conducive to success. Repose is required by our bodies and minds; if this is refused, the strength becomes prostrated, morbid action ensues in the system, the ability to toil is lost, and in some instances protracted and most serious disease supervenes; in other instances, a premature grave covers the body of the intemperate student. If we desire a good appetite for food, a digestive apparatus capable of assimilating it, a healthy circulation of the blood, blood emptied of its carbonic acid, and properly vitalized by oxygen, a nervous system neither tremulous nor weak, performing its sentient and propulsive functions without perturbation, locomotive powers adequate to transfer us to the various localities which we may wish to reach, eyes with which we may see the works of God around us, and continue to acquire knowledge from the page stored with it, we should break away from our studies from time to time. Exercise ought not to be neglected. This is highly conducive to health, and when faithfully attended to, will prepare us for the vigorous prosecution of the noble end in view. On the one hand, idleness is to be shunned as a most pernicious evil; on the other, excessive effort, as wasting too rapidly the lamp of life, and hastening a sudden and melancholy extinction of it. Another method of attaining this end, is conversation. The conversation of intelligent persons on useful subjects, conduces to mutual improvement. On the one hand, in communicating to others, we reproduce before our own minds the knowledge which is there deposited; in this way we intensify it, or make its traces in the memory stronger; it becomes, too, clearer, disembarrassed of obscuring adhesions, and looms up brightly, burning with a beautiful flame in a full combustion. It increases our stock by new suggestions and deductions, and rays forth light, which

guides us in an onward path. Often is it true, that in communicating to others, our own perceptions are brightened, and our words, which illuminate them, throw a reflected light on our own spirit, by which our vision is improved. This is not merely a process of giving, it is one, too, of receiving. Streams may issue from us, gladdening and fertilizing, but others will flow back to refresh and revive us. Often are we amply repaid by those to whom our words convey knowledge, not merely by the gratitude they offer, but in kind; light is received for light, and he that watereth others, is himself watered by them. He must, indeed, be a man of learning, a true polyhistor, who is so surcharged with knowledge that no one can be his instructor. There are not many persons in the world, from whom we may not learn something, and there are many from whom we can learn much. Some men have distinguished themselves, not so much by what they knew, as by the tact they have displayed in pumping into their own reservoirs the knowledge of others. More than one star has shone by a lustre not its own, but derived from a brighter body with which it was connected. It is in this way, by giving and receiving in common, that we are enabled to render ourselves agreeable, and to convey and to receive important information in hours which otherwise would be entirely lost; a happy method, often, of redeeming time. It contributes, too, to what every one should cultivate, fine powers of conversation. When the biographer of Johnson asked him how he had acquired his fine conversational powers, he replied, by always doing his best.

In the acquisition of knowledge, writing is of great moment. It eminently conduces to the discipline of the mind. It aids in thinking, and developing clearly the conceptions of the mind. It is conducive to close logical reasoning. It promotes both correctness and elegance of language. In writing as we should, not hastily, and without premeditation, we bring to the work clear views; and the labor of transferring them to paper enables us to divest them of every thing extraneous. We can select our terms. We can revise and file. We can polish and adorn. We can chasten our figures and reduce our rhetoric. No method of conveying knowledge is superior or equal to this. Then it prepares us for that most important acquisition, the presentation of truth in the extemporaneous method—an acquisition of vast importance in a free country—where there are so many opportunities of using speaking gifts for the good of men.

The formation of a good style, the acquisition of a facility in writing the result of reading and writing, I regard as among the highest advantages of composition. Certainly when the press is so active, our newspapers and periodicals so numerous, the readers of them multiplied all over the land, every one ought to desire to be able to interest and profit by means of his pen. Writing is the method, writing which improves the writer and profits the reader. Thinking, too, ought not to be overlooked. Constant reception without meditation, would be like constant eating without digestion. Neither one nor the other is admissible. Either would be followed by injury. The food must be masticated, swallowed, submitted to the chemical wonder of animated nature, the gastric juice, subjected to the bile and pancreatic juice, be received as chyle into the circulating system, be subjected to the action of atmospheric air in the pulmonary apparatus, then thrown into the circulation and distributed over the body it renews and sustains; so our mental food must be chewed, must be digested, must be distributed, before it can be properly nutritive. It is systematized by reflection. It is properly deposited; it is prepared for future use. As in the syllogism, every thing is contained in the major proposition, and the other parts the minor, and the conclusion exhibit it; so in thinking, we eliminate what is involved, roll out what has been wrapped up, and learn many things which did not appear before, but legitimately extend themselves out of what was coiled up within us.

The time best suited for all this is youth. Then are we most capable of energetic action, and all our powers are fresh; then are we subjects of generous impulses and high resolves; then the voice of duty calls us energetically, and our opening life bids us be men. Inspired by the example of such Christian heroes as Paul, Luther, Calvin, Wesley and Edwards—true heroes in the arena of intellect and genuine Christianity—seek to place your names high, if not in the roll of fame, in the book which records the names of the heirs of life!

We pass on to our second point. It is an erroneous view of life, which regards it as merely contemplative. It should be both contemplative and active. We are intimately connected with one another. We are bound together by close ties. There are duties which we owe to another. We may not ignore, we ought not to deny them. Our happiness is bound up in that of one another. It is the will of our Maker not only that we should amass intellectual and spiritual wealth,

but that we should enjoy it. The gifts which we freely receive from him, he bids us freely impart. Our gains are not to be considered as intended for ourselves. They are a sacred trust, and to be made subservient to human weal. The radiant example of the Author of Christianity teaches us our duty. Rich in a wealth which surpasses conception, he travelled with it to earth, and there, at an immense expenditure of toil and suffering, poured it profusely on men. He dispelled ignorance and relieved sorrow, he healed sickness and restored health, he gave sight to the blind, hearing to the deaf, limbs to the mutilated, vital action to the palsied, and life to the dead. He went about doing good. He taught us how to live; the relation of man to man; he taught us, that in going about to do good, man's vocation is fulfilled. This may be done in the sphere in which we design to act, by stirring up one another to whatsoever things are true, whatsoever things are honest, whatsoever things are just and pure, whatsoever things are lovely, whatsoever things are of good report. Counsel, advice in this direction, how profitable! It is the word fitly spoken, which is like apples of gold in pictures of silver. Discourage inaction, sloth; aim to infuse life into the listless and unthinking, inspire men with a sense of their dignity and importance. Show them that they may be benefactors of their race, and awake desire within them to promote the happiness of man. Here our conversational powers, aided by our knowledge, will render good service, and equip us for the task with the true weapons. Facilities should be furnished through the medium of books and periodicals of an approved character, for awakening interest in intellectual pursuits, and storing the mind with true knowledge. By libraries and reading rooms, by the loan of profitable books to inquiring minds, a Christian Association may do much good; excite noble youth to profitable study, and direct wanderers into the right path. The longings of the heart may be thus met, and feet may be directed into the path of peace.

The care of the soul, in its immortal interests, the great care, should be inculcated. The soul is in danger of being lost. Who shall snatch it from perdition? The mighty arm of the omnipotent Jesus! Point to that arm and evoke all the ministries of heaven and earth to beckon men on to reliance on it. Seek to secure from the snares of vice, intemperance, licentiousness, gambling, the young and unwary, and recommend to them the rich blessings of a pure life. In your example, let them see a living godliness, that admiring its beau-

ties, their captivated hearts may be won to render it a sincere homage. Relieve the distressed, succor the needy, provide for the poor. The children of want, the destitute, the forsaken, the houseless, the homeless, those who are without parents, or with parents worse than none, remember, and whilst you commend them to their Father in heaven, do you embody your pity in charitable donations, that tears may be wiped from their eyes, and their hearts sing for joy. In this way you will do good. Your treasures will be profitable. They will bring happiness to others. You, in giving, will be more blessed than they that receive. Your stock will increase, not diminish by use. Such, young gentlemen, is my offering to your Association at this time. Not without experience in the school which I have recommended, I can speak with some authority. If your record should be that they sought good, and obtained and imparted it, it will be a noble record for every one of you. So may it be!

ARTICLE IX.

THE EVANGELICAL MASS AND THE ROMISH MASS.

A Contribution to the Defence of the Augsburg Confession, and the History of the Reformation.

By Charles P. Krauth, D. D., Pastor of St. Mark's Lutheran Church, Philadelphia.

DEFINITION OF THE TERM "CEREMONIES OF THE MASS," AS IT IS NOW UNDERSTOOD.

A *ceremony* of the Romish Mass is any outward rite which teaches or implies the doctrine of the Romish Mass.

The *doctrine* of the Romish Mass is, that in the Lord's Supper there is a renewal, in an unbloody manner, of the propitiatory sacrifice of Christ on the cross, that the Mass, therefore, is a true propitiatory sacrifice, whose virtue is extended to the living and the dead.

A ceremony of the Romish Mass, therefore, is a ceremony which teaches or implies that in the Lord's Supper there is a renewal of the propitiatory sacrifice of Christ, that the Lord's

Supper is a propitiatory sacrifice, that we can receive it for the benefit of another, or the living receive it for the benefit of the dead.

It is conceded that the Confessors were perfectly sound on the *doctrine* of the Romish Mass, but it is contended that they still retained "some of its ceremonies."

We, on the contrary, maintain that they had rejected all the ceremonies of the Romish Mass; that is, all ceremonies which taught or implied the *doctrine* of the Romish Mass, that their principle in regard to the *ceremonies* of the Mass at Augsburg, was absolutely identical with that which was held when the Schmalcald Articles were framed, in which Schmalcald Articles it is conceded that the ceremonies of the Mass, as well as its doctrine, are rejected, and which are appealed to as proof that the Confessors had, at the time of their preparation, attained to just views in regard to both.

The object of these articles is, to prove that the Augsburg Confession by the Mass, means the celebration of the Lord's Supper, and that the ceremonies retained were those appropriate to that celebration; and that they, consequently, did not retain the ceremonies distinctive of the Romish Mass.

Views of Luther on the Mass ten years before the Augsburg Confession.

I. *From the Sermon of "the New Testament; that is of the Holy Mass."* Published 1520.

"Where it (the Mass,) is observed, there is the true service, although there be there no other usages, as singing, organ-playing, tinkling the bell, robes, ornamenting, gesticulation. For every thing of this kind is an addition invented by men. For when Christ himself, and for the first time, instituted this sacrament, and held and observed the first Mass, there were no shaven crowns, no priestly robe, no singing, no parade; but only thanksgiving to God, and the use of the sacrament. In accordance with this same simplicity, the Apostles and all Christians for a long time held mass, until the manifold usages and additions arose, the Romish Church holding mass in one way, the Greek in another; and now finally, it has reached such a point, that the grand feature of the Mass has been lost sight of, and devotion is directed to nothing but the human additions."*

* Luther's Werke, Leipzig Edit. XVII, 490.

II. *From the same.*—"The nearer then our masses are to the first mass of Christ, the better, beyond all doubt, are they; and the further they are from it, the more perilous. . . It is necessary that we do not depart from the simple institution of Christ and the right use of the Mass. And it is, in truth, the greatest and most useful art to know what belongs fundamentally and properly to the Mass, and what has been added, and is foreign to it. For where an intelligent distinction is not drawn, the eyes and the heart are easily misled by such gloss into a false mind and fancy, and people regard as the Mass, that which men have invented, and never find out what Mass is, not to speak of their receiving none of its fruits: as I fear, alas, it goes in our times, when every day a thousand masses are held, of which, perhaps, not one is a mass. O, dear Christians, to have many masses is not to have Mass—more pertains to it than this.

"Would we hold and understand true Mass, we must let every thing go which might divert and carry off the eyes and all the senses in this matter . . . . and receive and ponder well the words of Christ, with which he celebrated and instituted the Mass, and has commanded us to celebrate it, for in them lies the Mass entire, with its whole essence, work, use, and fruit, without which nothing of the Mass is received. Those words are these: 'Take, eat; this is my body which is given for you—drink ye all of it; this is the cup of the New and eternal Testament in my blood, shed for you and for many for the forgiveness of sins.' These words must every Christian have before his eyes in the Mass, and cling fast thereto, as the principal thing in the Mass, in which also the true best preparation for the Mass is taught."*

III. *From the same.*—"We now see how many parts there are in this testament or Mass. First is the testator who makes the Testament, Christ. Secondly, the heirs—we Christians. Thirdly, the Testament itself, Christ's word, when he says, Take, eat, &c. Fourthly, the seal or token, the sacrament of bread and wine. . . . Since it is nothing else then than a Testament, the noblest and fittest preparation for the Mass, is a hungering soul and a firm, joyous faith of heart to receive this Testament."†

In that same sermon Luther expands upon such ideas as these: "the grand thing in the Mass is the word of Christ,"

* Luther's Werke, Leipzig Edition, XVII, 491.

† Do. page 493.

—"the horrible abuse of the Mass in the Papacy,"—"Mass should be held for Germans in their own tongue,"—"without the word the Mass is nothing,"—"I fear," he says, "that now in Christendom more idolatry than was ever committed among the Jews, is committed through the Masses." He goes on to speak of "other abuses in the Mass,"—"in the Mass we give nothing *to* Christ, but we receive *from* him,"—"no one can hold Mass for the benefit of another,"—"Mass is no offering,"—"we must separate," he says, "the Mass simply and purely, from the prayers and gesticulations, which have been added to it by the holy father, and separate the two things from one another, as far as heaven is from earth, so that the Mass remain in its proper character, as nothing else then than the Testament and Sacrament, comprehended in the words of Christ." "God's word must take precedence and remain firm, that the Mass is nothing else than a Testament and Sacrament of God." He argues further for the communion in both kinds to the laity. To the plea for withholding the cup, that "the Pope has power to do it," he replies,—"It is false; the Pope has not power to change one hair's-breadth of what Christ has done, and whatever change he introduces in it, he does as a tyrant and Antichrist."*

IV. *From the book on the Babylonish Captivity, issued August* 1520, *nearly ten years before the Augsburg Confession.*

In this great treatise, Luther contends for the communion in both kinds, assails the doctrine of Transubstantiation, and the false views of the Mass.

"First of the Sacrament of the Altar. That we may come surely and happily to the true and free knowledge of this sacrament, we must, before all things, completely set aside whatever has been added by human devotion and zeal to the first and simple institution of the sacrament; such are the chasubles, ornaments, chantings, prayers, organs, candles, and the whole pomp of visible things from which we should turn our eyes, and our thoughts exclusively to the pure institution of Christ, and should place before us nothing else than the word of Christ, by which he instituted, celebrated and enjoined upon us the sacrament. For in those very words, and in none other thing whatsoever, stands the power, nature, and entire essence of the Mass. Every thing else is a human

* Luther's Werke, p. 501.

devotion which has been put to Christ's word, an addition without which the Mass can well be held and exist. . . . . First, then, and with infallible certainty, it follows that the Mass, or the Sacrament of the Altar, is a testament of Christ." "The heirs Christ constitutes when he says, 'For you, and for many,' that is, for those who receive it and believe the promise of the devisor, for faith makes the heirs. . . There thou seest that *the Mass, as we call it*, is a promise and forgiveness of sins, which God makes us."*

Luther goes on to point out the "abuses of the Romish Mass,"—"proper preparation by faith for the Mass,"—"the power of the Mass consists in the words of Christ,"—"the Mass of no use except to him who believes."

"If we do not hold that the Mass is a promise and testament of Christ, as the words clearly declare, we lose the whole Gospel and all consolation. . . The example of Christ is also on our side. For Christ at the last Supper, when he instituted the Sacrament and Testament, did not offer it to God his Father, or perform it for others as a good work; but he sat at the table, set forth to each the sacrament, and gave them the sign. The more close and conformable now the Mass is to the first Mass of all which Christ held at the Supper, the more Christian is it. But the Mass of Christ was perfectly simple, with no pomp of vestments, gesticulations, chanting, and other ceremonies." "Whatever has been added beyond the word and example, is an accident or fortuitous thing of the Mass, for every thing of which sort we should have no higher regard than we now have for the Monstrance and the Altar-cloths."†

Luther's Views on the Mass, nine years before the Augsburg Confession.

I. *From his book against Catharinus.* 1521.

1. "We may well regard as the seventh face the universal abuse of the Mass, with its solemnities, with vigils, anniversaries, foundations, sepultures, and the whole ceremonial for the dead. For what is this but a face and "a form of godliness," to deceive and strip the people? For in our days we do not hold masses, in order that we may go to God's table, and hear the Gospel—*which is the only true holding of the*

* Leipzig Edition, XVII. 521, 522.

† Do. 528, compared with the Latin, Jena II. 209.

Mass; but we observe mass after mass, as if it were a good work. We use the mass more for the dead than for the living, in order that the priests may be pampered. Finally, we use the mass *as if it were not the communion of God's table;* but the sacrament of God's table they keep separately without the mass; for the use of the sick, or to be carried about in costly monstrances as a show."*

2. *From the same work.*—Speaking of the iniquities of the Pope—"But let us come to *the greatest and most fearful of all the sins which he has done.* . . . First of all, *he has taken away*, part by part, *the mass from the Church.* Which mass, as regards the laity, he has so far corrupted, that he has taken away from them the half, or one kind in the sacrament."†

3. *From the same.*—"Of the mass. The sacrificators are guilty of yet more shameful impositions. First, though the *mass is only a sacrament, or a sign and testament*, and should be received only as a good favor of God; yet they pervert it into a good work to satisfy for sin, and to succor the living and the dead. Secondly, they make a sacrifice of it. . . . . This corruption is complete, and beyond all language and all understanding, and yet it pervades and weighs down the whole world, so mightily and vehemently as to surpass belief. Thirdly, they make a private thing out of that which ought to be common. For the *mass in both kinds* ought never to be administered to one person alone, for Christ has ordained that the minister who holds mass should always dispense both kinds to the Church, or to some who are assembled with him. But now the sacrificator goes by himself, holds mass for himself, and receives alone the communion of the two kinds. . . . Oh, what oceans of sins overflow *this sacrament* alone. Gracious God, how few are there, or rather there are none, who use *this sacrament* as Christ instituted it, and as the Apostles observed it."‡

II. *Luther at the Diet of Worms. April*, 1521.

At the Diet of Worms forty articles were laid before Luther, which Aleander, the legate of the Pope, had culled from Luther's writings. The *fifth* of these, against the *Mass*, was as follows: "It is a manifest and impious error, that the

* Leipz- Edit. VII, 513. Jena. Lat. II. 361.
† Do. 539, Lat. 374.
‡ Do. p. 540. Lat. 374 b.

mass can be offered or applied for sins, for satisfactions, for the dead, or for their own necessities or those of others." This article Luther acknowledged as his, and replied in these words: "I said this of the *Mass itself or the Sacrament*, not of prayer in the mass. The reasons are offered in the Book itself (of the Babylonish captivity) that a sacrament in its own nature cannot be received by one for another, but only for himself."*

III. *From his book "on abrogating private masses," or "on the abuse of the Mass."* Written, 1521.

As Luther was returning from the Diet, he was stopped on his journey and taken to the Wartburg. This occurred May 1521. From his Patmos he wrote the work, whose title we have quoted at the head of this paragraph. It was occasioned by his having heard that his Augustinian brethren at Wittenberg had commenced the abrogation of the abuses of the mass.

1. "I have learned, my very dear brethren, both by letters and the accounts of friends, that you before all are the first to begin in your congregation to abrogate that abuse of what they call masses. And though this matter affects me with no common joy, as I trace in it the proof that Christ's word is working in you, and that ye have not received it in vain; yet out of that Christian love, which neglects nothing, I have felt great solicitude that with equal steadfastness and good conscience you may have entered on so arduous a work."†

2. "The papal priesthood is nothing but a mask and an outward show; the *Mass of the Papists*, which they call a sacrifice, *is an idolatry, and a shameful abuse of the holy sacrament*. . . . This priesthood and the mass is something added to God's word and testament. Therefore I infer with good, steadfast reason and conscience, that the *holding of Mass as a sacrifice* by the smeared and sheared priests, as is now the usage, is nothing else than *blasphemy of Christ*, and renunciation of him, an abrogation and taking away of his priesthood and of his whole law."‡

3. "Therefore in good faith I counsel all priests, that from this hour they repent, leave off masses, and become laymen

* Jena. Lat. II. 417.
† Leipz. Edit. XVIII. 140. Jen. Lat. II. 441.
‡ Do. p. 144, Lat. 444.

again; or learn to use the mass right, that so soon as may be, they may escape the fearful wrath of God."

4. "The Church, apart from God's word, may ordain and establish nothing. . . . What is ordained without God's word, is ordained not by the Church, but by the Synagogue of Satan, under the title and name of the Church."*

5. "With this second storm, the *Papal Mass*, with all its pomp and service, is at once hurled to the ground. . . . *The Scripture knows nothing of the Mass as it is now.*" *The genuine mass* and the genuine priesthood has fallen—is utterly rooted out."†

6. "We do not condemn men for administering the sacrament, with the surplice on, and using other ceremonies; but that they suppose it is necessary, and must be so, and make a matter of conscience out of it, when, in fact, all things which Christ has not instituted are free, arbitrary, and not necessary."‡

7. "Here thou seest that the method and form which is now observed in the mass, corresponds in nothing at all with the Gospel. If *Christ's institution and example* are to be conformed to, no mass must be observed, without the breaking of the eucharist, and the distribution of it among many by the priest. But if it be observed in any other way whatever, it is not a *Christian Mass*, but is directly in opposition to Christ's ordinance and institution." "Contrast now Christ and the Antichrist. He breaks the bread and gives it to each. They break it and give it to no one, but keep it themselves; they have invented a mere show of breaking it." &c.‖

8. "From which it now evidently follows that the *Eucharist or Mass* cannot be applied or communicated by one for another."§ . . .

"And now becomes manifest the secret basis of this whole world. It is clear on what foundation the Bishoprics, Chapters, Monasteries, Chapels, and the whole kingdom of the priests is based and built, namely, *on holding Mass—that is, on the basest idolatry on earth, on shameful lies, on the perverted godless abuse of the Sacrament, and on an infidelity worse than that of the heathen.*"¶

* Do. p. 145, 146.
† Do. p. 147, 148.
‡ Do. 156. Lat. 451.
‖ Do. p. 158. Lat. 452.
§ Lat. 452.
¶ Do. p. 161. Lat. 454.

9. "Observe, *Christ calls the Mass itself a testament.*"*

10. "The *canon* (*of the Mass*) *is a human word and work*, and as such must bend to the Gospel, and give place to the Holy Ghost. . . . Since the canon has been invited to the wedding, and seated itself at the head of the table, it shall now stand up in shame and give place to Christ, its Master, and go down to the bottom, where it ought to have been from the beginning. . . . Who cannot see that it has been patched together by some prattler utterly destitute of the Spirit of God? . . . Therefore, in this place I reject and condemn the canon (of the mass) as an enemy of the Gospel. And if they reply, the Church cannot err—we will not listen to them, for the mass-priests are not the Church."†

At the very outset of an investigation of Luther's views on the mass, we are struck with the clear view which he had of the real nature of the point at issue. Our Lord Jesus Christ instituted the Supper as a communion—a solemn act in which all the Church was to unite in commemoration of him. The celebration of this Supper, when the name mass was applied to it, correspended with its institution and general character. In the Church of Rome the Supper had become a sacrifice, the communion had almost ceased, the Church member rarely received it, but the priest partook of it, offering it as a propitiatory sacrifice to God, and receiving the bread and wine for the benefit of the living and the dead. The first movement of Luther is a key to all that follows. The Romish mass, all that makes the Supper not a communion but a sacrifice, is not the true original mass, as Christ instituted it, and all ceremonies that do not gather around the idea of a sacramental communion, are iniquitous, idolatrous and destroying. For the true mass, and the ceremonies of the true mass, Luther contends from the beginning. The two masses of Christ and of Antichrist, appear in his earlier writings on this subject in antithesis. There is a mass which is the most precious service of God, and another which is idolatry and blasphemy—there is a mass which Christ instituted and the Apostles observed, and another which the Papal Church has invented—there is a mass which the believer receives in faith for himself, and another which a priest receives for the living and the dead—there is a mass to whose essence pertains the communion, and another which is consummated

* Do. p. 162.

† Do. p. 165. Lat. 456, b.

in the solitary reception by one person—*there is a mass, the taking away of which from the Church is* the greatest and most fearful of all the sins which the Pope has done—there is another which is *the basest idolatry* on earth, a shameful lie, a perverted, godless abuse of the sacrament, infidelity worse than that of the heathen, and this the Pope has substituted for the true one—there is a mass in which bread and wine are given to the laity, there is another in which either is rarely given, and both are never given—there is a mass which is a sacrament, sign and testament, and another which is a sacrifice and a pretended work of merit—there is a mass to be retained as more precious than life itself, and another to be rejected as the soul would hope for salvation through Christ—there is a mass of Christians and another of Papists—one which is a keeping of the holy sacrament, and another which is an abuse of it—a mass which holy Scripture teaches, and a mass of which it knows nothing—a genuine mass and a false mass—a Christian mass and an unchristian mass—Christ's own mass, the Holy Supper, and the mass of Satan's synagogue." The mass in its true sense Luther constantly uses as a convertible term with Lord's Supper, and the true mass was the mighty weapon with which he assailed the false one.

VIEWS OF LUTHER, MELANCHTHON, AND OTHER LUTHERAN THEOLOGIANS ON THE MASS, EIGHT YEARS BEFORE THE AUGSBURG CONFESSION.

I. *From Luther's work on "receiving the Sacrament in both kinds."* 1522.

"The priests who hold mass must avoid every word in the canon and collects which sounds like 'sacrifice.' For this is not a matter in which we are free to do it or omit it at will; *but it must and shall be abolished, I care not who is offended at it.*"*

II. *From the "Reply to Henry VIII."* 1522.

"The Christian Church, (says he) holds mass in the morning, though Christ himself did so in the evening." "Christ was thirty-three years of age when he held mass and gave the sacrament." "Christ held mass in an unconsecrated place, in unconsecrated clothing."†

* Leipzig Edit. XVIII, 192.

† Do. p. 200.

"The mass is two-fold. In the first place, *as we use the word, it is the Sacrament itself*, with the words of the promise—a stand-by this, that the mass is a testament and sign added of God."*

"Free, free, free, we will, we shall be in everything which is apart from the Scripture, hinder us who will."†

"They who make the sacrament a sacrifice, they abuse, mar, crucify and kill Christ's holy word, wherewith *he has instituted the mass.*"

"To all sentences of the fathers, to the art and word of angels, men and devils, I oppose *the Scripture and the Gospel wherein the mass* is clearly acknowledged, that it is a *word and work of God*, wherein God giveth us a promise and sign of his grace."‡

"Thus we have delivered the high Sacrament and the mass, that it is not our offering nor good work, but a gracious word and sign of God, to give us grace and life whereon we should believe."§

III. *From the "Considerations touching the private mass," addressed by the deputies of the University and Augustinian Chapter of Wittenberg, to the Elector Frederick of Saxony.* 1522.

"Since a great unchristian abuse of the masses has been planted in the whole world, spiritual and civil, . . . therefore the Augustinian canons *will no longer hold mass, since the holding of such mass* gives origin, strength and might to the abuse, and they would restore in right use and practice *the right true mass, as Christ and his Apostles instituted and observed it.* . . . . The masses as they are now held, have been instituted in conflict with the use and practice of Christ and the Apostles."

"It is certain that among the greatest and most awful sins on earth is the abuse of the mass. For St. Paul has reproved in strong and severe words, a *little abuse of mass* among the Corinthians."¶

"Therefore it is right and fit that your highness as a Christian prince, under whom the holy Gospel has again been brought to day, *should abolish* such abuse of the mass in your Churches, and establish again the true right use of the mass, as Christ and the Apostles held it, to wit, that always

* Do. 204. † Do. 205. ‡ Do. 206. § Do. 207. ¶ Do. 240.

when the people come together, the word of God shall be preached, and afterwards one (minister) shall consecrate the bread and wine, and give them to all those who desire to partake."*

"Still we are to bear with and tolerate for awhile, the brethren who are weak in the faith, until they shall have been better instructed in the word of God, as St. Paul has taught us."†

This document, which marks a great era in the abrogation of the papal mass, was signed by six men who acted a distinguished part iu the history of the reformation.

The first was *Justus Jonas*, Provost of the University. His name is followed by the names of Dolschius, Carlstadt, Schurff, Arnsdorff, and *Melanchthon.*

IV. The reply of the Elector to this representation was temporizing, and exhibited great caution. The deputies answered his objections reverently but firmly. The result was the triumph of sound principles, and of sound usage. In a letter of January 25th, 1522, Baier describes the state of things in Wittenberg, thus: "In the parish Church which we use in common, the following order of public worship has been established: At the beginning the Gloria (Glory to God in the highest,) is sung. Then follows the epistle, the Gospel, and Sanctus (Holy is the Lord,). Then comes the sermon; *afterwards the mass from the words of the* institution of Jesus Christ, which are pronounced in a clear voice in German, and the people admonished that all they should approach for communion who repent of their sins, and thirst for the grace of God."‡

V. Maimburg, the Romish historian, says of the year 1522, "Luther himself, as if he were a pope, ordained rites of baptism, and *of the mass or Holy Supper.*"§

VI. In the editions of Melanchthon's Loci, of the first period, (from 1521—1535,) are these words: "Neither does the participation of the table justify, but it strengthens faith. All masses, therefore, are impious, except those by which the consciences of men are strengthened in a firm faith. That is a sacrifice in which we offer something to God, but we do not offer Christ to God, but he offered himself once for all. They, therefore, who celebrate masses as a good work, or as an offering of Christ to God for the living and dead, as they

* Do. p. 241. †Do. p. 241.

‡ Seckendorf de Lutheranismo, p. 216.

§ Quoted in Seckendorf, p. 232.

imagine, *impiously err.* And these are in great part I think to be attributed to Thomas (Aquinas,) who taught that the mass is profitable to others beside *him who eats (of it.")**

"All we Christians are priests, for we offer a sacrifice that is our bodies. The mass priests are the prophets of Jezebel, that is of Rome."†

VIEWS OF LUTHER, ZWINGLI, AND OTHER REFORMERS ON THE MASS, SEVEN YEARS BEFORE THE AUGSBURG CONFESSION.

I. *Zwingli's Thesis, January 29th,* 1523.

XVIII Thesis: "Christ, who offered himself once for all, apon the cross, is the offering and sacrifice, who has for ever made satisfaction for the sins of all believers; whence it follows, that *the mass* is no sacrifice but *is a commemoration of the sacrifice* once offered on the cross, and as it were a seal of the redemption offered through Christ."

II. *Luther to the Duke Charles, of Savoy.* Sept. 7, 1523.

"They (the Papists) have made a sacrifice and work out of the mass, which is a word of the promise of the Gospel, with the sign of the body and blood of Christ attached, wherewith to strengthen faith."‡

III. "*On the adoration of the sacrament,*" *addressed to the Bohemian and Moravian Brethren.* Nov. 13, 1523.

"The fourth error, the most abominable and most heretical of all which Antichrist, the Pope, and his followers, has introduced, is that they have made out of the sacrament an offering and good work. Therewith they would make satisfaction for everybody, and effect everything with masses.§

IV. In 1523, the *two martyrs* were burned at Brussels, for the faith of the Gospel which they had learned from Luther. One of the articles for which they laid down their lives was in regard to the mass, "that there is no sacrifice in the mass on the altar, but that the alone sacrifice was made once for all on the cross."¶

* Loc. Theol. Ed. Augusti, p. 156.

† Do, 157.

‡ Luther's Reformatory Writings, Ed. by Zimmerman, Vol. II, 483.

§ Do. 497.

¶ Seckendorf, I., 269.

V. *In* 1523 *Luther issued a "Mode of holding Christian Mass, and of going to the Lord's Table.*

1. In this Luther says: "In the first place we declare, that we never designed to abolish all outward worship, but to purify that which is in use, but which is corrupted with the basest additions, and to point out what is the true Christian usage. For we cannot deny that the mass and communion (the Latin is, "Communion of the bread and wine," the German is, "going to the table of the Lord,") is an ordinance instituted by Christ himself, which in the time of Christ, and afterwards in the time of the Apostles and their disciples, was observed in the most simple and Christian manner, without any additions, but in the course of time it was increased by so many human additions, that nothing whatever of the mass and communion but the name, has reached our time."*

2. "We shall not here discuss whether the mass be an offering, or a good work; we have done that sufficiently elsewhere. *We regard it as a sacrament or testament, as the benediction*, to use a Latin term, as the *Eucharist*, to employ a Greek one, or we will call it the *table of the Lord*, or the *Lord's Supper*, or the *commemoration of the Lord*, or the *Communion*, or by any other Christian name that pleases us: only so that no man calls it a sacrifice or work."†

3. He then goes on to reject the whole offertory, the entire canon of the mass, "the idol Dagon." "We repudiate everything which has the sound of sacrifice, we repudiate at the same time the entire canon, and retain only what is pure and holy."‡

4. "These are our views of the mass; in all which we must avoid making a law out of what is a matter of freedom, or force people to sin who do otherwise, or who leave out some part, only so that they leave the word of the consecration entire, and perform everything here in faith. For the rites of Christians, that is, of the children of the free, should be so ordered, that they retain them willingly and from the heart, *yet have power to change them as often as they think best, and in the way they think best.*"§

VI. 1. The same ideas are presented in Luther's "Letter to the Chapter at Wittenberg, on the order of divine service in the Cathedral." Aug. 1523.¶

* Leipz. XXII., 233. Jena. Lat. II., 556.
† Do. 235. Lat. 557. ‡ Do. 235. § Do. 297. Lat., 558.
¶ Leipz. Edit. XVIII., 498.

2. The same topic is pursued in his letter to Spalatin, "on the suppression of the mass and ceremonies," written October 1523. In this he says: "Whether our priests of Baal hold or do not hold their godless masses and ceremonies, gives me little solicitude as regards my own person, though I would they were suppressed. Yet I feel that it is my duty, for my office's sake, to exhort and reprove them with earnestness, and to turn away the people from them, so that they be not partakers in their sins, (for we are sure that the wrath of God is hanging over them)."*

3. This is followed by a letter to the Chapter at Wittenberg, "to suppress the godless ceremonies." Nov., 1524.

He speaks in this of his "extreme endurance, in having borne hitherto with the diabolical mode and idolatry in the Church," and declares that they shall be utterly suppressed, that forbearance had been thrown away, and that now they must at once "put an end to all this play, this factious and schismatic play of *Masses* and Vigils, and abrogate every thing in conflict with the holy Gospel."†

4. This was followed by a counsel from the University to the same purport. Finally, the order was issued, December 24th, 1524, that no masses, in the Romish sense of that word, should any longer be used; that the Evangelical mass should only be administered on the Lord's Day, and that then if there were no communicants there should be no mass, no consecration of the elements, or reception of them by the priests, unless there were those who desired to participate in the communion. "Luther," says Fuhrmann, "endured the mass for awhile." His stroke in 1520 was its death knell. When patience had had her perfect work, the Romish mass, with all its distinctive ceremonies fell. The mass was restored to its primitive idea—the celebration of the Lord's Supper, and no ceremony was retained which was inconsistent with that idea.

The history of the mass in its relation to the Reformation up to 1523, has been well summed up by Neudecker,‡ in his "Universal Lexicon of the History of Religion and the Christian Church" (art messe.) He says: "When the Reformers,

* Do. page 500. † Do. p. 500.

‡ Neudecker, like Fuhrmann, is Rationalistic, and if he were moved by prejudice, would regard things as unfavorably to the Reformers as possible, as it is to the interest of that whole school to represent the Reformation and the old standards of doctrine as imperfect. Both these writers, however, are good authority in the main.

especially *Luther and Melanchthon*, commenced the work of Reformation, their *first activity* was directed to the *abrogation* of the *Mass* of the Catholic Church, as an ecclesiastical usage which rested on no Biblical basis, but exclusively on arbitrary statutes and superstitious notions. Luther published his sermon 'On the *Mass*,' and his '*Babylonish Captivity*,' just as the report was spreading that Eck, with the bull condemnatory of him, had reached Germany from Rome. In his sermon Luther declared that the mass neither is nor can be an offering, directed attention to the abuse, that the words of the institution were uttered by the priest often secretly, and always in Latin; that men practiced idolatry with the mass and imagined that they could propitiate God by it. He showed at the same time clearly, that there was no virtue in the masses for the dead (Seelenmesse.) His most vehement assault, however, was directed against the delusive *traffic in masses* (Messhandel,) against the gross errors which the priests taught the people for the express purpose of securing their own gain. 'Religion,' says Luther, 'must be sold, as Christ was sold by Judas, by avarice and greed.' In his work on 'the Babylonish Captivity,' he assailed the seven sacraments and Transubstantiation; he enters most completely into detail in confuting what he calls the most perilous error in the doctrine of the Lord's Supper, that the mass is a sacrifice and a good work. The Augustinian Canons at Wittenberg, were the first to acknowledge the truth of his judgment. In the year 1521, they abrogated all private masses, and masses for the dead, which had hitherto by the cloister-rule, been held daily; they no longer looked upon the mass as a sacrifice. Gabriel Didymus, a member of the order, from the pulpit declared private mass to be unchristian, and the adoration of the sacrament idolatry. The commission appointed to examine into the step which the Augustinians had taken, consisted of Melanchthon, Jonas, Carlstadt, Schurff, Dolscius and Arnsdorff. In the most decided terms they advised the Elector of Saxony to abrogate the abuse of the mass in all his territories, and expressed it as their opinion that the ancient cloisters and foundations had not been founded merely for the observance of the mass and of the canonical hours, but for the instruction of Christians in the Holy Scriptures and in the faith; on the other hand, the new foundations and cloisters had in fact no other object than the holding of masses, and certainly should be suppressed, as soon as it became clear that morality was overthrown, and sin introduced by

them. Similar views were entertained by the Elector's father-confessor, Jacob Voight, a Franciscan, who encouraged the effort to uncover more completely the abuses, and thereby prepare the people for the changes in the worship. In the year 1523, improvements in the public worship were undertaken almost everywhere in the land of the Elector."

VIEWS OF THE REFORMERS ON THE MASS FROM 1524 TO 1528.

I. *From Luther's Work on "The Abomination of Low Mass, commonly called the Canon."* 1524.

"I have often and again preached and written of the abominable papal masses, and what was to be done to be released from them. . . . Without shame, at all hours they blaspheme and dishonor the Divine Majesty with their abominable masses and idolatries. . . . Therefore I will do my part, and warn every man to keep himself from such abomination. . . . and that every one may see and comprehend it, I will go word by word over the Canon of the mass, which is the grand feature of the mass, and ought to be the best thing in it. This will enable every man to see what blinded, hardened blasphemers of God these papists of ours are. . . . Thus thou seest clearly, that the mass is nothing else than a frightful, abominable blasphemy of God."*

This brief but powerful writing of Luther is directed against everything distinctive of the Romish mass. To quote all that bears upon the vindication of Luther in regard to the mass and its ceremonies, would be to quote the whole work. Portions of it have been translated in the Article on the "Sunday Services of the Churches of the Reformation," which appeared in the Evangelical Review of 1853.

II. *From Luther's Book "Against the Heavenly Prophets." January and February*, 1525.

"*Dr. Carlstadt inveighs against us, because of the name*—because we give the name of mass to the sacrament; and it does us no good that with so much earnestness, and in the face of so much *danger*, we contend and have contended that the mass is no sacrifice. Now it is clear to all the world what a *dishonorable*, *childish*, *womanish* course it is for men who are agreed about the *thing*, to squabble about the *words*; which St. Paul (1 Tim. 6 : 4) forbids, and calls it "strifes of words."

* Leipzig Edition, XVIII. 503—510.

"Second, if it were true that mass means sacrifice, and Dr. Carlstadt had an honest drop of blood in him (eine gute Ader an D. Carlstaden ware) he would first have spoken of it to us and admonished us, *before he put so great a shame upon us openly before all the world.* For it was to be hoped that as in fact we denied that the mass is a sacrifice, and fought for our position, *that we would gladly have dropped the name also*, if we had been informed that by the name we were making it out a sacrifice. Where is the brotherly love of this Genius? *Is it no sin in these saints, that without any cause they so greatly and shamefully calumniate those most near to them?*"*

"Thus do we with the sacrament or our mass."†

"My conscience is just as much fettered and led in bondage when it is forced to relinquish what it is not necessary to relinquish, as when it is forced to do what it is not necessary to do. Christian freedom is alike subverted in either case."‡

III. *From Luther's "German Mass, and Order of Divine Service."* 1526.

"*Before all things*, I would beseech, for God's sake, all those who see this our Order of Divine Service, or who wish to follow it, that they make of it no necessary law, nor snare, nor catch therewith any man's conscience, but in accordance with Christian freedom, *use it at their pleasure, how, where, when, and as long as it suits and is required.* For we do not let it go forth, to be any man's master, or from a wish to govern with laws therein. . . . . Yet is regard to be had to this, that freedom is and should be the hand-maiden of love and of our neighbor. I have no desire that those who have already a good order of their own, or by God's grace can make a better one, should relinquish them and yield to us. For it is not my idea that all Germany is to adopt our Wittenberg order."

IV. *From the "Instruction in regard to the two kinds of the Sacrament," addressed to the Christians at Halle.* 1527.

He quotes a sentence from Pope Stephanus, the substance of which is, that things that may have been good at one time should, when they become pernicious, be destroyed, as the brazen serpent was by Hezekiah, and then adds: "Supposing

* Leipzig Edition, XIX, 174.

† Do. 175. ‡ Do. 178.

the masses in former times to have been right and good, yet now that a shocking traffic has been made of them, to the injury of the faith, *why should we not without delay abolish them*, and thus break to pieces this brazen serpent of ours?" After showing, how much more plausible might have been the pleas urged by the worshippers of the brazen serpent, to have it spared, than any that could be urged for tolerating the popish abuses, he says: "He that will still keep the pope for his idol, may remain a Pope's idolater, and a Pope's heretic: we will, with Hezekiah, abolish everything that has become perverted, whether it was at one time a brazen serpent or a golden one: Christ alone shall remain blessed forever.—Amen."*

These were precious words addressed to men struggling toward the light, but having not yet fully reached it.

V. The occasion of Luther's Letter to these Christians at Halle, was the murder of their Pastor, which had been instigated by his maintaining the communion in two kinds.

VI. Luther published (1527) a "full account of the blessed history of Leonhard Kayser, who was burned for the Gospel's sake, 1527."

The account was written by Kayser himself, and issued by Luther with a preface, in which he says, "the most precious Articles of all are those for which the pious Kayser shed his blood and laid down his life—condemned on earth as a heretic, but glorified in heaven as a true martyr." Luther published from Kayser's own manuscript the account of his examination before the Popish officials. The first topic was "faith," the second "works" in the matter of justification. The third, says Kayser, "was *of the Sacrament of the Altar or Mass.* My answer was, that it is a testament, or a memorial of the one only sacrifice, which our dear Lord Jesus Christ made on the cross for us poor sinners. They asked, Is it a sacrifice? I answered, No, for He has made an offering once for all. They asked if it was serviceable for the dead. I said No. They asked whether it should be imparted to the laity in one or in both kinds? To this my reply was, "Where the Gospel is not preached, the sacrament in one kind should be tolerated for awhile, for the sake of the weak; but where the Gospel has been preached, and the word of the institution of the body and blood of Christ has been

* Do. 573.

taught, we should proceed to impart to each and every one in both kinds. We must first build, and afterwards disturb. They asked, What of the Great and Small Canon of the mass? I replied that as they both spoke only of sacrifice, and the Testament is a gift and no sacrifice, I held no part of them." Glorious words, worthy of a martyr.

Among the articles on which Kayser was convicted of heresy, were the following: "That faith alone justifies;" "that there are but two sacraments in the New Testament;" "that the mass is no sacrifice, and is useless to the living and the dead;" "that he had held no mass for two years;" "that he had received the sacrament in Wittenberg in both kinds;" "that Auricular Confession is neither a command nor a counsel."*

With fearless heart, praying for forgiveness for his enemies, and for light for those in darkness, Kayser went to the stake. While the flames were consuming him, he cried with a loud voice: "Jesus, I am thine, save me!"

Such were the first Lutherans, and such were their views of the mass, for which they were willing to die. If there be a consummate cruelty beyond that which gave these martyrs to the fire, it seems to be reached by an attempt to taint their memory with the reproach of favoring or conniving at that very thing which they "resisted unto blood."

VII. *From a letter to Spengler.* 1528

"All masses where there are no communicants, are utterly to be abolished. One or two masses are to be observed, according as the communicants are many or few. Mass might be held in the week on such days as there was need; that is, when there were some communicants who begged and longed for it."†

VIII. In his letter to Rubel (1828) he answers the question "Whether the use of one kind in the sacrament is allowable to avoid danger from tyrannical rulers?" His reply is, that it is not allowable, because the doctrine of Christ is to be confessed before men without fear of the penalty."‡

IX. *Melanchthon* in his advice to Philip of Hesse (1526) in regard to the Reformation, says: "The mass, as they call it, or with the Apostle Paul, to speak more accurately, the

* Do. 577—592.

† Leipz. Edit. XXII, 238.

‡ Do. 335.—Cf. with Fabricii Bibliotheca Fab. i, 426.

celebration of the Lord's Supper might be observed on all the festivals."*

The Three Great Documents on the Mass—Protestation at the Diet of Spire.

We have thus far traced the views of the Reformers as expressed either in their private writings, or in documents whose object was comparatively local.

We reach a period now when the Reformation began to embody itself in great public testimonies, and the foundation was laid for that master-piece of symbols, the Augsburg Confession.

The history of the Augsburg Confession properly begins with the year 1529, for its immediate roots will be found in three great documents of that year, the last of which was repeated in the January of the next year.

I. The first is the Protestation of the Evangelical princes of the Lutheran Church at Spire. This Protestation was made April 19th, 1529.

II. The second is the Articles of Agreement and of Difference between the Lutherans and the Zwinglians, which were the result of the Conference at Marburg, Oct. 3, 1529.

III. The third is the Articles of the Convention at Schwabach, October 16, at which was presented a summary of doctrine in seventeen Articles, consisting of the Marburg Articles, with some enlargement and some changes.

The Articles of Schwabach in a revised form were presented at the Convention at Torgau, March, 1530. These Torgau Articles were the basis of the doctrinal part of the Augsburg Confession.

The Augsburg, Confession, then, was based on the Torgau articles, the Torgau articles were those of Schwabach, the Schwabach articles were based on those of Marburg, and the conference at Marburg was one result of the Diet at Spire.

These three documents, (1) the Protestation, (2) the Marburg Articles, and (3) the Torgau (or Schwabach) Articles are quite decisive as to any meaning which they may fix upon the Augsburg Confession. They are especially decisive, as we shall see, as to its meaning on the mass.

* Epistles, III. 16. Corp. Ref. I., 819. "Missa rectius cœnæ dominicæ administratio."

I. *The Protestation of the Evangelical Princes at the Diet of Spire*, 1529.

The Diet of Worms in 1521, the first Diet of Nuremburg, 1522—23, the second one in 1524, and the first Diet of Spire in 1526, had all in various ways prepared for the memorable second Diet of Spire, which Charles V. summoned for the February of 1529. They all had the same object, the suppression of the Reformation, they were all followed by the same result, the strengthening of the righteous cause they were designed to overthrow.

Among the propositions of the Diet which led to the Protestation of the Evangelical Orders was this: "THE SERVICES OF THE HOLY MASS SHALL NOT BE ABOLISHED, and no one, where the new doctrines have obtained the upper hand, shall be forbidden, hindered or restrained from *holdiny* or *hearing* mass."

Mark now the reply of the Evangelical Lutheran princes to this demand—their brave and glorious words which gave a new name to the records of mankind—the name of PROTESTANTS.

Read the words of that Document which sustains to all modern freedom the relation, which the Declaration of Independence sustains to that of our own land. In the Protestation of the Evangelical princes at the Diet of Spire, presented April 19, 1529, more than four months before the delivery of the Augsburg Confession, they replied thus to the demands just quoted in regard to the papal mass:

"Our preachers and teachers have attacked and confuted utterly the POPISH MASS, with holy, divine, invincible, sure Scripture, and in its place raised again the precious, priceless SUPPER OF OUR DEAR LORD AND SAVIOUR JESUS CHRIST, WHICH IS CALLED THE EVANGELICAL MASS, have raised it again in accordance with the institution and example of Christ our only Master, and the USAGE OF HIS HOLY APOSTLES. This is THE ONLY MASS founded in the Scriptures of God, in accordance with the plain and incontestable institution of the Saviour. THE PAPAL MASSES, THEREFORE, ARE TO BE REJECTED, as is everything, which is opposed to God's institution, and the usage of all his holy Apostles, and which is established only on the fancy and device of men." . . Neither could they give leave to their people to repair to MASS, WHICH WAS ALREADY ABOLISHED; for that even granting that the use of the ROMISH MASS were never so right and pure,

yet if they should admit of TWO CONTRARY MASSES in their churches, it was obvious to all men, how bad an example that would give, and what murmuring and heart-burning would thereon ensue."*

These words need no comment. They put beyond all power of misapprehension the meaning of these same princes, and the cities associated with them, when in the following year they gave their Confession at Augsburg to that very Emperor, who had called the Diet of Spire, and in the presence of those same States. Let it not be forgotten that the essence of the demand against which they protested was in these words: "It is forbidden to preach the Evangelical doctrine in regard to the Lord's Supper, *and the Mass shall not be abolished.*" Their reply was, as we have seen, the true mass, the Supper of the Lord, we never mean to abolish, the false mass of the Romish Church, we have abolished, and will never restore. (See Luther's Reformat. Schriften, ed. Zimmerman III. 414. Luther's Werke, Walch XVI. Vorbericht, § XVII.)

In a word, they were Protestants in this, that they protested for the true Evangelical mass against the false Papal mass. The earnestness with which the Protestant princes then, and at the Diet of Augsburg, protested that they held religiously to the celebration of the Supper of the Lord, the true mass, while they rejected the Romish mass, not only in its doctrine, but in all its distinctive ceremonies, was far from needless.

Melanchthon was told, at the Diet of Augsburg, that the Spaniards believed that the Lutherans "denied the Trinity, spoke evil of Christ and Mary, *corrupted tke Sacraments*, administered the Lord's Supper after the manner of a profane feast," &c.

Even where the Romanists knew better, they still charged upon the Lutherans a secret want of reverence for ordinances.

Nor was the charge as destitute of plausibility, as we might imagine. There were fanatical tendencies, as there must always be at times of great religious excitement, which needed careful watching, a spiritualistic extravagance, by way of reaction, against formalistic extravagance. Thus Rome begat the Anabaptists, and the Church of England begat the Quakers. During this very Diet of Spire, for instance, Luther

*Sleiden Coclestinus, II. 194 b. Seckendorf, Johannsen Untersach, P. 249. In Luther's Schriften, Walch, XVI. 364, the whole document is given. For the part quoted, see 396 seq.

had understood that at Memmingen in Suabia, the *Lord's Supper had been abolished.* This led him, on the 21st of May, 1529, to write to the Council of that city a most earnest letter, in which these words were found: "I have learned that among you *the Mass or Sacrament is entirely abolished and laid aside* as an unnecessary or free ceremony. It is deeply sorrowful, yes, fearful to me to hear this. For Christ has not enjoined his word and institution, that we should or may forsake them. Now truly, this sacrament of Christ is his institution and word, as his last will and testament, as no man may deny: wherefore take heed that you bring not a great wrath upon your city, for thus making naught of Christ's word and institution."*

The Instrument of Protestation and Appellation, whose decisive words we have quoted, was sustained by all the princes and cities whose names were afterwards linked to immortality by their connection with the Augsburg Confession. These names, which posterity will not willingly let die, are those of John, Elector of Saxony; John, Margrave of Brandenburg; Ernest and Francis, Dukes of Luneberg and Brunswick; Philip, Landgrave of Hesse; Wolfgang, Prince of Anhalt; and of the cities of Nuremburg and Reutlingen. These are the names associated with the two greatest Documents in the History of the Christian Church, our Lutheran Declaration of Independence and our Federal Constitution—the Protestation of Spire and the Confession of Augsburg.

"It was this Protestation," says Salig, "which gave to the Evangelical States, the name of *Protestants*, which they still bear: it is a monument in history, whose memory the Lutheran Church should preserve in perpetual freshness. It was a forerunner of the Augsburg Confession, preparing the way for a fearless Confession, and diminishing the number of obstacles which would have lain in its path."

Let no Lutheran forget that it is the glory of his Church, that she is pre-eminently *the* Protestant Church—that all Evangelical Christendom glories in wearing the name which first distinguished her, and when he hears his Church charged with maintaining or conniving at the Romish mass and its ceremonies, let him ask the assailant where Protestants obtained their name, and against *what* they protested, what was the mass they religiously retained, and what that other

* Leipz. Werke: Sup. 58. Briefe de Wette III. 453.

mass against which they fearlessly cast fortune and life into the balance?

The three Great Documents on the Mass—the Marburg and Torgau Articles.

I. *The Marburg Colloquy. October 3d, 1529. Marburg Articles.*

One incidental result of the Protestation at the Diet of Spire, was the Colloquy at Marburg. The Landgrave Philip, of Hesse, was exceedingly anxious to unite all the opponents of the Church of Rome, and supposed that a Conference between Luther and Zwingle, and the prominent supporters of each would conduce to that end. Luther was too profound a reader of human nature, to regard such a step with the sanguine hope with which his princely friend looked forward to it. He saw clearly that whatever might be the difficulty in regard to any particular doctrinal diversity, the root of the separation was in the diverse spirit of the two branches of the Reformation. The two parties met, however, argued earnestly, and parted with pledges of mutual Christian esteem.

Fourteen articles were drawn up, in which the results of the comparison of views were expressed. In thirteen there was absolute agreement. The fourteenth was entitled, "of the sacrament of the body and blood of Christ." This was treated of under the three terms, "Supper," "Mass," and "Sacrament of the Altar." Both Lutherans and Zwinglians were absolutely one in the following principle: "We all believe and hold in regard to the Supper of our dear Lord Jesus Christ, that both kinds are to be used in accordance with the institution, that the mass also is not a work by which one can obtain grace for another, either dead or living: that the sacrament of the altar is also a sacrament of the body and blood of Jesus Christ, and that the spiritual reception of that body and blood is specially necessary to every Christian."

Here, not without design, three terms have been employed to designate the same thing. These articles prove, too, that there was no difference of opinion between the Lutherans and Zwinglians, as regarded either the name of the mass or the thing involved in it. These articles were signed by Luther, Melanchthon, Jonas, Osiander, Brentius and Agricola, on the one side, and by Œcolampadius, Zwingle, Bucer and Hedos on the other. Their date is October 3d, 1529.*

* Luther's Werke. Leipz. Edit. XIX., 529, 531.

II. *The Convention at Schwabach, October 16th*, 1529. *Articles of Schwabach.*

Thirteen days after the signing of the articles at Marburg, seventeen articles of doctrine were presented at the convention of the Lutheran estates at Schwabach, as the basis of a confederacy. These articles, presented in the name of the electoral theologians, were certainly, in the main, and very probably, entirely from the pen of Luther. They are, in substance, the Marburg articles with some enlargement, and with some other changes, and are known from the place of their presentation as the *Schwabach Articles.*

III. *Convention at Torgau, March*, 1530. *Torgau Articles.*

At the Convention of Torgau the various Protestant princes took measures to have a statement from their theologians, of the doctrines and abuses which would be the subject of discussion at the approaching Diet of Augsburg, which Charles V. had summoned. In response to a demand of this kind by the Elector of Saxony, Martin Luther, in behalf of the theologians at Wittenberg, presented to him the same articles, with unimportant changes, which had been offered at Schwabach. This circumstance led to the name, by which they are now generally known, the Torgau articles. On these as a foundation, Melanchthon formed the Augsburg Confession.

These Torgau articles are of immense importance in the interpretation of the Augsburg Confession, as its doctrinal articles are simply an elaboration of them, in some cases, indeed, not so much an elaboration as a transcript of them. They too, are very decisive as to the views of our Confessors, and the meaning of our Confession on the mass, and the ceremonies of the mass.

The sixteenth of the Torgau Articles is on the mass, and runs thus: "*That before all other abominations the Mass*, which has hitherto been regarded as a sacrifice and good work, by which the grace of God and salvation may be obtained for another, *should be abolished:* and in place of such a mass should be observed the divine ordinance of distributing to each one the sacrament of the body and blood of Christ in both kinds, that each may have the peculiar strengthening of his own faith, and the peculiar consolation necessary for him."

Here our Confessors, attaching to the name mass such a definition as to show that the Romish mass was meant, de-

clare that as the greatest of abominations, it ought to be abolished, and they show that what they had so often designated as the true mass, that is the "Sacrament of the body and blood of Christ, in both kinds was to be observed *in place of such a mass.*"

The seventeenth article treats of *Ceremonies*, and is as follows: "That ecclesiastical ceremonies contrary to the Word of God should be abolished: and that *others should be left free either to be used or not used*, in accordance with that law of love, which teaches us not lightly and without important reasons to occasion offence to another, and unnecessarily disturb the common peace."

The Brandenburg Romish theologians assailed the articles which had, without Luther's knowledge, appeared in print. In their "Christian Instruction, opposed to the Confession of Dr. Martin Luther," they take up the articles one by one. What he says of the mass they declare to be "Luther's wanton calumny which he is utterly unable to substantiate. . . . . The holy mass, which is an offering for the living and the dead, has been retained from the Apostolic times, as the writings of all the fathers further prove, and will abide till Christ comes again, as St. Paul says, Ye do show forth the Lord's *death till* he come." Here it is evident that by the mass the Romish theologians meant the Lord's Supper, giving, however, the definition of their own Church to the Supper.*

Closing Testimony as to the General use of the Word "Mass," from Lutheran, Reformed and Rationalistic Writers.

I. IN LUTHERAN WRITERS.

1. *The Smalcald Articles*, 1537.—Luther, in the Smalcald Articles, in the storm of attack on the mass, is careful first to define what mass he means, "the mass IN THE PAPACY" implying that there was a mass NOT in the Papacy, and not this but the former was the object of his assault.

2. *The Confessio Variata of* 1540.—In the varied Confession of 1540, Melanchthon continued the use of the word mass precisely as in the Augsburg Confession itself. In no edition of the Confession, however varied in other respects,

* Luther's Werke, Leipz. Edit. XX. 1—9. Cf. Ev. Rev. I. 246, and for the Torgau Articles, Do. II. 78.

is there any departure from the usage of the word "mass" which we find in the Unaltered Confession.

3. *The Formula of Reformation*, 1545.—It is needless to trace, as we have hitherto done, the use of the word mass in what our Reformers claimed to be its true sense. One document alone need be quoted to show that Luther adhered to this use of the word to the end of his life, and that our Reformers all concurred with him in this use. The same sort of argument which would prove them to have been in error on the mass in 1530, will prove that they persisted in that error to the end of their days.

In January, 1545, a year before Luther's death, the "Formula of the Wittenberg Reformation" was set forth by him, in conjunction with Bugenhagen, Coruiger, Major and Melanchthon. The chapter bearing on the subject is entitled in the Latin, "of the Lord's Supper," in the German, "of the Communion and Mass." "This is the ancient and pure form of the mass and Communion, as Christ has ordained and instituted it, and as it was observed by the Apostles in the early Church, and has also, consequently, by God's grace, been retained in our churches with devoutness and Christian reverence." It is of high necessity that all Christians, and especially rulers, should help to preserve this true Communion and mass, and consider what fearful abuses have been introduced in conflict with it." "Now it is clear that the communion or mass (the Latin has 'Supper of the Lord,') is not instituted for the dead, for the text clearly commands that it shall be done in remembrance of Christ—a command which is inapplicable to the dead." "It would also be well if, by God's grace, there should be agreement, so that there should be a moderate similarity in the ceremonies added to the Lord's Supper and mass" (in the German simply 'the mass.')*

4. 1557.—*George Major:* "The mass is the office in which the minister administers and dispenses the sacrament to others. . . . That such a distribution is the mass, the institution of Christ itself testifies. . . . The mass, therefore, properly speaking, is nothing else than the distribution and participation of the body and blood of the Lord according to Christ's institution, with which ought to be conjoined prayers, thanksgiving and the remembrance of Christ's benefits. (*Refutatio horrend. proph. Coena Domini*, with a preface by Philip Melanchthon, Witt. 1557.) In the work of Major, now very

* For the German see Tentzel's Histor. Bericht. von Cyprian, II. 408.

rare, he traces the history of the mass: "In Basil's time the Mass was nothing else than the communion." "These were the ceremonies and rites of the Mass or Lord's Supper, which were preserved in the Church to the time of Pope Celestinus," chap. 3.

5. 1565–73.—The whole argument of *Chemnitz* (in his Examen) against the Mass is based upon the position that the Romish mass conflicts with the character of the real Mass, which is "the celebration of the Eucharist."

6. 1610.—*Hutter*, in his Compend asks, "Is the Papal Mass a sacrifice properly called?" He replies, "The Romanists answer in the affirmative, contending that *in the Mass, that is, in the celebration of the Lord's Supper*, the body and blood of Christ are offered by the priest to God the Father for the sins of the living and of the dead. This opinion we reject as impious and blasphemous."*

7. 1610—25.—*Gerhard.* (Loci ed. Cotta x. 8): "The Latin writers everywhere repeat these Greek appellations, calling the holy supper, eucharist, &c. They call it also the sacrament of the altar. They employ, moreover, the name mass." In his Confessis Catholica, (1. II. xv. 1.) the same great author says: This they may have, if by the mass, in accordance with the usage of the ancient Church, is understood the administration of the Eucharist." "The true mass is that sacred office of divine worship in which the Eucharist is consecrated and distributed."

8. 1675.—*J. P. Carpzov:* "The sacrament is called the Supper of the Lord—sacrament of the altar; it is also called mass, without respect to the canon of the mass."†

9. 1685.—*Calovius:* "The word mass is ambiguous. For it either means the *Christian* mass, and is nothing else than the sacrament of the Eucharist employed as Christ dispensed it, (for since the fathers employed the word in that ecclesiastical sense, Protestants also are willing to use it); or it means the *Anti-Christian Mass* received among the *Papists.*" (Synopsis Controversiarum.) "The Christian, apostolic, and ancient mass is not abolished in our churches, but is retained among us, and celebrated with the highest reverence, though the Popish mass is disapproved of, as a profanation of the sacrament. The word mass is used in three ways: first, in the *Popish sense*, for sacrifice, which is offered for daily sin, and for the living and dead; secondly, in the *orthodox* sense,

* Locus XXII. † Isagoge, 1390.

for the celebration of *the Supper;* and, thirdly, for the whole liturgy, consisting of sermons, prayers and other things pertaining to divine worship."* "In the mass or Holy Supper there is no sacrificial oblation."†

10. 1677.—*Spener:* "What are the other names of the Supper? Sacrament of the altar; table of the Lord; sacrament of the body and blood of Christ; holy communion, and in some places, also, mass." (Einfache Erklärung, 1068.) "Why is it called mass? Because the celebration of the holy Supper in the ancient Christian Church was called mass."‡

11. 1685.—*Quenstedt:* (Syst. Theol. II. 1171) "The Eucharist, or to employ the ecclesiastical term, the mass." "By the Latins *the Lord's Supper is called* the sacrament of the altar, and in later ages *the mass.*"§

12. 1690.—*Bechmann*, in his Annotations on Hutter's Compend, says: "This sacrament is called 'Supper of the Lord,' and 'table of the Lord.' By the ancient teachers of the Church it is called Eucharist, Synaxis, Agape, Liturgia. By the Latins it is called Mass." "As the word mass was applied to the dismission, in the case both of catechumens and of believers, so the same word was afterwards transferred to the holy Supper itself, before the celebration of which the catechumens were dismissed, although the word mass is sometimes applied to the entire divine service." "In this place, (*i. e.* in the controversy with the Romanists on the mass) the mass is taken for the holy Supper."¶

13. *Buddeus:* 1723—"The word mass remains, which in the Romish Church especially, is customarily *used to designate the holy Eucharist.* The word *mass, when it denotes the Eucharist itself*, or the holy Supper, as it is administered in accordance with the institution of Christ the Saviour, we do not repudiate."‖

14. 1758. *Mosheim:* "The word mass is ancient enough, but it designates in the fathers, something entirely different from the comedy of the mass which is now played by the priest."** The note on this is, "Of the Greek fathers, none have employed this word, but the Latin translators, where they speak of the Supper, have used the word mass; for ex-

* Do. 1071, 1072. † Do. Appx. Art. Fid. 404.
‡ Do. 1073. § Do. 1185. ¶ Pages 645, 746.
‖ Institut. Theol. Dogm. 1480 seq.
** Streitheolog, ed. Windheim, 538.

ample, the expression, 'to celebrate the Supper of the Lord' they have rendered *missam celebrare*—'to celebrate mass.'"

15. 1762–81.—*Cotta:* (in his note on Gerhard's Loci, X. p. 11.) "Although the word mass, according to its primitive signification, denoted no more than the dismission of the people, yet in the course of time, as is very common, it came to have a different meaning. It was employed afterwards for any part whatever of the public worship. . . *More frequently still for the celebration of the holy Eucharist*, and finally, after many changes, to signify the sacrifice properly so called of the body of Christ. Thus the Council of Trent defines it. Of this last signification of the word mass, and of the sacrifice of the mass, such as the Romish Church of this period, determined it *the ancient* Christians were wholly ignorant." "This ecclesiastical term (*mass*) may certainly be retained, *if by it is meant, not the sacrifice of the mass, but the Eucharist itself, as it was instituted by Christ himself*, and administered according to his institution."

16. 1827.—*Knapp:* Of the names of the Lord's Supper. "The ecclesiastical names of this sacrament. These are very many. Communion, Eucharist, Leitourgia, Musterion, Coena Mystica, and *Missa*—so this sacrament was called because the catechumens were excluded from it."*

II. TESTIMONY FROM THE WRITERS OF THE REFORMED CHURCHES, CONTINENTAL AND ENGLISH.

1. 1530.—In the *Tetrapolitan* Confession, offered at the Diet of Augsburg, by the cities of Constance, Strasburg, Memmingen, and Linden, which at a subsequent period gave in their adhesion to the Augsburg Confession, the XVIII. chapter treats of the "Eucharist." The following chapter is entitled, "Of the mass," and commences with these words: "Since now in this manner, Christ instituted *his Supper, which afterwards began to be called the mass*, to wit, that in it believers might be fed . . . might magnify his death by which they are redeemed, and lead others to do so, our ministers cannot but condemn the neglect everywhere *of this mass*, and that those who celebrate mass presume to offer Christ to the Father for the living and the dead. . . . . Since now *the rites* of the mass, *as they are commonly observed, are in such manifold mays in conflict with the Scriptures*, and

* Lectures on Christian Theology, translated by Leonard Woods, p. 496.

deviate entirely from those observed by the holy fathers, *they are earnestly condemned* from the pulpit by us, so that many of their own accord have left them; elsewhere by the authority of the magistracy, they have been abolished."*

This confession was from the pen of Bucer, who, the year before, as one of the Zwinglian Collocutors, had signed the Marburg Articles.

2. In a letter of *John Ab Ulmis*, dated Ascension Day, 1584, he says: "The mass, that darling of the Papists, is shaken; the missa is among the missing, (*jam missam factum esse missam*): that is by the best of rights, namely a divine right, it is condemned, and with a safe conscience *entirely abolished.*"†

3. 1549.—In the Book of Common Prayer of the Church of England, 1549, the title of the sacramental service is:—"The Supper of the Lord and the holy Communion, commonly called the mass."‡

4. 1589.—*Fulke:* "The name of missa began to be in use, signifying rather prayers than sacrifices. But, howsoever, the name was afterwards received and used for the celebration of the Lord's Supper." "*Your mass* neither observeth the form nor the end of Christ's institution, but perverteth both by transubstantiation, robbing the people of the cup, and by turning the sacrament of remembrance to a sacrifice of propriation."§

5. 1680. *Barrow:*—Why is saying mass (or celebrating the Communion in solitude) allowed?¶

6. 1682.—*Turretin* (Francis:) "Of the Holy Supper. What is the holy Supper, and what are the names by which it is distinguished in Scripture, and among the ancient writers?" "Among the names by which the Latin writers designate *this sacrament*, the principal name is *mass.*"‖

7. 1699–1700.—*Burnet:* "The faithful stayed and did partake of the *Eucharist:* and at the conclusion of it they were likewise dismissed; from whence it came to be called the *mass* of the faithful."**

* Niemeyer Collectio Confess. 762. Sammlung Symb. Büch. Ev. Reform. Kirche. von Beck, I. 436.

† Original Letters, relative to the English Reformat. Park Soc. 378.

‡ Parker Soc. Edit. p. 76.

§ Confutation of the Rhemish Testament. Page 201.

¶ Supremacy of the Pope, p. 210.

‖ Institut. Theolog. Elenct. Edinb. Edit. III. 364.

** On the Thirty-nine Articles, Artic. XXXI.

8. 1708–26.—*Bingham:* "We will speak of the mass of the catechumens, that is of that part of divine service which preceded the celebration of the Eucharist, also of the mass of the faithful, the celebration of the Eucharist itself."* "Of the mass of the faithful or celebration of the Eucharist."†

9. 1854.—*Hook:* "The mass, from signifying Church service in general, came at length to denote the *Communion service* in particular, and so that most emphatically came to be called mass. *Since the Reformation*, the word has been generally *confined* to express the form of celebrating the holy communion in the Romish Church."‡

III. RATIONALISTIC THEOLOGIANS.

1. 1826.—*Fuhrmann:* "In the New Testament, besides the name of Supper, it is called the breaking of bread, the table of the Lord, &c., and by the later teachers of the Church, the Eucharist, the sacrament of the altar, and from the words used in dismissing those who were not to commune, the mass."§

2. 1834.—*Neudecker:* "The names which the Supper bears in the Church are Eucharist, Synaxis, Liturgy, Communion, &c. Mass, because of the words used in dismissing the catechumens before the celebration of the Lord's Supper."¶

3. 1844.—*Wegscheider:* In the Holy Scriptures it is called the Lord's Supper, table of the Lord. . . . . Among the teachers of ancient church: Eucharist, Liturgy, Synaxis, Mystery, Communion, Sacrament of the altar, *mass.* In the symbolical books it is called holy Supper, sacrament of the altar, *mass*, Eucharist."‖

4. 1845.—*Hase:* "The holy Supper is called in the New Testament, Lord's Supper, or, in the Fathers, sacrament of the altar, Communion, *mass.* In the symbolical books, holy Supper, sacrament of the altar, *mass*, Eucharist."**

* Origenes, Edit. Grischovius, V. 2.

† Do. VI. 492. Cf. also, to the same effect, Henry's Compendium of Christ. Antiq. p. 175.

‡ Church Dictionary, Art. Mass.

§ Handwörterb. Art. Abendmahl.

¶ Allgem. Lexic. Art. Abendmahl.

‖ Institut. Theolog. 609. This is the testimony of a rationalist of the lowest grade.

** Hutt. Rediv. § 123, (1.)

The Augsburg Confession and its Apology heard in their own Defence on the Mass.

first article.

1. *The Error and the Antithesis.*

Our Confessors came in conflict with the Church of Rome with fundamental errors which she held in regard to the Eucharist.

1. The first error is with reference to that which constitutes the Eucharist. This the Church of Rome declares to be the "body and blood, together with the soul and deity of our Lord," into which, by the act of consecration, the bread and wine have been transubstantiated. The figment of transubstantiation is rejected in the Tenth Article of the Augsburg Confession, which is entitled, "Of the Lord's Supper," and in the corresponding part of the Apology (164 : 54) entitled "Of the holy Supper."

2. She held, secondly, that as Christ is sacramentally entire in each kind, the cup was not an essential part of the sacrament, and might, therefore, be withheld from the laity; and she did withhold it. This abuse is rejected in the Twenty-second Article of the Augsburg Confession, the first on abuses, bearing the title, "Of both kinds in the Sacrament." In the corresponding part of the Apology, the Article bears the title, "Of both kinds in the Lord's Supper." The titles imply that "Sacrament" and "Lord's Supper" are in some sense synonymous, and yet the first sentence of the Article Confession distinguishes them. "To the laity is given both kinds of the sacrament *in the Lord's Supper*," (48 : 1). The distinction is that of a whole from the part. Will any one contend that Lord's Supper and Sacrament are never convertible terms, because the Tenth Article treated of the "Lord's Supper," and this one treats of the "Sacrament?"

3. The third grand error of the Church of Rome is that Christ in the institution of the Supper offered himself to God the Father as a sacrifice, under the species of bread and wine, and hence that in the Eucharist there is a propitiatory though unbloody sacrifice, for the living and the dead. Her doctrine is that the "Eucharist is the sacrifice," (Cat. Rom. Qu. 55.) To the Eucharistic service thus defined, she gave a name borrowed from the ancient church, which used it as a term for the communion service, when the idea of the sacrament as a sacrifice was utterly unknown. As the thing (the Lord's Supper) had changed from its proper definition, the

synonym had changed with it from its original use. This *synonym* is mass.

The word Mass in its very earliest use meant "service." It came however, in the course of time, to be used emphatically for THE service; that is, the communion service, and the emphatic use finally absorbed the original one. The Romish Church retained the name after she had corrupted and changed the definition of the thing. Her Mass was the Eucharist, regarded as a propitiatory sacrifice, and the distinctive ceremonies of her Mass those which were connected in some way with the Lord's Supper as a propitiatory sacrifice.

II. *Reason of the Title of the Article on "the Mass."*

It is evident then why the Article on this Abuse would be entitled, not "Lord's Supper," as the Tenth Article is, nor "Sacrament," as the Twenty-Second is. The Church of Rome makes her propitiatory offering of the bread and wine, which are consecrated in the Lord's Supper, but "Lord's Supper" and "Sacrament" properly defined, are only specific parts of that of which the Romish Mass is the generic whole. Her Eucharist is not only a supper but a sacrifice—not only the consecration of the elements but the offering of them for a propitiation. That which she calls Mass has, as its essential and highest part, the propitiatory sacrifice. This sacrifice, in the Romish definition of the Eucharist, is not only an essential part, but *the* essential part—the grand culmination of the whole. It was absolutely necessary then that the Article should be entitled, not "Lord's Supper," nor "Sacrament," but just what it is, "Mass": *for what the Church of Rome called Mass was the very abuse to be corrected.*

And yet that very Article whose title implies that the Mass is an abuse, commences with a solemn protest against the false accusation that the Confessors had abolished the Mass; they go further, they claim for themselves a profounder regard for it—a more Gospel-like observance of it—than is presented by their adversaries. This very fact serves to elucidate their meaning. If a Trinitarian were writing a work against false systems of religion, he might head a chapter with the title of one of these false systems, "Unitarianism," yet might not only consistently, but with great reason, commence the chapter with the words: "We are falsely charged by Socinians with a denial of Unitarianism, for we religiously retain and defend Unitarianism—that is, the doc-

trine of the Unity of God; nay, we are true Unitarians and the Socinians are not, for we teach the true unity of God, and they an imaginary one." No one could mistake the meaning of such a writer, or fail to perceive that though the writer maintained Unitarianism in its true sense as the opposite of Tritheism, that he utterly rejected Unitarianism as falsely defined by its supporters. And although the Trinitarian not only allowed but claimed the name Unitarian in its true sense, and has this general conformity in fact with the Unitarian, specifically so called, that with him against Polytheism he maintains the unity of God—would any man be considered a logical reasoner who charged him with maintaining Unitarianism slightly modified, and who appealed to the above sentence as proof that he retained the name and some of the doctrines of Unitarianism, although the name was employed in its true sense in evident antithesis with its false, and the doctrine held in common was not *distinctive* of Unitarianism? Would such an interpreter receive the crown for dialectic sagacity if finding in the same work such a sentence as this: "Unitarianism is Paganism, not Christianity," he would argue that the author grossly contradicted himself, or finding in a later work the same author saying, "Unitarianism is a deadly and soul-destroying heresy," would inform the world, that a great change had taken place in his author's views, and that he had renounced his previous error?

Or if a Protestant writing on the corruptions of the church should head a chapter "Catholicism," and should commence with the remark, "Protestants are falsely charged with rejecting the Catholic religion; we religiously retain and defend the Catholic religion; and are better Catholics than those who bring the charge," would any reader fail to see that in the title Catholicism is Roman Catholicism, and that in the first sentence the word Catholic is used in its true, not in its Romish sense? None but the dialectic friend of our former illustration would think of charging this writer with maintaining Catholicism slightly modified, nor think that because the above sentence showed that he claimed the name Catholic, and though in fact it was claimed by him that he retained the doctrines and ceremonies of the true Catholic church (*some* of which the Roman Catholic church also retains,) that he was therefore a Catholic in the specific sense, or held to any of those doctrines and ceremonies which are *distinctive* of the Roman Catholic church. Such a dialectician might convict him of inconsistency, by pointing to the

sentence: "Catholicism has blighted all lands in which it has prevailed," or proved that he had become a better Protestant by showing that in a later work he says: "Catholicism is the little horn of Daniel, the man of sin of Paul, the scarlet harlot of John, and the master-piece of Satan": but he might be successfully challenged to discover between Aristotle and Whewell a name for the logical process by which he reached his discovery. The same Protestant controversialist might head another of his chapters on the Abuses of the Church of Rome, with the title: "Of the Sacraments," and might begin with the remark: "We are falsely charged by the Church of Rome with denying the sacraments. On the contrary, we retain them, and religiously defend them." Now it is very certain that we do deny the sacramental character of five-sevenths of what the Church of Rome calls sacraments. How, then, can we maintain the veracity of a man who writes such a sentence as we have supposed? Simply in this way, that he uses the word sacrament in its true sense, while the charge assumes it in its false one. To admit that the use of a name is the right one, is often to yield the whole controversy. Admit that Rome uses the word Catholic in its true sense, and we confess ourselves schismatics; admit her use of the word sacraments to be correct, and we concede that we have denied some of the sacraments; admit that her use of the mass is its true one, and we allow that we have a mutilated Lord's Supper.

The primitive Christians are persecuted for refusing to offer sacrifice for the health of the Emperor. Tertullian says: "We do offer sacrifice for the health of the Emperor," as much as to say, "We are falsely charged with refusing to sacrifice for the Emperor's health," meaning not that the charge was false, conceding the pagan sense of the word sacrifice, but that the charge was false because the pagan meaning of the word sacrifice was by no means to be conceded. The Christians offered the true sacrifice of prayer for the Emperor, and with more devotion than the pagans offered theirs. Our dialectic interpreter may find in Tertullian, "De Idolatria," proof that he purged off this former spirit of connivance at heathenism, but he will search without success from Origen to Ernesti for a statement of the exegetical principle on which his charge and vindication can rest. He has the lever of Archimedes, but he has the perplexity of Archimedes also—not one of the creators of the worlds of logic and interpretation will give him a place to rest on; and they

are wise, for if they did their whole work would soon tumble in ruins about them.

When John was asked, "Art thou Elias?" he said, "I am not,' and yet Jesus declared that John was Elias. The Christian interpreter finds no difficulty in such a case. John was *not* the Elias of the Jewish question, but he *was* the Elias of Malachi's prophecy; was not the false Elias of the Rabbinical tradition but was the true Elias of the Divine promise.

The Jews pressed the converts to Christianity with the difficulty that their religion was without an altar, which to the Jewish mind, was the centre of worship. St. Paul replies, "We *have* an altar." We are not aware that any commentator has attempted on these words to sustain the theory that the Apostle was still adhering to the Jewish altar-ritual somewhat modified; or comparing him with himself elsewhere, or at a later period, has attempted to show that he contradicted himself, or that he came to a clearer apprehension of the truth.

The application of the illustrations we have just given, is very obvious. As the definition which the church of Rome gave of the word "Mass," rendered it necessary to entitle the Article on this abuse, "the Mass"—so did the ancient and correct usage of the word "Mass," and the true definition of it, as the celebration of the Lord's Supper or the Eucharistic service, make it necessary that the Confessors should show at the very beginning, that while they rejected the Romish Mass, they retained the true Mass, that is, the Eucharistic service, in which the elements were consecrated and dispensed to the people, to be received in faith for the good of their own souls, while they rejected utterly (Winer, in Comparative Darstellung 148, well says, "with horror,") all that was in conflict with the original institution, foreign to the usage of the pure church, and to the sacramental celebration which was universal when the word Mass was first used. They say in effect: "Though we reject and have abolished the Mass, and are now about to bring it with other abuses into judgment, yet the true Mass, the celebration of the Lord's Supper, accompanied invariably by the communion, or participation of the people, we do not reject but devoutly retain. We reject the thing which our adversaries *call* the Mass—but that to which the name originally, and of right, alone, pertains, the true Mass, not a sacrifice but a Eucharistic Supper and Communion, we fervently retain. The pith of the whole controversy may be stated thus: You make the

Eucharist identical with your Mass, and say therefore that the Eucharist is a propitiatory sacrifice, that it may be received by one for another, by the priest for the people; that the communion or joint participation in it is not essential to it. We, on the contrary, make our mass identical with the Eucharist, as Christ instituted and as the Apostles observed it, and say therefore that the true mass is no propitiatory sacrifice, but is the Lord's Supper, and the communion or joint participation with it, not to be offered, but to be participated in, not to be taken by one for another, but by each one for his own soul's good. The distinctive *ceremonies* therefore of your mass we reject, but such ceremonies as are appropriate to the true mass or Lord's Supper, we retain; making this distinction, according to our previous definition of what is essential to participation in the unity of the true church, that what is of divine appointment in the ceremony of sacrament is absolutely necessary, but that all else is perfectly free. What is divine *must* be retained; what is human is in no case necessary; if it be good it may be retained; if it be evil it must be rejected. The true mass is the celebration of the Lord's Supper as Christ instituted it. A ceremony, to be a ceremony of the true mass, must be appropriate to the Lord's Supper. All ceremonies which obscure, yet more all that deny the sacred teaching in regard to the Lord's Supper, are not ceremonies of the mass, but ceremonies of the Romish abuse of the mass. Many of the "usual" ceremonies we reject, but on the ground that they are not ceremonies of the mass in its true sense, that is, of the Lord's Supper. Some others we reject, because they are in excess as to the amount. But first defining the mass in its true sense, as the Lord's Supper, we can truly say, we retain a large part of the usual ceremonies appropriate to that.

In one word, as regards the mass, the position of the Confessors was that the mass is the Lord's Supper—that as to the ceremonies used in celebrating it, whatever was pure and appropriate in the ancient service might be retained—*they did not take their service out of the Romish Mass, but they thrust the Romish Mass out of the service*, even as a surgeon does not amputate the body out of the cancer, but the cancer out of the body. There was indeed a reformatory surgery in those days, the forerunner of a school of practitioners which survives to our day, whose remedy for a corn was to cut off the man's leg—whose recipe for head-ache was to take off the man's head. The great reformers of our church (forever

blessed be their memory!) had learned in the more benignant school of the great Physician "to strengthen the diseased, to heal that which was sick, and to build up that which was broken."

The Augsburg Confession and its Apology heard in their own Defence on the Mass.

SECOND ARTICLE.

III. *The Accusation, and the general reply of our Confessors to it.*

"Our churches are falsely accused (Germ. with injustice) with having abolished the mass," (51. 1.) "This (our) mode of holding mass cannot be justly condemned as *heretical* and *unchristian*," (53. 40.) "In the beginning this again is to be prefaced, that we do not *abolish the mass*, but religiously retain and defend it."*

The Reformers had been charged with "corrupting the sacraments, and administering the Lord's Supper after the manner of a profane feast." Here and there a spiritualistic extravagance, reacting against the deadly formalism of Rome, had seemed to give some plausibility to this class of charges. We have seen for instance, that Luther was obliged to write to Memmingen, in consequence of a report that had reached him that the "sacrament had been entirely abolished as an unnecessary or free ceremony." But it is not this charge that the Confessors have met. They had rejected the doctrine of the propitiatory character of the eucharist, and had abolished all ceremonies which imply that it is a sacrifice. Now the Romish doctrine of the eucharist is that it is a sacrifice, and that consequently the ceremonies connected with it must imply its sacrificial character. Hence, when the Confessors rejected the sacrificial idea of the eucharist, and all sacrificial ceremonies, the Romanists, inasmuch as they abolished what in the Romish definition is an essential part of the eucharistic services, charged them, and assuming the Romish definition as the correct one, *justly* charged them with "abolishing the mass." Call it mass or supper, as you please, yet if Christ instituted it as a sacrifice, no service which does not recognize its sacrificial character, is a celebration of the Lord's Supper, for it mutilates it in an essential part. Concede the Romanist his definition of the Lord's Supper, and

* Apol. Conf. (248. 1.)

you concede that he justly charges you as a Protestant, with having abolished the Lord's Supper, for although you still have something which you *call* the Supper, yet as it wants an essential element of that which he contends and you admit Christ instituted, you no longer have the Supper of the Lord, or as he calls it, the mass. You have abolished that, and have something of your own in its place. This is clearly the point at issue in the Article of the Confession on the mass, and the reply of the Confessors is in brief: We deny your definition of the mass or Supper, and therefore, though we have abolished what you call by that name, we have not abolished the mass. We *have* abolished what you call the mass, but you call that the mass which is not the mass; therefore, in abolishing *your* mass, we have not abolished *the* mass.

The Romish mass, that is, that eucharistic service which regards the Lord's Supper as a sacrifice, and has a ceremonial which implies this, we utterly reject, but the true evangelical mass, that is, the eucharistic service in which the Lord's Supper is celebrated according to Christ's institution, in both kinds, and received by the communicants themselves—*this*, freely preserving as long as, we think expedient, such of the usual ceremonies as are ceremonies of the true mass, that is, of the Lord's Supper, we religiously retain and defend. It being, therefore, the former, not the latter, we have abolished, it is utterly untrue that in abolishing that mass, we abolish the mass itself, the true mass: "The mass is retained among us, and is celebrated with the highest reverence." "It is known to the world that the mass, not to boast, is retained among us with greater devotion and earnestness than among our adversaries." "We religiously retain and defend it."

IV. Evidence from the Confession and Apology that by the mass retained, is meant the celebration of the Lord's Supper.

1. *The first evidence from the* term *by which they* qualify *the word mass.* There are certain adjectives and qualifying terms by which, throughout the Confession and Apology, there is kept before the mind the distinction between the mass they reject and the mass they retain.

"*One common* mass is retained among us" (53, 34.) The term one is in antithesis to the multitude and variety of Romish masses. The names of the kinds of Romish masses form in themselves a copious vocabulary. "There is retained among us not private masses, but *only one public or common* mass, when the people commune together" (249: 6.)

The Confessors knew of but "one mass." It was a "common" mass, that is, participated in by the whole congregation with the pastor—not a private mass, like the Romish, in which the priest alone partakes of the bread and wine. "The ancients before Gregory make no mention of private mass; of the common mass they speak much" (53, 35.) The private or solitary masses are not so called because they were performed in a private place, or in solitude, but because they were engaged in by the priest alone. The Council of Trent (c. viii, s. xxii) defines solitary masses to be those "in which the priest alone sacramentally communes." The name of solitary mass covers then not only that which is muttered at the private altar in the corner of the church, but that also which is celebrated at the high altar, in which the consecrating priest, in the presence of the congregation, alone partakes of the sacrament. Against all private masses the Confessors were inflexibly arrayed. "Money masses and private masses, which have been hitherto held by compulsion for the sake of money, and the prebend have fallen in our churches" (A. C. 52, 12.) "The mass was formerly the communion of many" (Ap. C. 266, 80.)

2. *Second evidence from the distinctions they draw—*

(*a.*) Between the mass in its true use, and the mass in its false use.

They distinguish that which is the mass in its *true* use from that which is the mass in its *false* use. "The mass in its *true use* remains among us (53. 35). In antithesis to that which is the mass in its *false use*, or abuse, which remains among the Papists. "The true Christian use," "The right use," (259. 49.)

(*b.*) Between the mass and the Romish mass.

They speak of the mass among *themselves* as distinct from that in the Romish church. "And though the Supper or the mass be named the daily offering, yet might the mass *among us* more justly bear that name." (259. 49.)

(*c.*) Between the mass as it should be, and the mass as it should not be.

They speak of the mass as it should be, in antithesis to the mass as it should not be. The former they retained, the latter rejected. "Since now the mass should not be an offering . . . and *should be a communion* . . . *this mass* is retained by us." (53. 34.)

(*d.*) Between the mass received by one for another, and the mass received by one for himself.

They speak of a mass "in which the priest and others receive *for themselves*" (53. 34.) in antithesis to a mass in which the priest alone receives, not for his own benefit, but for that of others.

(*e.*) Between the mass and the ceremonies of the mass.

In the Confession and Apology the *mass* is expressly distinguished from the *ceremonies* of the mass.

"Our churches are falsely accused of abolishing the mass. For the mass is retained among us, and is celebrated with the highest reverence. So *also* the usual ceremonies, &c." Aug. Conf. (51. 1. 2.) We preface again that we do not abolish the mass, but *religiously* retain and defend it. Christian ceremonies *also* we retained, as the Scripture lessons, singing, prayers, and the like." Apology, (248. 1.) "Here the matter we argue is not in regard to the prayers, *but in regard to the Lord's Supper, properly so called.*" (267. 87.)

Mark here, first, that the mass is one thing, and the ceremonies are another. That the mass is celebrated with the highest reverence, but that not one word is said about any reverence for the ceremonies—that the mass is said to be *religiously* retained and defended, but that even such as are "Christian ceremonies," that is, ceremonies not antichristian, like *some* used by Rome, are simply said to be retained, and finally that the grand subject of discussion in the Article on Abuses is not the general ceremonies of the Romish mass, but the great question in regard to the true mass or Lord's Supper itself. The abuse of Rome in the mass itself, was that she made the Supper a propitiatory sacrifice, her abuse in the ceremonies of the mass was that she instituted ceremonies to express or imply that the mass was a sacrifice. Our Confessors restored the mass or Lord's Supper to its true position as a communion—they considered all ceremonies not in keeping with the Lord's Supper, not as ceremonies of the true mass, that is, the Lord's Supper; but as ceremonies of the Romish mass, or perversion of the Supper—hence while they utterly and with horror reject the Romish mass, they religiously retained and defended the true mass, and hence too while they rejected every ceremony distinctive of the Romish mass, they could with truth say they retained the usual ceremonies of the mass, that is, such ceremonies as were in use, as really suited the mass correctly defined, that is, the celebration of the Lord's Supper. He that denies this, must bring against the Confessors the awful charge of falsehood, for the ceremonies of the Romish mass they had rejected.

The Reformers had for years been maintaining that the mass itself was in fact simply the Lord's Supper; and that all things added to that were accidents, not a part of its substance. No man, who will read what the Augsbug Confession says on the whole subject of ceremonies, will imagine that our Confessors would talk of *religiously* retaining and defending any ceremony of human origin, however unobjectionable it might be.

3. Third evidence from the *synonyms* they use.

The meaning of the Confession and Apology in regard to the mass, is furthermore made clear by the synonyms which they everywhere employ for the word mass.

(*a.*) Sacrament—holy sacrament.

They repeatedly employ "Sacrament" and "Holy Sacrament" as synonymous with "mass." "The people are frequently instructed in regard to the holy Sacrament." "Instruction is given against other false doctrines concerning the Sacrament." The people are accustomed, so many as be prepared, to use together the *sacrament.*" "Men are admonished of the dignity and use of the *sacrament.*" "Such use of the *sacrament* nourishes piety toward God" (51.) These are the proofs they urge in sustaining their declaration that the mass was observed among them with greater devoutness and earnestness than among their adversaries. And after giving these proofs, they sum up in the following words what they consider themselves as having proved by them: "Therefore the masses are not seen to be celebrated with greater devoutness among our adversaries than among us" (51.)

"He that useth the *sacrament* unworthily is guilty of the body ond blood of Christ; therefore these money and private masses have fallen in our churches" (52, 12.) "In the third place, the *holy sacrament* was instituted, not for a sin-offering, (for that offering has been made) but to arouse faith and comfort conscience, which is reminded by the *sacrament*, &c., therefore the sacrament demands faith." "That there the *sacrament* may be extended to those who need consolation." "Shall receive the sacrament." "*The mass is such a communication of the sacrament*," "if they wish to use the sacrament," "where the sacrament is given to those who seek it." "Great differences exist about the mass, about the sacrament, (*de missa, de sacramento*) (pp. 52, 53.) "The sacrament is given to those who wish to use it" (243, 1.) And if the use of the *sacrament* were the daily sacrifice, it is rath-

er we than our adversaries who retain it, for they use the *sacrament* for the sake of gain." "Among us men are taught of the true use of the *sacrament.*" "Their priests hold mass for the sake of their prebends and for money. In our churches the *holy sacrament* is not thus abused." "The people are instructed in the right Christian use of the *sacraments.*" "And if the Supper or the mass be called the daily offering . . . as we have retained the preaching of the Gospel and the right use of the *sacrament* among us, we have, beyond doubt, the daily offering," (259, 49.) "That the whole matter of the mass may be better understood, we will speak also of the right use of the *sacrament*," (263, 67.)

In the Confession and Apology, in the Latin and German, there are upwards of twenty distinct places in which mass and sacrament are used as convertible terms.

The word sacrament, like the word mass, is of ecclesiastical origin, and like it, has been perverted by the Church of Rome from its true meaning; and yet Protestants retain the name and some of the ceremonies which the Church of Rome has in her sacraments. Let them take heed, or the Westminster Confession itself, will not save them from the charge of adhering to the Sacrament of Confirmation, or the Sacrament of Extreme Unction, for does not the word sacrament descend to us through the Church of Rome—and are not Confirmation and extreme Unction covered by her definition?

(*b.*) Communion, holy communion.

The second term which the Confessors use as convertible with mass, is "*communion*," "holy communion."

The term "communion," in its application to the Eucharist, has a twofold meaning. It is sometimes used for the celebration of the Supper itself, and sometimes for the participation of the communicant in that celebration. When used in the latter sense, it is distinguished from the Lord's Supper or mass. "The people are drawn to communion and mass." (51. 4.) That is no longer as under the Romish system, are they attracted to the Eucharistic service as something on which they are to gaze as the priest goes through it, but as something in which they are to unite; they are not only to be present at the Supper, but they are to commune. The mass or celebration of the Supper is one thing, and the communion or participation in it, is another. In Luther the phrase, "Lord's Supper and Communion," constantly recurs. And in our own day, persons may be present at the celebra-

tion of the Lord's Supper, and yet not go to the communion. But wherever the word "communion" designates the "celebration of the Lord's Supper," it is used throughout the Confession and Apology as a synonym for "mass." "Since now the mass should be a *communion* in which the priest and others receive the sacrament for themselves, this method is retained among us, that on sacred days, and at other times also, *provided there be communicants*, mass is held, and those who desire to do so, *commune*." (53. 34.) This sentence alone, would prove how mistaken is the position that the mass of our confession is the service which *precedes* the celebration of the Lord's Supper, for the fact that none intended to commune, could be no reason for omitting *that* service. "For Chrysostom tells us how the priest invited some to the *communion*." "The ancient canons show us how one conducted the service, and the others *communed*." "The words of the canon of Nice, are "The deacons shall receive the holy communion." "And Paul (1 Cor. 11: 23,) commands in regard to the *communion*, that we shall wait for another, that there be a *common* participation." (53.) "In Asia, *commnnion* was held three times a week." (250. 8.) "Mass was formerly the *communion* of many." (266. 79.)

(*c.*) Eucharist.

A third term which the Confessors use as convertible with "mass," is "Eucharist." "Masses are basely profaned, this abuse is seen in all the temples—masses are celebrated for hire or the stipend. But Paul severely threatens those who unworthily treat the *Eucharist*, when he says (1 Cor. 11, 27,) "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Since, therefore, the priests among us are admonished *of this sin*, private masses have ceased among us." (52: 12, 13.) The books of the fathers speak of thanksgiving and thank offering, therefore *they call the mass the Eucharist*." (263, 67.) "Hence the appellation of Eucharist exists in the church," "And therefore is it called Eucharist in the church. Wherefore the mass is not a thanksgiving which can be observed by one for the benefit of another *ex opere operato*." (266, 77.)

(*d.*) Communication of the Sacrament.

Once the mass is called "a communication of the sacrament." "Since the mass is such a *communication of the sacrament*, one common mass is preserved among us." (53, 34.)

(*e.*) Lord's Supper.

Repeatedly the term "Lord's Supper" is used as a synonym for mass in its true sense, and repeatedly is used to *define* the word "mass."

1. *Latin.*

"We have shown in our Confession that we believe that *the Lord's Supper* does not confer grace *ex opere operato* . . nor merit remission of sins."

German.

"We have shown in our Confession that we believe that the *Supper* or *the mass* makes no one holy *ex opere operato* . . and that the mass does not merit remission of sins."—250. 11.

2. "The ceremony of the *mass or Supper* has been established for this, for it has been instituted for the sake of the preaching, as St. Paul says: As often as ye do eat, &c., ye do show forth the Lord's death."—257, 35.

3. *Latin.*

"And we can easily tolerate it, if any one wishes to include the ceremony, for as we embrace the preaching of the word among the praises of God, so may the taking of the LORD'S SUPPER itself be a praise or thanksgiving.—Malachi (1: 11) speaks not alone of the Lord's Supper."

German.

"And we shall not be greatly concerned if it be referred to the *ceremonies of the mass* for, as we call the preaching a thank offering, so may the *ceremony of the Supper* be itself a praise offering." Malachi speaks not alone OF THE MASS OR SUPPER.—256. 33.

4. *Latin.*

"Although the daily sacrifice were the use of the sacrament, yet we, rather than our adversaries, retain it, for the priests, for hire's sake, use the *sacrament.*"

German.

"Although the daily sacrifice was the name given to the *Supper*, or mass, it would better suit the mass among us, for the larger part of the priests, for their prebends and money's sake, hold *mass.*"—259, 49, cf. also 263, 68.

5. "Of the mass for the dead. Our opponents contend that the *mass* benefits the dead. But it is no light sin to institute in the church *such services*, without God's command, without scriptural example, *and to transfer to the dead the Supper of the Lord*, which was instituted to commemorate and preach him among the living," 267, 89. "We disapprove of the application of the *Supper of the Lord* for the dead." 259, 14.

6. "The *Supper of the Lord* has been instituted in the church to strengthen faith, and enable us to confess our faith and proclaim the blessings which Christ has brought, as Paul says, 1 Cor. 11: 26: 'For as often as ye eat the bread,' &c. But our opponents contend that the mass is a work which justifies. *Apol.* 123, 89.

7. *Latin.*	*German.*
"We contend now with you on the question whether the *mass* justifies *ex opere operato.*"	"We inquire now whether the *Supper of Christ* be an offering which benefits the dead *ex opere operato.*"—269, 96.

These are not the only passages which might be cited to illustrate this point, but they are sufficient.

(*f.*) Memorial of the death of Christ.

The mass is furthermore called a *memorial* of the *death of Christ.* "Though the mass is a memorial of the death of Christ."—257, 38.

(*g.*) The ecclesiastical synonyms.

The ecclesiastical synonyms all show that the true mass means the Lord's Supper.

1. One of these terms was *Synaxis.*

Latin.	*German.*
"Epiphanius writes that in Asia the *Synaxis* was celebrated three times a week, nor were the masses daily. He says this custom was transmitted from the Apostles."	"Epiphanius writes that in Asia the *communion* was celebrated three times a week, nor was daily mass celebrated, and says this usage was derived from the Apostles." 249, 8.

"Why do they here omit the ancient appellation *Synaxis*, which shows that the mass was formerly the communion of many."—266, 79.

2. Another term was Leitourgia. "Leitourgia, they argue, means sacrifice, and the Greeks call the mass, Liturgy. . . . That word, taking it in its strictest sense, does not mean sacrifice, but rather public service, and aptly agrees with *our sentiment*, that one minister consecrating shall offer to the rest of the people the body and blood of the Lord." "The word Liturgia in Greek, properly means an act of worship, in which the congregation is served; this admirably suits our doctrine, that the priest, as a common servant, serves and

gives the sacrament to those who wish to commune."—266, 80. 267.

Let the reader, at this stage of the discussion, recall the real state of the question: It is not whether the word mass *always* means Lord's Supper. No one ever contended that it did. The citation of passages in which it is taken in other senses, as they can only serve to establish what no one ever denied, is a purely gratuitous labor in the investigation of this point. The real question is twofold, first, in general, whether mass *ever* means the celebration of the Supper, and secondly, whether such is its meaning in the Article of our Confession which says: "We are falsely charged with abolishing the mass." We claim to have demonstrated that by the mass, as they contend for it, the Confessors mean the celebration of the Lord's Supper, as Christ instituted it, and that the "ceremonies of the mass" which they retained, are, by necessary consequence, the ceremonies of *that* mass, in other words, the ceremonies of that mass which they did not abolish. While they utterly overthrew the Romish mass and all its destructive ceremonies, they retained "the Evangelical mass, the precious Supper of our Lord Jesus Christ," with such scriptural, and such appropriate ceremonies, as had still, by the great mercy of God, been kept in use, even in the darkest hour of the "Babylonish Captivity" of his church.

The Augsburg Confession and its Apology heard in their own Defence on the Mass.

third article.

4. *The fourth evidence from the* definition *they give of the Mass.*

The definitions which the Confession and Apology give of the word mass, demonstrate furthermore in what sense they used it.

The definitions *proper* which they give, settle the matter—

(*a.*) By its Institutor.

They define it by its Institutor. "If the mass blots out sins . . . then justification is wrought by the work of masses, not by faith, which is contrary to Scripture. But Christ commands us "to do it in remembrance of him."* "Christ has instituted the Supper in the church, for the strengthening of faith, . . . but our opponents say that the mass is a work which justifies us before God."† "Our opponents maintain

*Aug. Con. 52: 29, 30. † Apol. 123: 89.

that the mass helps the dead. . . . But it is an unspeakably great abomination that they dare transfer to the dead the Supper of the Lord, which Christ has instituted, to preach the word, commemorate his death and strengthen faith."*

(*b.*) The persons using it.

They define it again *by the persons* using it. "The priest and others who desire to partake of the sacrament." "And Paul commands in regard to the communion (1 Cor. 11 : 33) that one should tarry for the other, that there be a common participation." "A public mass, when the people commune together."†

(*c.*) The Administrator of it.

They define it by the person *administering* it. "Our doctrine is, that the priest, as the *common minister*, ministers and extends the holy sacrament to those who wish to commune."‡

(*d.*) Its *object.*

They define it further by the object of its institution. "The mass has been instituted that faith may recall, in those who use the sacrament, the blessings it receives through Christ, and may raise and console the fearful conscience"— "that then the sacrament may be extended to those who need consolation."§ "The mass . . . is a memorial of the death of Christ."¶

(*e.*) Apostolic precedent.

They define it as that to which the APOSTOLIC USAGES AND DIRECTIONS in regard to the *Lord's Supper* pertain. Paul heavily threatens those who treat the eucharist unworthily, when he says, (1 Cor. 11 : 27) "He that eateth and drinketh unworthily," &c. Since, therefore, among us the priests are admonished in regard to *this sin*, *private masses* have ceased.‖ "And Paul *commands*," &c. (1 Cor. 11 : 33.)**

5. *The fifth evidence from the word by which Mass is translated.*

That the mass which our Reformers "religiously retained and defended," was the Supper of the Lord, is furthermore demonstrated by the fact that in the cotemporary translations of the works of the Reformers, by their own hands and that of others, the term mass (used in what they contended for as its true sense) is translated by "Lord's Supper," or

* Apol. 267 : 89. † Apol. 249 : 6. ‡ Apol. 267.
§ Conf. 53. ¶ Apol. 257, 38. ‖ Conf. 52 : 12, 13. **Do. 53 : 39.

some acknowledged synonym of it, *and this is done both in the Augsburg Confession and its Apology.*

(*a.*) Illustrations from Luther's works in Latin and German.

Any one who will compare Luther's writings in Latin with their German translations, will find abundant evidence of the former part of our assertion. In the Book against Henry VIII. for instance:

1. *Latin.*	*German.*
"The Church, (says he) mane communicat SACRAMENTO, (has sacramental communion in the morning) which Christ did in the evening."*	"The Christian Church, (says he) halt des Morgens MESSE, (holds mass in the morning) which Christ, however, did in the evening."¶
"We leave the COMMUNION OF THE SACRAMENT free, whether it shall be held by day or night, in the morning or the evening."†	"Therefore it is free to all Christians that they may HAVE MASS, whether it be evening or morning, noonday or midnight."‖
3. *Latin.*	*German.*
"Behold he calls the *Eucharist* the testament."†	"Behold Christ calls the MASS the testament."**
"In more than one way they show themselves fools in regard to the EUCHARIST."§	"In more than one place they prove themselves fools in the MASS."††

These are examples that meet the eye, without any special search, in comparing a few pages of a single volume of Luther's Latin writings with the corresponding German.

(*b.*) Illustrations from the Augsburg Confession and Apology.

Latin.	*German.*
1. "The HOLY SACRAMENT has been instituted . . . that our faith may thereby be aroused and our conscience consoled."	1. "Christ commands (us) to do it in 'remembrance of him,' (Luke 22: 19) Wherefore THE MASS has been instituted, that faith . . . . . may recall what blessings are received through Christ, and

* Opera, Jena. II. 525. † Op. 525. ‡ Op. II. 454.
§ Op. II. 456. ¶ Wer. Liep. xviii, 200. ‖ Wer. xviii, 200.
** Werke, xviii. 161. †† Wer. xviii, 165.

2. Malachi speaks not merely of the *Lord's Supper.*

3. Although the daily sacrifice were the use of the *sacrament . . .*"

4. "The priests among them USE THE SACRAMENT for money's sake."

5. The point on which we are contending with you is, that you defend the position that the *Mass* justifies ex opere operato."

may lift up and console the fearful conscience."*

2. "Malachi speaks not merely of the *Mass* or Supper."†

3. Although the daily offering were the name of the Supper or *Mass.*"‡

4. "Among them the priests *held Mass* for their prebend and money's sake."§

5. "We speak now of the SUPPER OF CHRIST, whether it be ex opere operato, a sacrifice to help the dead."¶

6. *The Sixth Evidence from the previous use of the word by Luther and Melanchthon and the other Reformers, of whom the Augsburg Confession is the work.*

For ten years, as we have demonstrated in previous articles, by citation, in chronological order, from their works, the Reformers had been battling for the true mass, which they defined to be the Supper of the Lord. For this meaning of the word as they used it in their Confession, the whole course of the controversy for the ten preceding years is a warrant. We will not here repeat what was given at large in the earlier number of the Historical Examination of the views of Luther and others on the mass. We then demonstrated simply by citing their own words, that their ground through their whole ten years was: "The Romish mass is not the true original mass as Christ instituted it." "The Romish mass is idolatry and blasphemy, the true mass is the most precious service of God. There is one mass, the taking away of which from the church is the greatest and most fearful of all the sins which the pope has done; there is another mass which is the basest idolatry on earth, a shameful lie, a perverted, godless abuse of the sacrament, infidelity worse than that of the heathen, and this the pope has substituted for the true one." We know that in spite of all this, there may be a fixed prejudice which will maintain that the latter, not the

* Augs. Conf. 53, 30. † Apol. Conf. 256, 33. ‡ Do. 359, 49.
§ Do. 259, 49. ¶ Do. 269, 96.

former, is the mass which Luther and Melanchthon, and their compeers, meant to maintain. Be it so; the Moses and the prophets of the Reformation have attested their own meaning. "If they hear not them, neither will they be persuaded, though one rose from the dead." Cowper well characterized the blunderer confirmed by an obstinate self-will:

> "His still refuted quirks he still repeats;
> New raised objections with new quibbles meets;
> Till sinking in the quicksand he defends,
> He dies disputing, and the contest ends."

7. *The Seventh Evidence, from the declarations of the Princes and others, whose names are subscribed to the Confession.*

One year before, the very persons at the Diet of Spire, had declared that "the Popish mass had been attacked and utterly confuted," and that "in its place had been raised again the precious, priceless Supper of our dear Lord and Saviour, Jesus Christ, WHICH IS CALLED THE EVANGELICAL MASS."—"This," they then said, "is the ONLY MASS founded in the Scriptures of God," and in maintenance of this mass, and in rejecting the Papal Mass they were willing to lay down their lives.

Thirty-one years after the Diet at Augsburg, the Lutheran Princes, among whom were two of the original signers of the Confession, met at Naumburg, and with the divines testified in the decrees of that Assembly, "that they by the *word Mass in the Augsburg Confession understood the administration of the Supper, and from the bottom of their hearts detested the Romish Mass.*"*

It would be easy here to accumulate evidence upon evidence by citing the use of the word by the Liturgies of the Church of the Augsburg Confession,† the reception by the Reformed Church of the Confessio Variata, whose use of the word mass is exactly the same as in the original Confession; the use of the word in the same sense by Luther, up to the year of his death, when by the admission even of those who make the charge against the Confession, he was perfectly sound in the matter of the mass, and finally the unbroken

* Harm. of Confess. Cambridge, 1586. Obs. 2, p. 433,

† The amplest illustration of this fact will be found in the great work of Richter: Die Evangelischen Kirchenordnungen des xvi. Jahrhund. Weimar. 1846. 2. v. 4to. See, for instance p. 41, 43, 143.

line of testimony on the part of the great theologians of our church, to the way in which the article on the mass has always been understood. We proceed to give a few of these:

Specific testimony from the great writers of the Evangelical Lutheran Church.

I. John Gerhard.*[a] (1582—1637.)

1. "The Christian and legitimate mass, that is, the celebration of the holy Supper, according to the institution of Christ, in *which sense* the Apology of the Augsburg Confession uses the word."†

2. Charge of Bellarmine, and reply of Gerhard.

a. "Bellarmine‡ accuses the Augsburg Confession of falsehood, because, in the third article of abuses, it says: 'Our churches are wrongly charged with abolishing the mass, for the mass is retained among us, and celebrated with the highest reverence.' He attempts to prove the falsity of this charge by quoting what the Smalcald Articles say in regard to the mass. In them we read: 'That tail of the Dragon (the mass) has produced manifold abominations and idolatrous practices.' Likewise: 'The mass has deservedly been abrogated.'" It is a surprising coincidence, that in the heart of the Lutheran Church, after the lapse of centuries, the assault of the old Jesuit should be renewed, and with his very weapons. Bellarmine goes on to meet an exception. 'They will perhaps reply that they have abolished the papal mass, but retained *the Christian one, to wit, the distributian and reception of the Sacrament*, FOR TO THIS MELANCHTHON GIVES THE NAME OF MASS IN THE APOLOGY." 'But,' continues Bellarmine, 'we do not accuse the Lutherans of abolishing that mass, that is the Communion, but that they have taken away the mass, that is the offering and the whole canon. If therefore by the mass they understand the communion, it is a lie to say that they are accused; but if they mean the offering, it is a lie to say they are falsely accused.' The old Jesuit declares that if the Confessors at Augsburg said that they retained the mass as Romanists used that word, *they lied.* And he is right. To show that the word mass in the A. C. means Romish mass, would not prove that our Confessors retained that mass, for history demonstrates the reverse. It would prove, just as Bellarmine argues, that they were liars.

*[a] Loci 1610—1622. (Cotta 1762—1789), [b] Confessio Catholica 163s—1637 (1679). [c] Dogmata Papalia. 1665. p. 87.

† Loci (Cotta) x. 13. ‡ Lib. I. de Sacramentis. c. 3.

b. Gerhard's Reply.

1. "The Lutherans were accused of abolishing the Communion or Supper." This he proves by a number of citations from Romish and other authors. "Our Confessors met these slanderers *therefore* with a denial."

2. "We hurl back Bellarmine's dart. If by the mass he means the true mass, it is a lie to say we are not falsely accused, for they charge us with abolishing the true mass. But if he means *the false Mass*, and the impious additions to the mass, it is a lie to say that we complain that we are accused, FOR THE AUGSBURG CONFESSION glories in the abolishing of all such additions."

3. Gerhard cites some instances from Scripture and Church History, in which words are used in their *genuine*, in opposition to their current sense. The Augsburg Confession "employs the word in its legitimate sense—the Romish additions are not retained—but that which we retain is the true mass."

4. "All turns, therefore, on our ability to show that what we retain in our Church is the true mass. This we prove from the institution of our Lord, the example of the Apostles, and the primitive practice."

5. "The name mass is still retained in the constitutions of some of our churches, as, for example, in that of Brunswick we have the title: 'Of the mass or Communion.'"

He shows, furthermore, that the Emperor must have understood the word in its true sense, that the Confession itself defines its meaning most explicitly, and that the authors of the Romish Confutation show in their reply that they so understood it, and declare that what our Confessors say of the mass is "a damnable error."*

II. THE WIRTEMBERG THEOLOGIANS. (1587.)

These theologians, in their refutation of Bellarmine and Hanson, take the same view of the meaning of the word mass in the Augsburg Confession and the Schmalcald Articles. (Vera et solida refutatio. Tubingæ. 1587. 4to. pp. 71. 127.)

III. MENTZER,† under the heading "names of the Holy Supper," says, the Augsburg Confession calls it mass, not in approval of the Romish superstition, from which it is not remote; but in the use of Christian liberty, employs the name

* Confessio Catholica. 1243, 1244.

† Exegesis Aug. Conf. 357.

which at that time was very far the most common one, in designating this sacrament.

IV. SCHERZER:* "By the mass the ancient Christians understood no other thing than the celebration of the Eucharist; in which sense the Augsburg Confession and Apology employ the term."

V. CALOVIUS† meets the "calumnies of the Jesuits" and "assaults of the Calvinists," with the same facts which have been urged by the others. "The word mass was formerly employed in the church, as the Augsburg Confession uses it, and signifies the consecration and distribution of the Holy Eucharist, and not the Popish sacrifice."

VI. CARPZOV AND OLEARIUS:‡ "The Lord's Supper is also called mass, not with respect to the canon of the mass, but to the whole service, whence the A. C. in the third Article of abuses, presupposing a distinction between the mass itself, and the blemishes and abuses of the mass, declares that our churches are falsely accused of abrogating the mass."

SPENER: "The celebration of the holy Supper was, in the ancient church, called mass, and this name is also retained in the xxivth article of the Augsburg Confession, but not in the sense in which the Romish church understands the mass."§

HOFFMANN G:‖ "What the Confessors say of the mass is to be understood as meaning the celebration of the Eucharist according to Christ's ordinance."

BAUMGARTEN S. J.: "In the third article, the accusation of abrogating the mass, taking that word as meaning the celebration of the Supper, is repelled."¶

It is useless to repeat further the testimony to a fact, which has been so constantly recognized in our church. WALCH (J. G.),** MAIUS,†† BOEMER,‡‡ FEUERLIN,§§ and a line of writers unbroken to this hour, might be cited to sustain the position for which we have contended.

* Breviarium Theolog. Hulsem. 1687. p. 840.

† Commentarius in Aug. Conf. 1646, 4to. pp. 54, 75.

‡ Isagoge in I. S. p. 664, 668. 1390.

§ Einfältige Erklärung. (1677) Ausz. von Irmischer. 1848. 904.

‖ Commentarius in Aug. Conf. Tub. 1727.

¶ Erläuterung. Symb. Schr. 1761. p. 123. "Messe, von Haltung des Abendmals."

** Introd. in L. S. 1732. p. 361. "ipsa eucharistia ejusque celebratione."

†† Synopsis Theol. Symb. p. 189. "sacramentum Cœnæ." ‡‡ Theol. Symb. 1751. p. 588. "Cœnæ dominicae celebratio." §§ Observat. in Aug. Conf. 1744. p. 181. "Sac. Cœnæ."

We have these at hand, but we confess, we feel humiliated that we have seen only too much occasion for dwelling so largely already on the evidence of a fact so obvious in itself, but which has been so pertinaciously denied, and the proofs of which, resistless when clearly seen, have been obscured with a care worthy of a better cause.

It is true the Augsburg Confession is our standard of doctrines, not of church rites, that neither the Reformers nor their descendants were bound to adhere to any ceremonies which might once have been tolerated by the law of love, but which had ceased to have a claim to that toleration. The law of love may require the rejection of a thing at one time, which it not only tolerated, but defended at another. Change the circumstances, and that becomes a making Christ of none effect, which at another time was but a loving concession to the innocent infirmity of brethren. All rites, ceremonies, usages of human origin may, though originally proper and useful, lose their value and beauty in time, may subvert in one era what they built up in another. Hence, conformity with our fathers in anything confessedly of human origin, is not necessary to constitute us their true children. But truth is the abiding life of which the noblest outward forms are but the mantle. We cannot reject as a diabolical lie, what our fathers considered heavenly truth, and yet be their true spiritual children. He who affirms that the devils were cast out by Beelzebub, the prince of devils, is not a lineal spiritual son of him who believes they were cast out by the Spirit of God. Religious obligations, it is true, are not hereditary, but when we retain names which by the testimony of all history, and the confession of all mankind, imply certain principles, we are bound, as honest men, either to retain the principles with the name, or reject the name with the principles. No man is bound by his birth to be a Lutheran; but when he accepts and glories in the name as his birthright, he binds himself to be the thing which the name implies. But what construction of the name of Lutheran can be so wide as to make good the defence of those who not only attempt to blot and foul our glorious Confession, but to place those who regard it with heartfelt love, in the odious position of persons not loyal to that Protestantism in which we all have such a tremendous stake? "He that troubleth his own house shall inherit the wind."

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

Course of Ancient Geography. Arranged with special reference to convenience of recitation. By H. I. Schmidt, D. D., Author of "History of Education and Plan of Culture and Instruction;" "A Treatise on the Eucharist," &c. New York: D. Appleton & Co., 448 & 445, Broadway. London: 16 Little Britain.—1860.

The very favorable judgment of this work, expressed to us by a veteran Educator, President of one of our Colleges, we have found sustained by our own examination. It is, in every respect, admirably suited to its purpose. The laborious production of an experienced and able teacher, growing out of his own wants, it cannot fail to recommend itself to others who need a text book in this department. With the full and accurate Geography, it unites much valuable historical matter, presents the best Etymological elucidations, and carefully marks the quantity of the words which require it. Questions are at the bottom of each page, useful in the study of the sections and the examination of the teacher. The modern names of ancient Geographical ones are carefully given. We recommend this production to teachers in our Colleges and Academies, and to all who desire to possess an able manual of the subjects, of which it treats.

Caroline Perthes, the Christian Wife. Condensed from the Life of Frederick Christopher Perthes. By. Mrs. L. C. Tuthill. New York: Robert Carter & Brothers, No. 530 Broadway.—1860.

The book is an abridgment into one volume of a very extended memoir of the distinguished publisher and patriot, the abridgment, the work of an American lady, having been made for the special purpose of presenting an attractive and instructive biography of his noble wife, who was the daughter of that most worthy Lutheran minister, Matthias Claudius, so celebrated as a poet and as the author of those remarkable papers which he published, for many years, under the title of "Der Wandsbecker Bote." With this design kept steadily in view, the American editor presents to the reader's admiring contemplation, a life-like and most winning portraiture of that truly Christian lady, Caroline Perthes.

This number exceeding our limits, the succeeding will contain a reduced amount of matter.

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THE EVANGELICAL REVIEW.

NO. XLVII.

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ARTICLE I.

THE LABORER, THE ARTISAN AND THE ARTIST.*

By Rev. J. B. Bittinger, A. M., Cleveland, Ohio.

The spirit of our age is eminently progressive. In certain directions, its activity has, perhaps, never been outstripped, and so fully are some men persuaded that the nations have, at last, entered upon the highway of success, that many sanguine spirits, inspired by the hopes, which this progress has begotten, have turned prophets, and in lofty strains, have chanted the instauration of a political and social millenium. They have meditated on the triumphs of steam, until their projects seemed animated by that mighty energy itself; and their thoughts electrified by the speed of the telegraph, have darted far in advance of man's present condition, and seized upon the possible conquests of a future, yet many ages removed. Far be it from any one to discredit these glowing predictions. The faith, which can beget such high hopes, is itself, both an omen and an element of success—for when once our poor hearts cease to hope, then too, will our poor hands cease to work. Let then these theories of progress continue to be animated by the tireless energy of steam, and winged with the fiery lightning; but let us see that they are attached to the car of humanity, instead of performing their eccentric and aimless gyrations through the barren regions of fancy. It is one of man's prerogatives to stimulate his efforts by the hope of success, and doubtless our Maker has endowed us with these anticipative powers, that we may alleviate our present burdens and sorrows, by borrowing "aid

* An address, delivered before the Alumni Association of Pennsylvania College, at its Annual Commencement, Sept. 20th, 1860.

and comfort" from the generous future. It is better that hope should sometimes run riot, than that man's eyes should be set in the back of his head, and he lose that large discourse, which looks before and after. We rejoice therefore, in the man, who has a large prophetic heart. We thank him for spreading before the weary eyes of men the glorious panoramas of the future. Still more does our heart warm towards him, who can make us feel the possibility of his predictions; but, most of all, is he our prophet and benefactor, who shall tell us how these predictions shall be realized.

Of vaticination there is no lack, nor have there been wanting creative fancies, like Bacon, Harrington and More, to dazzle the visionary by such political frostwork as glitters on the pages of "The New Atlantis," "Oceana," and "Utopia," nor yet of that bolder sort, which Babel-like, aspires to lead man to heaven without heaven's aid—beginning in a quarrel with God, and ending in a quarrel among themselves—men who have promised that, at their bidding, the sun of a new era should arise, to dispel the gloom of ignorance, and to dissipate the malaria of sin. They said: "Let there be light," but under their spell the darkness grew lurid, instead of luminous. All these friends of progress have erred, though they have erred differently. Some by confounding the glorious visions of success with the laborious means of its achievement. Others by considering that a practical reality, which was only a splendid possibility. And others still, by giving us sounding words instead of solid works. Still the prophecies are not to be despised. I would not obliterate a single word of these golden oracles, for I too am a believer in their truth. But the rock of Sysiphus lies yet at the foot of the hill, and what man needs to raise it, is *a working plan.*

I shall therefore, confine myself to the prosaic task of contemplating the means by which these prophecies are to be fulfilled. The humble means to this high end is work, and to achieve that end "The Song of the Shirt" must be our song.

> "Work, work, work—
> With fingers weary and worn;
> And work, work, work—
> From weary night till morn."

This is not a very popular doctrine, nor is it capable of being made eloquent or persuasive, except to the honest-hearted, hard-working believer in God's revelation, which is a work-

ing revelation. Those, who think labor degrading, will turn back at our hard and homely motto; but they will still continue to thrust, into the treasury of our toil, their dainty hands, and taking thence the purple and fine linen dyed with the blood, and bleached with the sweat of despised labor, will clothe themselves in these spoils of ours, while they lecture to our fainting bodies on the uncontaminated joys of honest industry. They will turn with disgust from the poor silk worm, spinning out her life, and then arraying themselves in her mortal remains, thoughtlessly, but not innocently, wonder why silks are so dear. Have they forgotten that a thousand lives were laid out on a single robe? Laid out, did I say? Worked out! yes, worked out in poverty, weariness and contempt.

But those, who, with their own hands, have subscribed to the gospel of labor, must not be discouraged. This gospel, like that heavenly one, of which it is a symbol, will vindicate all its believers. They are daily erecting trophies of victory as enduring as the elements, and noble as the soul itself. Labor may be despised, degraded it cannot be. It is a divine ordinance, and is therefore not only irrepealable, but is ennobled with the heraldry of the skies. Labor is the means which has gradually been restoring to man his lost heritage, and reconstructing the ruins of the fall.

There are three administrations under which this elevating, sustaining and purifying work is carried on. The administration of the hand, the administration of the head and the administration of the heart. There are three states of society, of which these administrations are characteristic: Barbarism, Civilization and Christian culture; and there are three classes of agents which represent labor in these several spheres—these are the laborer, the artizan, and the artist.

The Laborer claims our first attention, because he belongs to the oldest and the largest class. His menial occupation and humble position have not brought him much to the notice of historians. His biography is brief and sad. Too generally it may be summed up thus:—He was born, worked hard, and died. Such was his memoir when he delved in the gardens of Egypt, or wrought in her granite quarries. His toil was wasted on the pyramids, and his tears nourished those lofty columns, whose shadows yet fling a gloom across the valley of the Nile. On the broad plains of Asia, these sons of toil, generation upon generation, when their task was done, lay down to their final rest. Like the leaves of

Autumn they pressed each other into the embrace of earth, and were forgotten. Their unrequited toil is embodied in the huge and elaborate rock temples of Kylas and Elora. It is stored away in the eternal catacombs of upper Egypt. It lies buried among the ruins of Nineveh and Palmyra—but their names live in no human records, and the sweet recompense of being remembered, is forever denied them. So too of the millions who labored in the deadly field of battle. They have left no record of their agony. They laid down their lives to immortalize a leader. Alexander is remembered, but not his soldiers. The same tragedy has been playing ever since. It was performed in the Roman Empire. Ceasar is remembered, but who were Ceasar's workmen? Not different or better has been his fate in our own land. On the burning sands of Mexico, he did hard work at two shillings a day and found, and now in recompense for his bloody toil, the historian will celebrate Buena Vista and Chepultepec, but the strong arms that drove the deadly lance to victory, and the stout hearts, which there bled their last courage, were remembered only by the widow and orphan, from whose embrace, a savage glory had called husband and father, to carnage and the grave. A sad monotony marks the history of these hewers of wood and drawers of water, in all ages and countries. Who can count the living links struck from this chain-gang since the day when Jehovah cursed the ground, and sent forth sire and sons to cultivate and conquer the thorny fields of Asia, Africa, Europe and America? It makes one sad to think of this waste of human lives, and if we had not a promise, which is stronger than oblivion, and which lays hold of eternity, we might be tempted to cry out before God: "Wherefore hast thou made all men in vain?"

But let us look a little more hopefully at the laborer's history. 'Tis true, there are not many *names* on its pages, but it is full of noble deeds. We do not know who built Strasburg Cathedral, yet is it not the less wonderful for strength, utility and beauty. It *was* built, and his is a stupid soul that can measure its deep foundations, and not think of the patient hearts and weary limbs which lie in the same dust; or who can follow its spire toward heaven, and forget the pious hands which, having reared it, are bending over the battlements of heaven to catch the melody of its chimes.

Civilization too is a temple, along its pillared aisles the cathedrals of Europe and the Pagodas of Asia are but private chapels. It too was builded, and like the coral islands of

the Pacific rests on the labors of those to whom it is both mausoleum and monument. Did then we ask, those lowly laborers, who supported their households, while removing the rubbish of barbarism for this temple of civilization, do nothing? Did the hands which wrought unnoticed in the mines and quarries, to build its lofty walls, its swelling dome, and its resplendent minerets, do nothing? Did the thousands who stood guard to preserve and defend what had been won, do nothing? And when war, and pestilence and lapses into barbarism had desolated the gathered toil of the past, and these Pariahs of society again bent their shoulder to the burden of restoring, and improving the noble fabric; was all that nothing? Look around and behold their monuments. You live and move amid their trophies. The houses in which we dwell, rest on the laborer's modest work; the roads we travel are of his building mainly; the garments we wear, the food we eat, and the furniture and implements which we use, are in their subtance wrought out by this humble hero. Why then is this Hercules, who has turned the waters of industry through the Augean stables of filth and indolence, forgotten? He is not, he cannot be forgotten. His works praise him continually. They are the roots of things—mostly out of sight, yet the base on which rises the stately trunk, with leaf and flower and fragrance and fruit.

Such are some of the memorials of the laborer. In every triumph of mind over matter, he has performed a part. He may have dug only the trenches, and thrown up the ramparts; but it was in those trenches, and behind those ramparts, that was won the victory of civilization over barbarism. The virtues of this martyr, like his achievements, are humble. Docility, patience, and laboriousness are his cardinal graces; and if it were possible to conceive of man as a mere laborer, the ox would be the best type of his character—not puffed up with knowledge, long-suffering, and hard working.

But man is more than a mere laborer, and his virtues are more than those of the ox. He has a hand, but it is also an exceedingly cunning one. Hence man was not made to turn round, and round, and round, like a cart wheel, without sight or knowledge; but like the chariot wheels, in the vision of Ezekiel, he is full of eyes, and can move straight forward in all directions, and on his shoulders rides a god. Hence the laborer was designed for an ARTISAN, and an artisan he soon became. Necessity was his first master in mechanics, and as each want is an usher to other wants, man was soon on the

royal road of progress, and long before Tubal-Cain surprised his contemporaries by his skill "in brass and iron," ruder mechanics had rubbed stones into hammers and hatchets, and armed with these scepters had gone out extending their dominion over nature. And to-day, the ring of the pioneer's axe contending with American forests, and the rustle of the sickle as it moves over the prairies, are but the softened echoes of those far-off stone battle-axes. No doubt those antediluvian Yankees went forth "prospecting" as their descendants now do, picking up notions and inventions from everything. They intruded into the hut of the beaver, and stole his patent for building log-cabins; they sunned themselves on decaying stumps, and learned from the poaching spider how to make fish-nets; while from the mud wasp they took first the hint of sun-dried bricks, and then of the tower of Babel. Thus, without patent-right or copy-right, our ancient mechanics went on improving, until their accumulated craft and experience became the treasury of the arts and sciences, and the storehouse of the countless comforts and contrivances of our present elaborate civilization. It is impossible to conceive the slow and intricate manner, in which the germs of natural skill developed themselves into the splendid growth of modern mechanics. Once it was the smallest of seeds, now it is the thousand trunked banyan, under whose pillared shade, and amidst whose echoing walks, the race find shelter and enjoyment.

When we add to the world's present advancement in the useful arts, all that has been lost by war, famine and barbaric inroads, we shall get at a proximate notion of what the laborer and the artizan have done. We possess the *condensed* results of their labor and skill. Hence every instrument is a magazine of knowledge; every machine a scientific library. If an axe were destroyed, and all the science of which it is the history, the loss would be more irreparable than the burning of the Alexandrian library. A plane is a Mechanics' Institute, and a pocket-knife more than a pocket-library. A watch, which may be worn in a ring, represents more than forty trades, and these forty trades embody the labor and skill of more than twice forty generations.

For the records of this kind of workmen, we need not ask; nor for their monuments. He that has eyes to see cannot help seeing them. We need not go to Egypt or India to find the trophies of their skill. Every triumph of art over nature is marked by a trophy, and these stand on a thousand

fields. Even on the fields of blood, where Napoleon and Wellington conquered for themselves a place in history, the ingenuity of the artizan was the chief power. His skill whet the swords which carried victory through hostile ranks; by his art the musket ball sped on its fatal errand, and under his direction, Death's gory sickle reaped those plains as if they had been standing corn. Such achievements make us feel that the victors were mighty men. Let us inquire a little further into their origin, character and exploits. The artisan is a close observer, he recognizes that the hand of the laborer though fearfully and wonderfully made, and in its bones, muscles and nerves constituting a marvellous phalanstery, alone and uninstructed is impotent to cope with its many antagonists. He arms that cunning hand with mechanical and other powers, and these in turn, are framed into the enginery of the world. But this intelligent workman made other discoveries; he heard the wind like a truant boy idly whistling o'er the lea. He entrapped the vagrant and subtle spirit, subdued him, and bound his strong pinions to the white sails of the ships of Tarshish, or an East Indiaman. Much water runs to waste, and he consults with his brother craftsman to convert this waste into value; and in our day these shrewd men have made the Merrimack one of the most renowned workman in the land—a spinner and weaver of ship-loads of goods for the bodies of men. Yet have these great conquests not exhausted but rather nerved the conqueror's arm, and trained it for nobler deeds. The brain which bred these lofty speculations meditates closer alliances with nature. Having tamed some of her wild forces, man now seeks by their aid to subdue others. The winds and waves are already subsidized, he next enters into treaties offensive, defensive with steam, electricity and magnetism. Force after force becomes his ally or subject, till history records, what inspiration affirmed, man's right and power to subdue, rule, and people the earth. Knowledge is found to be population as well as power, for where, in the reign of barbarism one man would have starved, there under the rule of knowledge, five hundred are enjoying the comforts and plenty of civilization. Now the skill of the artisan begins to remunerate the rude toil of the laborer. The inventor of gunpowder withdraws, from the battle field, its thousands, to be billeted on the corn fields. The power-loom and the spinning-jenny turn thousands of pallid weavers and spinners, out from the poisonous atmosphere of the shop, into the pure air and un-

der the cheerful heavens; while the sewing machine rescues its hundreds from the perils of poverty and prostitution.

But the artificer's skill does more than release the laborer from his drudgery. It furnishes him with cheap food, tidy apparel, convenient furnituure and a comfortable dwelling. And this is but a glimpse at the reflex influence of the artisan on the laborer. By the wise application of natural forces to machinery, toil is economized, and the time and labor once exacted for the necessaries of a rude life, may now be devoted to the refinements of comparative ease and dignity. So that the laboring community, when they shall come to understand the true place, which machinery occupies in the economy of work, and see, that notwithstanding the temporary distress arising from so much work, suddenly changing hands, that the ultimate tendency of all machinery is to plenty and comfort, not towards want and wretchedness; their clamor against labor-saving machines will cease, and instead of raising a riot, they will keep a jubilee. Cartwright, I doubt not, wrote excellent sermons, before he invented the power-loom, but Cartwright the weaver has proved a greater benefactor than Cartwright the sermonizer, and an intelligent posterity will cover his loom with benedictions, long after oblivion has covered his sermons with dust. And no one who has sat amid the dust and din of old-fashioned spinning wheels, or worn good cotton cloth at four pence a yard, will wish that Arkwright had continued shaving instead of inventing the spinning jenny. But if there are any who think that honing and strapping razors would have been more honorable for him, and more useful for them, I heartily wish he might yet live to shave such crazy heads and turn them into Bedlam.

There is another point of view from which we may contemplate the artisan. He has allied himself to nature, and by study and labor shares her omnipotence and ubiquity. Once he had to build his mill, where nature sent her winds or dug her water courses; but now by the aid of steam he can grind his corn in a calm as well as in a gale; by the river side, or on the mountain top. Feeble and defenceless beyond all animals, by the help of natural science, he is the strongest and swiftest of all creatures on the earth. Such potency lies in his cunning hand and his fruitful brain. There are agents of which as yet he knows nothing, and applications of known powers unused, but the race that invented printing, and discovered the applications of steam, will

not slumber when a new agent is wanted, nor fail to make a new application when the lucky hour strikes. To man's continual progress, I see no limits except his own indolence and stupidity. So long as man will honor the powers of nature by studying them, so long will she honor him with her confidence, and entrust him with their administration. She too has her crowns and coronets for the loyal, and in her fellowship and service the mechanic has become one of Society's noblemen. A steam engine is an epic, and he who conceived it, takes rank with a Newton and a Milton. John Fitch, Robert Fulton, and Edward Cartwright are not "Sir" nor "Honorable," but their names will live forever, "as the common benefactors of the human race." They cheapened travel, dress and food; they multiplied comforts and conveniences; and the pleasures which were once the prerogatives of the few, they have made the privileges of the many. If Augustus could say that he found Rome built of brick, and left it marble; the artisan can say that he found the earth without any house, and that under his reign cities, towns and hamlets had sprung up in every land, in all the forms of architecture from the cot of the peasant to the palace of the Cæsars.

But no where does the intelligent labor of man appear to more advantage than in maintaining the animal and vegetable worlds in their present advanced stages. The dykes of Holland are not more necessary to keep the savage waves from reconquering their old haunts, than is skillful culture to protect our demestic plants and animals against the inroads of their wild instincts. The queenly rose is only the rustic sweet-brier decked out in her gorgeous array by civilization. Remove the defences of skill and care from her, and a few years will find her by the wayside, among her plebeian sisters. Take away from the luscious peach the hedge which cultivation has put about it, and soon it will turn to those poisonous habits, for which the Persian warriors of old prized it. It is only by culture that barley bears four and six rows of seeds instead of two. The finest pippin seed, unaided, can produce only the acrid crab-apple. Without watchful care, the potato would soon retreat to its native wilds in Chili. The defences which protect and preserve the choicest of our cereals and fruits, are maintained by the eternal vigilance of the artisans in agriculture, not the boors.

The artisan, in common with the laborer, should be dili-

gent, patient and docile. But his docility, patience and diligence must be exercised on nobler objects. Instead of using mainly his hand, he is chiefly to employ his head. Intelligence is the standard of value in his work. He must therefore exercise curiosity, invention and constructiveness. To this end, he must seek to enlarge and rectify his conceptions by study. He must not be a stranger to books and society, but above all, ought he to know the value of solitude. Great thoughts come to men when alone. The secret of the Fairbank's scale came in a vision of the night. Thoughts, which unlock nature's secrets, do not stand in the market place, to solicit patrons; they hide in shy retreats. Let the artisan, therefore, furnish his mind and memory with the knowledge and experience of other men, but let him digest these things by himself. In examining the means of human progress thus far, we have followed the inferior paths of life, and though our hearts may have glowed with an honest pride, and kindled into enthusiasm, at the peaceful triumphs which the laborer and mechanic have achieved over nature; and the beneficent and noble alliances which they have formed with her energies and powers; these results touch mainly the body and are limited to time, but "man shall not live by bread alone." He has other wants beside food and raiment; other appetites, no less imperative, though less gross than hunger, and thirst, and muscular solace. Man's capacity is not filled when the artisan has moulded iron and gutta percha into the ten thousand forms which minister to our comfort and amusement. And when our capricious, fictitious and factitious wants demand of the mechanic "*Cui bono?*" it is not enough for him to say, it will make hats, caps and shoes, not even if they are water-proof, nor that it will cover umbrellas and make comfortable pillows; neither is it enough that it should be made to kill and cure, like gun-cotton and arsenic; or to banish pain and propel engines, like ether and chloroform. The question to be asked and answered, by man, for man, is, will these improvements tend to make men wiser and better; will they smooth his rugged path on earth, and also, will they keep alive in his heart, the hope of heaven, and stimulate to its attainment? If man can rise no higher than a mere artisan, if all his cunning devices and witty inventions shall terminate in time, and be lavished on the body, then will his boasted civilization be a mere Epicureanism, or what is worse, Sybaritism; and his glorious intelli-

gence be regarded as no better than "a transcendant mud-wasp, or beaver talent."

We have seen that man is more than a mere laborer, and therefore not an ox; we shall show that he is more than a mere artificer, and, therefore, not a beaver. Man also is an ARTIST—his cunning hand, directed by a fertile brain, is also humanized and spiritualized by a heart, in which may dwell faith, hope, and an all-embracing charity. He was formed to love the beautiful, the true, and the good. He has unutterable longings after the sublime. He finds pleasure in contemplating the infinite. Purity, harmony and symmetry all find a response in his breast. Nature is full of the symbols of such thoughts, and in her mute speech often half interprets our vague instincts. The artist is the appointed interpreter of these indefinite, but not unreal demands of our higher nature. He properly crowns the dynasty of labor. He is the medium through which our thoughts and feelings travel "beyond this visible, diurnal sphere." Poetry, painting and music; architecture, sculpture and gardening; these are some of the means by which he works. The laborer gives his toil and the artisan his skill to be enriched by the artist's sensibility. When we inquire who artists are, we find that their number is small, and the popular knowledge of them, smaller still. Angelo and Raphael, Dante and Mozart, Phidias and Praxitiles, are not common names. We do not give them to our children. They live in the stately pages of history, but not in "the simple annals of the poor." But brief as is the artist bead-roll, and few as are the intelligent joys which it wakes, and the prayers to which it incites the popular heart, their great works are even less known, and less directly felt. But it is not necessary that their number should be large. They belong to a class of minds that mark eras. They are creators, of whom there are, at most, only a few. The universe had but one. The knowledge and influence of their works are of more consequence, than names and numbers.

The question may still arise, What have these men done to entitle them to the high place which we have assigned them in the scale of labor. What has *the gardener* done, that he should be set above the common tiller of the soil? Are flowers more valuable than beets, that a grower of them should take precedence in our labor-processions? I reply, for the body, the beet may be most useful, but for the heart, I think *it* would choose the flower. The grass is for the ox,

but the greenness of the grass is for man, and colors are addressed to the angel, not the animal, in man. God planted the first garden, and tasteful gardeners ever since have helped to keep alive the sweet memory of that first garden, perhaps too sometimes the planter of that first field of beauty, would be recalled with it. And if still the violet and the rose have power to make a sad heart smile, they are not, altogether to be despised. And think, my utilitarian inquisitor, of the weary eyes of millions, which are never blessed by any other poetry but this poetry of the fields. Take from them this volume, or tear out its illustrations, and what other pages so cheap and beautiful are left? And if you destroy these "lively oracles" of beauty, with their lessons of faith, what will you put in their stead, to cheer the desponding Christian, and to quicken with joy the invalid's eye, when all human attentions seem a weariness. Gardens are sacred enclosures. It was a garden, in which man had his first home. It was a garden, in which our Saviour agonized and was betrayed. It was a garden, where they laid him, and from which he rose, and it is a garden towards which the feet of all the redeemed are turned, and when we think of all those ministries and associations, we shall no longer querulously ask, what have gardens and gardeners done?

But *musicians*—where are the useful results of their labors? These too belong to the artist ranks. It will be difficult to prove directly, to most men, that the musician has been a benefactor of his kind. But if men cannot appreciate the musician's presence, we know they can his absence. Suppose God had made our world without its music, would we be as happy as we now are? Suppose the wind had no voice of solemn moaning, in the forest; nor joyous whistle o'er the lea—that the streams went down to the ocean, without their prattle with the pebbles, or their ditties as they danced about the streams. Let the anthem of the ocean stop, take the music from the water-fall. Let there be no morning lark, and no evening nightingale. Let the thrush cease his medley, and the bobolink sing no more catches. Then send our inquisitor into the fields. Let not a star glimmer in the firmament of sound, shut him up to the horrors of silence. Will not his soul grope in this void? And as he hastens home to the strains of neither tree nor bird-song, to fill his heart with the voices of the house. Let there be no cadence in the wifely welcome, and no music in his child's prattle, will he be lonely then? Let the canary be dumb, and the parrot

mute; destroy the notes of the piano, and take the melody from the flute; and when this censor of music takes refuge with the droning clock as it doles out and registers the eternal solitude, break off that sound, and will you not break that stoical heart? He will never again think that nature would be as good without her Æolian harp. The Greeks gave to the products of the poets' brain the honorary title—"works," the Italians, with equal penetration and respect, call the compositions of the musicians, operas. The *architect* points to the proud column and the graceful arch, and asks you for a blessing. He knows you might have lived and died, without either columns or arches; but seeing that the Great Architect has reared the pillars of the skies, and bent his blue arch upon them, he judged that these forms had a meaning and a use for man. Did he judge rightly? Some men think he did, most men, alas, do not think at all about it. They think baking and brewing are the pillars of Jachin and Boaz in the temple of human life. There is a passage in Rabelais so appropriate in this connection, that I know its introduction will be pardoned. "As we viewed the situation and beauty of Florence, the structure of the dome, the magnificence of the churches and palaces, we strove to out-do one another in giving them their due; when a certain monk of Amiens, Bernard Lardon by name, quite angry, scandalized and out of all patience, told us, I do not know what you can find in this same town that is so much cried up; for my part I have looked and pored and stared as well as the best of you; I think my eyesight is as clear as another body's, and what can one see after all? There are fine houses indeed and that is all. But the cage does not feed the birds. Monsieur St. Bernard, our good patron be with us! in all this same town, I have not seen one poor lane of roasting cooks; and yet I have not a little looked about and sought for so necessary a part of a commonwealth, ay, and I dare assure you that I have pried up and down with the exactness of an informer; as ready to number to the right and left how many; and on what side, we might find most roasting cooks, as a spy would be to reckon the bastions of a town. Now at Amiens, in four, nay five times less ground than we have trod in our contemplations, I could have shown you above fourteen streets of roasting cooks, most ancient, savory and aromatic. I cannot imagine what kind of pleasure you can have taken in gazing on the Lions and Africans, near the belfry, or in ogling the porcupines and ostriches in the Lord Philip Stroz-

zi's palace. Faith and truth I had rather see a good fat goose at the spit. This porphyry, those marbles are fine; I say nothing to the contrary; but our cheese-cakes at Amiens are far better in my mind. These ancient statues are well made, I am willing to believe it, but by St. Ferreol of Abbeville, we have young wenches in our country which please me better a thousand times."

Now, no doubt, there are a great many persons, who, like this good monk, love a kitchen better than a studio, to whom cheese-cakes are more inviting than statuary and who would rather look at a fat goose on the spit, than look at the ducal palace at Florence; such a taste in some people is not to be disputed, therefore to the patron saint of fat geese we commend them, while we turn again to architects, and their works. And yet it is better for these unreflecting ones that cathedrals should be built, not simply that there may be a fitting place, in which to worship God, but to inspire men with a desire for a fitting place, in which they themselves might live. Men would not now build cathedrals, if they had not first desired to live in a better house than a hole in the ground. Architecture conserves and elevates our humanity, and by giving us "local habitations" gives us also "a name." The architect, therefore, must be honored, that his works may be multiplied, and men not turn Caffres and Bedouins.

And *the sculptor*, at the touch of whose chisel, the marble becomes living stone, he too has been raised up among men to help preserve and dignify our common nature. He finds a noble pleasure in creating forms of ideal strength and beauty, that all the world shall see and confess how noble a creation is man. And from the statue learn what man's body might have been, had not sin touched its immortal lineaments, and marred its divine symmetry. The lessons, graven by the chisel of Phidias, have been read for two thousand years, and are now as fresh, instructive and chastening, as when he first delivered them on the pediment of the Parthenon. Power's Greek Slave will teach patience and inculcate invincible purity, long after the columns of our republic shall have crumbled into the desolation of Palmyra. And should its peerless form be ground to powder and scattered to the winds, so long as human hearts remained, to whom purity and suffering were not strangers, so long will there be a fit audience to hear and feel and practice the teachings of "the Greek Slave."

For a share of these undying instructions *the painter* claims his remuneration. Though doomed to the somewhat narrow limits of color, he still has become an immortal workman. I am not solicitous to enumerate his achievements, for though they may have perished in form, yet in spirit they cannot perish. The trees, which are clothed in their vernal green, may be disrobed by winter, but if a man had never seen but one green tree in his life, that tree would flourish in immortal green, in his memory and affections. It would be the soul's evergreen. And he who has but once seen the landscape, as God paints it, though his vision should be quenched forever, will have stored in his heart an inexhaustible joy. For so long as these memories abide, so long too will their refining influence be felt. Thus with the painter, he paints for immortality. And if the creations of his pencil shall reach your heart but a single time, he has made you a different being. According to such a calculation of influences, who can tell how much of his present education belongs to "these old masters;" or how many ideas of beauty he has enjoyed through the instrumentality of Titian and Apelles. Let not therefore a parsimonious utility complain of these laborers, who walk in the ways of man's enjoyment and improvement, according to a different, but a higher law, —even the law of beauty.

Last though not least comes *the poet* — the poor, hard-working poet, rich only in thoughts and words. He is both painter and sculptor, while as architect and musician, he builds to the music of Apollo's harp. In all ages he has worked cheap as this world counts cheapness. George Law builds the "High Bridge" and makes a fortune; Camoens builds the lofty rhyme of the "Lusiad" and makes nothing, nay, I believe they leave him to starve in a dungeon. Hudson makes railroads and a million of pounds; Milton does the "Paradise Lost," and makes five pounds. But "the railway king" will soon die out, while the Puritan poet, like the king of the British constitution, will never die. We claim too for the poet, that he is a benefactor, a doer of good things. He who says a good thing does well, but he who says that good thing well, does better. Even God has not overlooked this in his revelation. The prophets were all poets, Job and his friends discussed God's providence in metrical language. David is the sweet singer of Israel, and the wise king pointed his proverbs with epigrams, and sought to find out "acceptable words." The Great Teacher set his doc-

trines in selected phrase, and hung about his truths the finest drapery. All instructors have felt "how forcible are right words," and have searched after choice expressions, as the weapons by which the truth best conquers. But because poetry does not cheapen head, and Pegasus will not work in a cart or a plough, the poet has been left without bread, and his celestial steed starved, cursed and beaten. And yet this artist has not ceased to labor for his persecutors. But though the poet has put the golden threads into the bond that weds the past to the present and will join the memory of the present to the future; though he has sown in tears the good seed which prosaic men reap in joy; and has planted many gardens in the wilderness of this world's sorrow and cares, and has culled the choicest flowers of thought and sentiment, and sung them in "immortal verse," yet will there be unfeeling and ungrateful men, in whose heart, his claims are denied. But those who have felt that "a thing of beauty is a joy forever" will gladly feed their bodies on a coarser diet, and clothe them in a homelier garb, if so be they can give their souls to eat of the poet's fruit, and clothe them with the poet's drapery. In a word, my hearers, whoever adds a single joy to man's sad life, or plants a single beauty by his dusty path, is a benefactor. By whatever name called, whether of poet or painter, he is a man for whom we ought to be grateful. If he who makes a blade of grass grow, where before there was none, is a benefactor, surely we will not deny this title to him who seeks to engraft on our barren life, the fruits and flowers of innocent and undying joys; lest having denied the claims of beauty, we at last lay aside the characters of men. I do not think any man knows, not even the most unfeeling utilitarian, how much he is humanized by the soft influence of the beauty, which in this beautiful world, is ever about him. The love of the beautiful may not make men bette Crhristians, but it will make them better neighbors and associates, better husbands and wives. In a crowd, I would trust the man that carried a bouquet,—a flower in the hand is a flower in the heart.

And what are the virtues which belong to the artist, and in the exercise of which he does so much good to his fellowmen? He ought to be patient, diligent and docile like the laborer; inquisitive, inventive and constructive like the artisan, but to these traits of the hand and the head, he must add the graces of the heart. His soul should leap with joy in the presence of the beautiful. He should feel prompted to

give thanks for such a gift; and he should reverently acknowledge that it is the gift of God, these he ought to exercise towards his Maker. Towards man he should be beneficent in his high stewardship. It will be seen that everything culminates in the artist, he is the ideal workman, and if sanctified, he would be all that is asked of man.

There are, however, certain duties which belong to each of these classes. The first duty of the laborer is to work, his second duty is to work himself into a higher position, by striving to develop the latent germs of skill and taste. If he does not strive after the *refinements* of toil, his thoughtless routine will leave him hard-hearted as well as hard-handed. Another duty of the laborer is not to envy the artist and the artisan their position, or deny them the title of workmen. They do work, and but for such workers as Watt and Fulton, steam would be boiling potatoes and marring ceilings, instead of spinning and weaving garments for the poor; driving steamships across the Atlantic, in spite of Dr. Lardner, making pens for school-boys and clerks, and doing ten thousand other things, a thousand times faster, and ten times better than the most dexterous hand.

The artisan's duty, in like manner, is to work up towards the limits of the artist. His daily effort should be to endue his tools with more skill, and his machinery with more intelligence. His engines must work with more delicate fingers upward towards the domain of art, and with more and stronger arms downwards towards the field of toil. As he has already taken the burin from the engraver, the pallet from the painter, and the needle from the seamstress, so he must take from the farmer his plough, and from the delver his spade —in the language of the song, let them.

> "Hang up the shovel and the hoe,
> And take down the fiddle and the bow."

The duty of artists is to multiply and diffuse their labors. They are the poets of toil, and must seek to bring their strains of beauty to every man's home. They must give proof to the mechanic and laborer that those who work in the mines of the heart are not drones; that John Milton did more for his fellow men in writing "Paradise Lost" than in farming it, and that John Bunyan's "Pilgrims Progress" is more beneficial to the poor than scientific or even political progress. A work of art, like the sun, sends light and heat

in every direction; it guides and gladdens the feet of nations. It is a beacon of salvation set on high towards which men's hearts go outward and upward; and he who erects such lights, be he sculptor, poet or painter, is the friend of his race, and men will rise up and call him blessed.

We have now stated the first proof of man's progress, it is to work according to duty. Each administration coöperating with the other for a grand consummation of intelligent and beneficent toil. When we look at the triumphs already achieved, we get another and a stronger proof of man's progress towards the "good time coming." In the first place machinery has triumphed over time. And time to the wise is both talent and money. It has long been known to chemists that man's life runs on iron wheels, but by the agencies of steam and electricity, all his pleasures and labors too are put on wheels; and if time and space continue to be annihilated for a century to come, as they have been for a century past, the men of the next generation will live longer than Methuselah. In the second place, man having chartered the forces of nature has triumphed over toil. "Chemistry has come down from her atomic altitudes and elective affinities; and now scours and dyes, brews, bakes and cooks and compounds drugs and manures with contented composure." The sun has turned portrait and landscape painter. Lightning has turned post-boy, and magnetism, a worker in brass and iron. Steam has triumphed gloriously over the horse and his rider, promising to dismiss both from their labors. In this economy of time and toil, I see the dawn of a better day for the overworked and under-fed millions. The toil demanded for their bodies will diminish, while the time gained for their minds will increase, and under a more benignant reign, these sons and daughters of toil shall once more lift up their faces, and wipe the sweat of the curse from their brows. Such is man's progress according to facts. Are we permitted to entertain any hopes of a yet higher progress? Certainly we are and we ought, but in legitimate ways. And these are labor, intelligent, beneficent labor! As there are no assignable limits to the resources of nature, and man's skill and invention are equally uncircumscribed, I cannot see why man, availing himself of the omnipresence and omnipotence of nature, may not gain for himself a more enviable position than any which he has yet occupied, since he left Eden and its easy blessings.

In the increased number of higher workmen, which a pu-

rer taste and a more fully developed science will turn to the ornamental and fine arts, we look for a wider diffusion of rational amusement, a more extensive demand for their increase and possession, and a more genial appreciation of the artist; and from such appreciation he will get his highest reward, as well as his noblest inspiration. As in God's world, the most beautiful things are the most common, so in the artist's studio, his most beautiful will also be the most common. Instead of "a corrupt and over-pampered civilization, when men build palaces and plant groves and gather luxuries, that they and their devices may hang in the corners of the world like fine-spun cobwebs, with greedy puffed-up spider-like lusts in the middle," we shall have a cultivated taste, which shall delight to make the heritage of beauty the common inheritance of all who love God, and the things which remind them of God. Man's progress shall break the vulgar, cruel and often immodest tyranny of Fashion, and restore men and especially women to the strength and grace with which nature endowed them. That holy moderation which is the virtue of all virtues will resume her modest rule and the exaggerated in color, the hyperbolical in form and the inflated in sentiment, will be exorcised as false and malignant. Its thousand charities will descend upon every honest household. Illustrated papers will bring their pure light into every family. Ladies books, with their abominations of impossible colors, on impossible forms, will be consigned to the trunk makers. Daguerreotypes and engravings of "sweet home" will be the possession of the poor, as they now are of the rich. Calicoes, carpets and paper-hangings instead of being figured, (I should say disfigured) with monstrosities in botany and zoology, whose like is not found in the heavens above, on the earth beneath, nor the waters under the earth, will be chaste and possible and beautiful. Pictorial Bibles instead of blaspheming God and reviling man, will be clothed in the imagery of a sanctified imagination, and illuminated by a hand guided of God; and our fair women, instead of flaunting the garish colors of vanity and excess, will clothe a modest spirit with a modest color; and young men too, it is hoped, will cease to wander about like Jacob's cattle, "ring-streaked and speckled."

Then too the trophies of peaceful science shall be the heralds of *all* benign arts. The long pen shall vanquish the long sword, and the treasures of time, money and life now squandered by belligerent nations shall be gathered home to the bosoms of their peaceful descendants. The gospel of the poor

shall finally make all best things the heritage of the poor, and the poor laborer, who takes the stone from the quarry, and the poor mechanic, who rears it into a temple, and the poor artist, who has poured forth his soul on its immortal frescoes, shall together worship undespised and unenvied beneath its sacred roof, while they sing this hymn of patient and godly labor:

STAR OF TOIL! our kind task-master,
Set of God, with sleepless eye,
Gazing on man's sad disaster:
Toil, toil, and die!
Gazing on *our* sad disaster:
Toil, toil, and die!

STAR OF HOPE! thine eye of glory,
Ne'er from mortals disappears,
Else were this thine mournful story:
Dust, darkness, tears!
Else were this *our* mournful story:
Dust, darkness, tears!

STAR OF REST! when worn and weary,
We shall close life's toilsome day,
Shine upon our vision dreary,
Drive, drive away!
Care and sorrow from us weary,
Far, far away!

STARS OF LIFE! be ever o'er us,
Guide us on our pilgrim way,
We will hope, and toil victorious
Day unto day!
Only let us rest victorious,
God! thus we pray.

ARTICLE II.

CHILIASM, CRITICALLY EXAMINED, ACCORDING TO THE STATEMENTS OF THE NEW AND OLD TESTAMENTS, WITH REFERENCE TO THE MOST RECENT THEORY OF THE MILLENNIUM.

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The old Hymn: "Lord, thy Church is still contending, help thy Church to conquer," has, in our day, obtained an entirely new signification. For, during the last century the Christian church was assailed and destroyed by infidelity in all its forms, by Rationalism, Scepticism, Pantheism, Atheism, Materialism. At the present day an enemy of a different nature brandishes his weapons: that is a false doctrine which, because it wears the vesture of faith, is so much the more dangerous, and has already made so much progress that it is proclaimed from innumerable pulpits and lecturers' chairs, and draws crowds to so called "Christ's second advent churches" and to the Synagogues of the "Christian Israel," the latter of them teach that only upon circumcision can any man's name be entered in "the Book of Life:" whilst all Christians who do not follow the standard thus lifted up, nor adopt the new "article of Christian faith" are regarded by its adherents as "more than semi-infidels" or damnable heretics. And this false doctrine is Chiliasm.

Definition of the Chiliasm.

What is the true meaning of Chiliasm? — That question is difficult to be answerd. For there have never been, and there are not now two Chiliasts agreeing in their views upon this subject. The points, however, in which all agree, are the following: As soon as 6000 years after Adam, according to the present Hebrew chronology, shall have expired, Christ must return in his glory, in order to establish a great kingdom on earth, and together with his saints, to govern the world during 1000 years, till the coming of the last judgment. At this period the Jews also shall be converted "*en masse.*" From those 1000 years the word Chiliasm is derived, for *chilia*, in the Greek language, signifies 1000; and

Chiliasts therefore, are persons who believe in the expected Millennium. This word also, being composed of the Latin *mille* (thousand) and *annus* (year), denotes Christ's millennial reign during the expected seventh year thousand after the creation.

There is, however, a great diversity of opinion among Chiliasts, as to what is to be the condition of that millennium. The greater part of them contended or still contend, that Jerusalem shall be the seat of government. They believe that the life of the elect will resemble a perpetual wedding-feast, and that milk and honey will flow in streams, and so forth. The Chiliastic Jews suppose that then, all Gentiles, all who are not Jews will be their slaves. Others have imagined that the glorified Christians would propagate themseleves hermaphroditically, that during the 1000 years of Satan's imprisonment, an unbroken peace, even among beasts, and tranquility, unanimity, and spirituality would prevail throughout the world; and so on. In short, every Chiliast pictured his millennial Sabbath, according to his inclinations, as delightful as possible by ascribing to it characteristics more or less material or spiritual, sensual or intellectual, gross or refined.* Notwithstanding such discrepancies, all Chiliasts taught, or still teach that, previously to the Sabbath thousand of years, "shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be."

III. *The commencement of the Millennium.*

What year, it will be asked, is stated to be the beginning of the Millennium? — Concerning this point also Chiliasts are not at all agreed, because there are a hundred different chronologies professedly Biblical, and the apocalyptic numbers of Daniel and John, by means of which Chiliasts have attempted to determine the epoch in question exactly, admit of a thousand different explanations. The Jews in the East, as is related by an eye-witness, missionary Fjelstedt, expected the Messiah and the beginning of the Millennium in 1810, since, according to the Hebrew Testament, the sixth year-thousand after Adam expired, in 1810. But when missionary Fjelstedt asked those same Jews, ten years later, why their Messiah had failed to appear in 1810, they replied that

* See Dr. Hengstenberg "Evangelische Kirchenzeitung," Berlin: 1860, March—fasc.

the present Hebrew Bible must contain some chronological errors. The western Jews as well as the learned Abarbanel, expected the Messiah, notwithstanding that, according to the Talmud "all periods are past," in the year 1466. Furthermore, the commencement of the Millennium, prophetically announced in the Old Testament, was placed by Whiston in 1776, by Jurieu in 1785, by Bengel in 1836, by Miller in 1843, by Sander in 1847, by Schmucker in 1848, by the author of the "Periods of the Christian Church" in 1879 to 1887, by others in 1866, and 1868, and 1880, and so forth.

IV. *The basis of Chiliasm.*

And now, how is it that Chiliasts have come to expect a "Second advent of Christ" prior to his coming to the final judgment? — The principal basis of Chiliasm is the chronology of the present Hebrew Testament, which was, since the year 400 A. C., introduced into the Christian Church. For, as the Prophets of the Old and New Testaments have clearly predicted that Christ and his Church would reign from the beginning of the seventh year thousand after Adam, and as the Hebrew chronology, adopted in the West, reckons only 4000 years as intervening between the creation and Christ's birth, the natural conclusion was, that the seventh thousand of the world's years must begin about 2000 after Christ's birth. But again, how has it come to pass that Chiliasts differ so much in determining the commencement of the blessed millennium? — In the first instance, they supposed that certain dates in the Bible had been incorrectly transcribed, and, in consequence each one of them conceived himself authorized to add more or less years to the number as originally given. Thus, e. g., the Book of Judges does not harmonize either with 1 Kings vi: 1, or with St. Paul's statement in Acts xiii: 17; wherefore they prolonged, each according to his fancy, the period from the departure of the Israelites down to Solomon. The same is the case with the chronology of the kings in the kingdoms of Juda and Israel, whose reigns, litterally explained, agree neither with each other, nor with the figures in the oriental Text: In the second place, as some periods, e. g., Jud. xvii: 6; xix: 1; xxi: 25, 1 Sam. vii: 2 not being exactly determined, some of the Chiliasts extended, others shortened them. Besides, there is a long chronological interval between the Old and the New Testament, which could be determined only by means of the statements of Greek and Roman authors, and by the aid of

modern chronologists, by whom the same events were placed, and of course, incorrectly, in different years. The result of such proceedings was that the Chiliasts placed the creation in very different years, and thus necessarily they reckoned 6000 years from Adam to very different years of the Christian Era. Even the Fathers of the Church, although much better acquainted with ancient history than our young Chiliasts, were unable to make out the true period from Adam to Christ. Finally add to this that the figures 1260, 1290, 1335, 2300, 666 in Daniel and the Apocalypse, by means of which the Chiliasts endeavored to determine the true first year of the seventh millennium, admit of a thousand different explanations. No wonder, then, that no two Chiliasts agreed in their method of fixing the beginning of the Sabbath thousand of the year, and that all their calculations, even that of the learned Prelate Bengel, proved abortive. Their fundamental mistake, however, consisted in this, that they proceeded upon the supposition that the chronology, contained in the Hebrew manuscripts, now accessible is, upon the whole, the true one, which led them necessarily, to the conclusion that the commencement of the seventh year thousand after the creation must be future.

Again, the doctrines of the Chiliasts are based upon the literal interpretation of all those passages in the Old and New Testaments which have references to the future glory and happiness of the reign of Christ and his church. In this way the celestial Zion was identified with the terrestrial Jerusalem; Christ's invisible presence was conceived of as visible; the heavenly peace which belongs to all redeemed souls souls was confounded with a literal peace between the lambs and the wolves; the hundred and forty-four thousand Israelites described as sealed were understood to denote the restoration of the Jewish nation to Palestine, and so forth. Such a carnal interpretation of the prophetic passages concerning Christ's future kingdom was, of course, adapted to furnish an outline of an earthly Paradise which every Chiliast could, according to his fancy, fill up and adorn with colors of a more or less Turkish hue; and as the Christian church has never, during the past 1800 years, been in so happy and delightful a condition, the conclusion was again made that the Sabbath thousand of the years must still be future.

V. *Why is Chiliasm to be regarded as a false doctrine?*

For what reason, it will be asked, is Chiliasm ranked among false doctrines, nay, among pernicious heresies. We answer, first, because it is in direct conflict with the clear word of God. "My kingdom," says the Lord, "is not of this world;" whereas Chiliasm, on the other hand, says: His kingdom is of this world. The Lord says: "The kingdom of God is within you;" while Chiliasm teaches, that his kingdom is outward. Had Christ intended to establish an earthly kingdom, he would surely have had no need of waiting 1800 years. In Revelation we find such passages as these: "Things which must *shortly* come to pass;" "The time is at hand" "Behold I come *quickly;*" but, in the eyes of the Chiliasts, 1800 years are a short time. "He that taketh not his cross, and followeth after me, is not worthy of me:" says Christ: in opposition to this, Chiliasm assures us that in the blessed millennial kingdom there will not be any cross, nothing but the reigning and the bliss of the saints. The Lord, Luke xvii: 25, says: "As the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of mam be in his day. But first must he suffer many things, and be *rejected* of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came; and *destroyed them all.* Two men shall be in the field; the *one* shall be taken, and the *other* left." Luke xviii: 8, "I tell you that he will avenge you *speedily.* Nevertheless when the Son of man cometh, shall he find *faith* on the earth?" 1 Thess. v: 2, "For yourselves know perfectly, that the day of the Lord so cometh as a *thief in the night.* For when they shall say, peace and safety; then *sudden* destruction cometh upon them, as travail upon a woman with child; and they shall not escape." In opposition to this, Chiliasm teaches that the Lord will, at his advent, come to inaugurate the millennial reign, and not to the last judgment; that he shall not reappear like the flood, like a lightning, like the destruction of Sodom, like a thief, but will previously and visibly, during 1000 years, reign in person in a kingdom on earth; that, about that time, faith will not have disappeared from the face of the earth, but that then, a whole kingdom

of saints together with some millions of faithful Jews shall be found in Palestine. And so it would be easy to cite a hundred Biblical passages in confutation of all Chiliastic ideas. Dr. Hengstenberg, of Berlin, in his Preface to the Evangelische Kirchenzeitung, 1860, says: "Those passages Matt. xii: 28, Luke xvii: 20, 21, those parables (Matt. xiii), are alone sufficient to dispel the dream concerning a future millennial kingdom. The alleged condition of that kingdom, depicted in such fanciful colors is in direct opposition to those parables which describe the condition of God's kingdom from its beginning down to the final judgment, that is to say, till the time which, according to Rev. xx: 15, is *subsequent* to the millennial kingdom."

On account of passages like these Chiliasm has already been rejected in the Symbolic Books of the Lutheran church, and Luther himself explained the Sabbath thousand of the years as follows: "Those 1000 years," he says, "must begin with the time in which that book (the Apocalypse) was written; for, first, a thousand years after, comes the Turk; nevertheless the Christians continued to exist and to reign in spite of Satan. But now the Turk intends to help the Pope and to extirpate the Christians, because there is no help for it." On the other hand, nobody needs appeal to Bengel and other famous Chiliasts who interpreted the 20th chapter of the Apocalypse, without concerning themselves about other passages of the Bible, which directly contravene and confute all Chiliastic ideas. For even the greatest Theologians are, as history proves, capable of falling into doctrinal errors as soon as they abandon the *analogia fidei*. Luther surpassed all other Theologians after him, as Selneccer, once Professor and Superintendent at Leipsic, and one of the authors of the Formula Concordiæ, testifies in the following words: "Since the time of the Apostles there has been no Doctor in the Christian churches or schools, who, as respects ingenuity, courage, apprehension of the truth, happy success, perseverance, prayer and energy, is at all comparable to Dr. Martin. And if all the ingenious and learned Theologians of our day were to be kneaded into one lump, not even half a Luther would be the result." By the way, the proper explanation of the 20th chapter of the Apocalypse may be learned from an excellent pamphlet, just published at St. Louis.*

*Das zwanzigste Capitel der Offenbarung St. Johannes; nach der

VI. *Chiliasm opposed to revealed Chronology.*

In the second place, Chiliasm is wrong and anti-scriptural, because it contradicts the revealed chronology. It is true and undeniable, what all Chiliasts maintain, that, according to the Prophets of the Old and New Testaments, Christ's kingdom shall begin six thousand years after the creation, and flourish during the great Sabbath day which will end with the day of final doom; the question is only, in what year the creation is to be put. This is the question, upon which depends the further inquiry, to what year of the Christian era the beginning of the 7th Millennium, or year-thousand is to be referred. Now, there exist two very discrepant Biblical chronologies, the difference between which amounts to nearly 2000 years. For, the Hebrew manuscripts of the Old Testament, as far as they have been yet examined, reckon from Adam to Christ not more than nearly 4000 years, while the old Greek Translation, which, based upon many Hebrew manuscripts, was made about the year 270 B. C., and, being the work of the 70 members of the Alexandrian Synedrium, is therefore called the Septuagint, or LXX, reckons, for that same period, about 6000 years. The reason of this difference is that the Hebrew text gives to 14 Patriarchs 100 years less than the Septuagint does, viz: from their birth to the birth of their first son. Thus, e. g., Adam lived, according to the Septuagint, 230 years before the birth of Seth; but, according to the Hebrew manuscripts, only 130 years. Besides, the Septuagint, in two places, mentions Cainan I, with 130 years, who is mentioned also in the New Testament and by Josephus, although the latter counts only his 130 years; this Cainan I., however, is entirely omitted in the present text of the Hebrew Testament. How these two different chronologies compare in their particulars, the following statements and Tables may show. For the sake of brevity, we shall, in all former expositions, apply the astronomical method of reckoning the years that precede the Dionysian era, because the so-called historical method, which, in all, dates before Christ, counts one year more than the astronomical chronology, has been productive of innumerable errors, and is in itself wrong and

Richtschnur des rechten einigen Glaubens zur Abwehr irriger Lehre, die wider Gottes Wort und den XVII. Artikel der Augsburgischen Confession streiten, ausgelegt vom Past. K. A. W. Roebbelen. St. Louis, Mo., bei A. Wiebusch & Sohn, 1860. 55 pages in small 8vo.

calculated to mislead. For Dionysius Exiguus, the originator of the Christian era, who, for that purpose, computed all the easter-full-moons, since the beginning of the era, put the first easter-full-moon of his era into that year, which, according to the statements of modern Historians, precedes the Christian era; while the Astronomers are quite in accordance with Dionysius, as follows:*

—*r*, 1st of January: beginning of the 1st year B. C.

|

°, 1st of January: beginning of the 1st year A. C.

|

+ *r*, 1st of January: beginning of the 1st year A. C.

Dionysius, then, puts the first easter-full-moon of the Christian era between the new-year's days of the years 0, (nought) and + *r*; consequently he began the Christian era with *that* January which belongs to the year 0 (nought), i. e. the first of the Christian era. In this way the astronomers and the astronomical Tables reckon. The Historians, on the contrary, erroneously call the year which extends from the first of January which is placed opposite to 0, to that of the year + *r*, the *first* B. C., and the preceding one the *second year* B. C. The consequence is that whoever has years B. C., and years A. C., to sum up, must diminish the total by one unit. Thus the year 2 B. C., being reckoned historically, added to 2 A. C., gives but 3 years (2 B. C. + 2 A. C.= 4–1=3). The astronomical method, of course, gives simply 3 (1 B. C. + 2 A. C.=3).

Now, the principal periods of sacred history, according to the Septuagint, and the present Hebrew text, differ from each other as follows:

Periods.	Lxx.	Heb. text.
Creation to the Deluge,.....	2424	1656
Deluge to Peleg and the Dispersion,...	666	131
Dispersion to Abraham in Egypt,.....	484	236
Abraham to the Exodus,.....	430	430
Exodus to Solomon's temple,.....	880	480
Temple to the end of the captivity,.....	453	453
Cyrus to Christ's nativity, ...	533	583
Christ to the restoration of Jerusalem,	130	130
Total,.....	6000	4049
Deficit,.....		1951

* See Idler's Chronologie, etc., Berlin, 1826, Vol. I, p. 372, 292; which is confirmed by the Lunar-Cyclus of 19 year, beginning with the year nought.

The principal epochs of sacred history, according to both chronologies, are, therefore, the following:

Epoch:	A. M:	Lxx:		Heb. text:	
Creation,.....	0	5870	B. C.	3919	B. C.
Deluge, ...	2424	3446	"	2262	"
Dispersion, ...	3090	2780	"	2123	"
Abraham in Egypt,.. ...	3574	2296	"	1896	"
Israel in Egypt,.....	3789	2081	"	1681	"
Exodus, ...	4004	1866	"	1466	"
Solomon's temple,.....	4884	986	"	989	"
Captivity finished, ...	5337	533	"	533	"
Christ's birth,.....	5870	0	"	0	"
Crucifixion,.....	5903	33	A. C.	33	A. C.
Restoration of Jerusalem	6000	130	"	130	"

The Hebrew periods and epochs in the foregoing Tables, refer to the present Hebrew text, apart from all modern chronologies, as shortening or extending some of the same periods; but, as concerns the statements of the Septuagint, its two wrong readings have, as we shall see hereafter,* been already corrected by the aid of ancient astronomical observations.

Our aim, then, is to demonstrate that the chronology of the present Hebrew text, to which all Chiliasts appeal, contradicts the true Biblical chronology, revealed by the Lord himself, and that therefore the former must be wrong. This will, we are well assured, be no difficult undertaking.

The Jews and Chiliasts maintain that the Septuagint is an infamous and diabolical falsification of the true word of God; whilst all Fathers of the Church, and even learned Arabian authors assert that the Jews, or rather the Apostate Akiba (Aquila), after the destruction of Jerusalem by Titus, had, out of hostility to Christianity, shortened the true chronology, for the purpose of demonstrating that Christ, not being born 6000 years after Adam, had been a false Messiah, and that the true Saviour would come 1500 years later. Now, supposing that the Septuagint were so damnable a corruption of God's word and of the sacred history, how came it that Christ, being "born under the Law," and the Apostles, and the Evangelists never rejected and condemned the Septuagint, as the Jews have done during the last 1700 years? In-

* See my "Chronologia Sacra," etc. Leipsic, 1846, p. 216, 235, 264, "Summary of Recent Discoveries," etc. p. 115.

stead of this, we find that Christ, the Apostles and Evangelists, guided by the Holy Ghost, cite 184 passages of the Old Testament, of which 154 agree entirely with the Septuagint, and only 11 rather with the present Hebrew text; moreover, that St. Luke mentions the Patriarch Cainan I, who is omitted in the common Hebrew text, but is ranked among the Patriarchs by the Septuagint. Now, as the New Testament is the true word of God and cannot utter falsehood, a position maintained by all Christians throughout the world; the only conclusion is that, from Adam to Christ nearly 6000 years must have elapsed, and that it is idle to look for "Christ's second advent" previous to his coming to the last judgment. At any rate, admonitions like this: "Search the Scriptures, and they are they which testify of me," would have been extremely ridiculous when uttered in the midst of the Pharisees and Scribes, who were acquainted as well with the Hebrew chronology as with the 6000 years which, according to God's word, should intervene between the creation and the birth of the Messiah. Surely, it needs not other arguments to prove that both the Hebrew and the Greek version of the Septuagint still harmonized at that time, and that sacred history has been correctly handed down to us in the Septuagint.

As, however, the Chiliastic Jews and others do not care about the revelation of the New Testament, it will be necessary to look for other facts in order to decide the question under consideration. We mention, then principally the following: *

1. Josephus, born six years after Christ's death, and 32 years before the destruction of Jerusalem, a contemporary of St. Paul, the scion of a sacerdotal family, who understood, spoke and wrote the Hebrew language, follows in his sacred history, as he says (Contr. Apion, I 1033), the Hebrew Testament; and yet the chronology followed by him in all his works agrees, not with the present Hebrew text, but with the Septuagint. Consequently, at that time, there was no difference between the Hebrew and the Greek version. Josephus counts also those 130 years, ascribed, in the Septuagint, to Cainan I, although he does not mention this Patriarch.

2. The famous Rabbi Philo, born 25 A. C., knows only

* Compare my "Summary" etc. p. 119; "Die wahre Zeitrechnung des A. T., nebst einer Zeittafel zum N. T." etc., St. Louis, Mo. 1857, p. 57; "Chronologia Sacra" etc. p. 217.

the Chronology which is preserved in the Septuagint, and calls it "inspired," the work of the Holy Ghost.

3. The present Jews in Æthiopia still count, from Adam to Augustus; not 4000, but 6000 years, as the Septuagint does, and the genuine Hebrew text did.

4. Since the year 270 B. C., and while innumerable Hebrew Testaments were still in existence, the Septuagint was invested with canonical authority: it was used in the Synagogues, first, as long as the Greek language was not yet prevalent, simultaneously with the Hebrew text, and finally, after the prevalence of the Greek language, to the exclusion of the Hebrew text. Had, then, both texts contained a different chronology; surely, the Septuagint would have been put out of all Synagogues, or, at least, it would soon have been made to harmonize with the Hebrew Bible.

5. All the primitive Christian churches, founded by the Apostles themselves, and having their origin in the Synagogues, regarded the Septuagint as the unaltered word of God; and therefore the Septuagint retained its canonical authority in all western churches till the time of St. Jerome (400 A. C.), as it does throughout the East down to the present day.

6. The Apostolic Fathers, as, e. g., Barnabas, Justin Martyr (Quaest. p. 103, ed. Lange), and the most learned of the subsequent Fathers of the church, e. g. Origen, Clemens Alexandrinus, Eusebius, Epiphanius, Irenaeus, Julius Africanus, Theophylact, Chrysostom, Syncellus, the Chronicon Paschale, as well as the ancient translations of the Old Testament, the Syriac, Arabic, Æthiopic, Coptic, Armenian, Georgian, Italic follow the chronology preserved in the Septuagint; and so did even St. Jerome (400 A. C.) and Julian of Toledo (685 A. C.), although, at that time, the Vulgate, which follows the present Hebrew text, was already in common use.

7. From the year 70 to 130 A. C., with which the sixth year thousand after Adam expired, many pseudo-Messiahs arose, and the Jews took them for true Messiahs, because, at that time, they still reckoned 6000 years from the creation to the year 130 A. C., and since they knew that the true Messiah was, according to the predictions of the Prophets, to come a short time previous to the beginning of the 7th year thousand. As regards those 6000 years, they are determined by Daniel's 70 weeks collated with the words: "the last time," "the midst of the years," "the six days of crea-

tion," followed by "the Sabbath," and others. Tacitus and Suetonius expressly testify that, about that time, the Jews universally expected their Saviour, because they knew that it had been predicted in the "old sacerdotal books," that Christ should make his appearance *at that time.*

8. The Fathers of the Church, and even learned Arabian writers not interested in Christian affairs, relate that the Rabbis, particularly an Apostate Akiba, or Aquila, who translated the Hebrew Testament into Greek, had "shortened the lives of the Patriarchs for the purpose of rejecting Christ, and expecting another Messiah." This is positive evidence, and, coming from Mohammedans, decisive.

9. The Jews about 270 B. C., had no reason at all for shortening the Biblical chronology by 1500 years, whereas, after the destruction of Jerusalem, the obstinate Israelites were under the necessity either of submitting to baptism, or of proving that Christ, as having been born 1500 years too early, was a false Messiah. The church-father Augustine already says that "the seventy interpreters could not have erred, or would have lied, as they had nothing to gain by it," and that the version of the Septuagint "had been approved by the Apostles themselves." Supposing the first copiers of that version had falsified the original text; surely such a corrupt Bible would never have been held sacred in numberless Synagogues, or least not in Palestine, where a host of Hebrew Bibles were still at hand, nor by the learned Jews, Josephus and Philo, nor indeed by our Lord and the inspired Apostles and Evangelists; on the contrary, all these would, as the Talmud did A. C., have condemned and prohibited a Bible that had been thus corrupted.

10. In the time of the seventy interpreters, 270 B. C., it was impossible to invest a falsified Bible with canonical authority; for, at that time, the Hebrew Testament was everywhere still in use. But in 120 A. C., the state of affairs was entirely different. For the Jews, with the exception of those in Palestine, had forgotten the Hebrew langauge and spoke Greek: after the destruction of Jerusalem no Synedrium existed; all cities of Palestine, and nearly all manuscript copies of the Hebrew Testament had been burnt, and the remnant of the people who spoke Hebrew lived in slavery. In that time it was an easy thing for Akiba and his abettors, the Pharisees, to promulgate and circulate Hebrew manuscript copies containing a shortened chronology. The Jews, being prohibited by the Rabbis from using the Septuagint,

were compelled to learn Hebrew again, and then none but corrupted Testaments came into their hands; and these were afterwards, even down to the invention of typography, copied again, as often as was deemed necessary.

11. The present history and chronology contained in the Hebrew text, proves itself to be a corruption, while that of the Septuagint harmonizes with itself. Thus, e. g., from the flood to Nimrod elapsed, according to the Septuagint, 400 years, according to the Masoretic text, however, only 100 years. Now, how was it possible, that 100 years after the deluge, in the time of Ham's grandson, while the repeopling of the earth proceeded from only three pairs, a great people and a large kingdom, "beginning with Babel, and Erech, and Accad, and Chalne, in the land of Shinear," should have already existed there? Moreover, between the flood and Peleg 666 years intervene, according to the Septuagint; but only 130 years, according to the Masoretic chronology. Now, who can conceive that 130 years, subsequent to the deluge, Shem, Ham and Japhet's descendants should have so greatly increased as to people all those countries in Asia, Africa and Europe, mentioned in the 10th chapter of Genesis? Furthermore, the Septuagint reckons 1149 years from the flood to Abraham, whereas the printed Hebrew text assigns to the same period only 367 years. Now, when Abraham arrived in Canaan, he there encountered several mighty kings, against whom he warred; but, 367 years after the deluge, no country so remote from Babylon could, we think, have already contained so many kingdoms. Besides, in the Septuagint we read that the ages of the Patriarchs from Adam to Israel became shorter from generation to generation, and that the lives of those were longest who begat sons at a very advanced age. But in the present Hebrew text we find just the opposite; for the earlier Patriarchs married sooner and lived a longer time after their sons were born, than was the case with the later Patriarchs. This palpable contradiction and inconsistency originated with Akiba, who shortened the patriarchal lives prior to marriage by 100 years, and extended the subsequent life-times of the same Patriarchs by 100 years.

12. All the ancient peoples, particularly the Romans, Greeks, Egyptians, Babylonians, Parsees, Phoenicians, Arabians, Indians, Chinese reckoned, in consequence of Noachian traditions, not 4000, but 6000 years from the creation

till Augustus. Thus the ancients divided the time into periods os 1000 years each, and these millenniums are mentioned by Orpheus, Linus, Hesiod, Servius, Proclus, Juvenal, Hamza, in the Zendavesta, even by Habakkuk, and several others; and from Hesiod, Proclus and Juvenal we learn that the first millennium or year thousand had begun, not 4000, but 6000 years B. C.

All these facts, the sanctioning of the Septuagint by the New Testament and Habakkuk, by the Fathers of the Church and the first Christian Churches; by Josephus, Philo and Arabian scholars, the pseudo-Messiahs, the impossibility of corrupting the original chronology in the time of the seventy interpreters, the chronology of the Æthopian Jews and all the ancient nations, the contradictions and incogruities in present Masoretic text; they all concur in demonstrating that, from Adam to Christ, not 4000, but 6000 years really elapsed. And this is the position of the most learned Chronologist of the last 300 years, to say nothing of Eusebius, St. Jerome, Syncellus, Julian of Toledo, and others. The chronologists to whom we refer are Perizonius, Isaac Voss, Baronius, Jackson, Petron, Bonjour, Turnemine, Biachini, Cory, Russell, Playfair, Hales, Cunningham, and many others. Thus, then, it cannot be denied that Chiliasm is confuted also by the true Biblical Chronology, according to which the seventh year thousand since the creation began in 130 A. C.

VII. *Chiliasm confuted by astronomical observations.*

Again, Chiliasm is wrong for the reason that it rejects God's express degree pronounced in Genesis 1: 14, "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs (of time), and for seasons, and for days, and years." This passage does not at all involve astrology, that is to say, the imagined art of predicting future fates of an individual by means of observing the position of the planets, which superstition is utterly condemned by the Bible; it means only that the human race shall, by the use of their own eyes, learn from the revolutions of the sun, the moon, the planets and the starry heavens, what is generally called Chronology. As concerns the planets, the ancients knew, from observation with naked eye, Saturn, Jupiter, Mars, Venus and Mercury, to which they added the sun and the moon, as also moving, like the planets, from West to East. Indeed, the starry heavens with

its 12 zodiacal constellations and the 7 planets, constantly moving, with different velocities, through the zodiacal belt, is that great clock, set up by the Creator for the purpose of telling mankind, what time it is in the world's day. For, the Zodiac with its 12 signs corresponds with the dial-plate and its 12 divisions, while the 7 planets represent the hands of that clock; and there are not two days in the life of the world, on which those 7 hands could each point twice to precisely the same division of the Zodiac. It was for this reason that the Lord had said: "Let them be for signs (of time)," and hence all ancient people, and even the Old Testament applied astronomy to chronology. Such is the origin of the day with its hours, of the week, of the month, of the seasons, of the solar year, of the week of years, of years of jubilee, of Apisperiods of 25 years, of the periods of Mercury or Phoenix, of the canicular periods containing 1460 years each, of the 9 world-periods, of the four world-ages of 2146 years, beginning with the day of creation. It was for chronological purposes that all the nations of antiquity, from the beginning, observed and recorded new moon, solar and lunar eclipses, transits of Mercury (*chol*) over the disc of the sun, the rising of stars, the occurrences of the cardinal, i. e., equinoctial and solstitial days, conjunctions of planets, planetary configurations, the recession of the equinoctial points. Had the Chiliasts not rejected that divine command, had they looked at the astronomical statements, revealed in the Old Testament and in the universal history of the world; they would have seen that the doctrine of the Millennium has no foundation in truth, and would have become certified that between the creation and Christ not 4000, but 6000 years intervened, as the Septuagint teaches. Let us examine some astronomical facts, by which the true sacred history and chronology have, in many particulars, been confirmed.

The solar months of the Hebrew,* together with those of the Greeks, which Josephus very often compares with each other in order to determine dates, confirm several events which were formerly doubted or even denied. Thus Haggai 2: 7 predicted that Christ would be born on the 24th day of the 9th month, i. e., on the shortest day of the year, and that very day, which at present corresponds with the 22d of December of the Gregorian year, was actually Christ's birth

* See Zeitschrift der Deutschen Morgenländischen Gesellsch., 1848, p. 344,—Chronologia sacra, etc. p. 26.—Berichtigungen der alten Geschichte, etc. p. 15.

day. The same is proved by the Gnostic monuments, by the Fathers of the church, and by the tradition, that Christ had been announced to Mary on the day of the vernal equinox, and that he was born on the day of a full moon, which could have happened only on the 22d of December previous to the year nought, that is the beginning of the Christian era. On the same solstitial day Hezekiah and Judas Maccabaeus typically purified the temple. Again, Christ predicted several times that he would be "three days and three nights in the grave." Now, the Parasceve, the 14th of the month Nisan in 33 A. C., was a Thursday, and so Christ's body was really three days and three nights in the grave.* By means of the same solar months it has been ascertained that the laying of the foundation and the dedication of the temples of Solomon, Zerubbabel and Herod were typically performed on the cardinal-days, that Jerusalem was destroyed on the 10th of the ecclesiastical month Lous on a Saturday, i. e., on the 13th of July, A. D., 71. The solar calandar of the Hebrews demonstrates also that, from the departure from Egypt to the building of Solomon's temple, not 480, as the present Hebrew text reads, but 880 years elapsed, in accordance with the book of Judges, the Acts and the contemporary genealogies.†

The solar and lunar eclipses‡ have mathematically demonstrated, e. g., that Tiberius succeeded Augustus, not A. D. 14, but 16, i. e., two years later, that Herod died not 4 years B. C., but two months after the total eclipse of the moon which happened on the 9th of January in the first year after Christ's birth, i. e., the first of the Christian Era, that Cyrus allowed the Jews to return to Jerusalem, not in 537, but in 533 B. C., that consequently the Babylonian captivity really lasted, not 66 years, as was inferred from Ptolemy's Canon, but 70 years, as the Prophets testify.§ From the correction

* See Evangelical Review, Gettysburg, 1857, Vol, IX, p. 58–65. Chronologia sacra, etc., p. 128.

† See my "Chronologia sacra," etc., p. 29.

‡ See *Seebode, Jahn* and *Kurtz's* Archiv für Philologie und Pädagogik, Leipsic, 1848, p. 586. — *Jahn's* Astronomische Unterhaltungen, Leipsic, 1853, No. 23, p. 177.—Göttinger Gelehrte Anzeigen, Göttingen, 1855, Aug. 6ten, No. 125.—Transactions of the St. Louis Academy of Science, 1859, vol. I, p. 356.

§ See my "Berichtigungen der Römischen, Griechischen, Persischen, Aegyptischen, Hebräischen Geschichte und Zeitrechnung, Mythologie und alten Religionsgeschichte, auf Grund neuer historischer und astronomischer Hilfsmittel. Leipsic, 1855, p. 38.

of Roman history above specified, follows that Christ was born a few days before the beginning of the Dionysian Era, that he was baptized, when "nearly thirty years old," A. D., 29, i. e., in the 15th year of Tiberius; that he was crucified in 33 A. C., on the 19th of March, this being the Parasceve. The latter date is confirmed by the solar eclipse seen, on the same day by Dionysius in Æthiopia, but which was invisible in Palestine, and therefore is not be confounded with that darkness which prevailed during the crucifixion.

By means of the rising of the Dog-star, or Sirius on the 20th of July, in 2781 and 1321 B. C., three epochs of Biblical history, as given by the Septuagint, have been confirmed. With the dates just mentioned the so-called first and second Canicular periods, each comprising 1460 years, commenced. In the next place Herodotus and the "Old Chronicle (Vetus Chronicon)" of Egypt relate that the first Egyptians led by Menses, or Mizraim, settled in that country in the first year of the first Canicular Period, consequently in 2781 B. C. The dispersion of the nations took place, as the Bible says, in the time of Peleg; consequently this Patriarch must have lived about 2781 B. C., as the Septuagint affirms, and not in 2123 B. C., as the Masoretic text states. Again, Manetho, the Egyptian historian, and Josephus testify that the so-called Hyksos, which word signified, according to them and the Coptic language, shepherd-kings, as well as shepherd-servants, more particularly the Israelites in the land of Goshen, came into Egypt "during the year 700 of the first Canicular period," consequently in 2081 B. C., and Clemens Alexandrius relates* that, 215 years after, the Israelites left Egypt, "545 years previous to the second Canicular period," i. e., in 1866 B. C. Thus we see again that from the departure of the Israelites to the building of Solomon's temple in 986 B. C., there really intervened 880 years.

The Egyptian Jubilees, or Apisperiods of 25 years† which began at the same time as the Canicular period in 1321 B. C., and of which one coincided with the 7th year of Cambyses, another with the death of Alexander the Great in 320 B. C., make it certain that the Babylonish captivity terminated in 532 B. C., and that the death of Herod occurred

* See my "Chronologia Sacra," etc., p. 25.—Clemens Alex., Strom. I, 145 ed. Sylb.

† See my "Berichtigungen der alten Geschichte und Zeitrechnung," p. 10.

during the month of March subsequent to the beginning of the Dionysian Era.

The conjunctions of the planets Saturn and Jupiter in the Sign of Pisces, which occur, according to Kepler, but once in 800 years, confirm two epochs, the birth year of Moses, and that of Christ.* This will appear from the following statements. In the Rabbinic commentaries to Numbers xxiv: 17, we find the tradition that 3 years before Moses' birth a remarkable conjunction of Saturn and Jupiter in Pisces had been observed. From Josephus (Antiq. II, 9 : 2 and 7) we learn that even the Egyptian astronomers had seen that phenomenon. Such a conjunction happened 1951 B. C., wherefore Moses must have been born 1947, consequently, as he was 80 years old when he stood before Pharaoh, the departure of the Israelites again coincided with the year 1866 B. C. In the same time, this planetary conjunction proves again that, from the departure of Israel to the building of Solomon's temple, 880 years elapsed. Furthermore, the words of that Balaam, "whose eyes were open," "which heard the words of God, and knew the knowledge of the Most High," confirm the date of Christ's birth-year and the beginning of the Christian Era. For, as the ancient commentaries inform us, those words: "there shall come a star out of Jacob, and a sceptre shall rise out of Israel," signify that a remarkable conjunction (sceptre or rod) of Saturn and Jupiter in Pisces (the Sign referring, as the commentaries say, to Israel) shall precede Christ's birth by three years, as was the case three years previous to the birth of Moses. And indeed such a conjunction did again occur three years prior to Christ's birth year.

As regards the transits of Mercury (Phoenix, *Chol*) and the Phoenix-periods of 651 years, they confirm again the year of the Exodus, viz: 1866 B. C.† For Manetho, Josephus and the Fathers of the church testify that the Israelites left Egypt in the time of Amos I, or Thuthmos, the head of the xviiith Dynasty, which "knew not Joseph;" and Tacitus relates that the reigh of Amos began about the second return of that Phoenix-period of 651 years, which was renewed also in the 6th year of emperor Claudius, viz: in 50 A. C. Consequently Amos I, the successor of Mis-

* See my "Chronologia Sacra," etc. Leips. 1846, p. 23.

† See Zeitschrift der Deutschen Morgenländischen Gesellschaft, 1849, p. 63.—"Berichtigungen der alten Geschichte," p. 250.

phrathuthmos, must have reigned subsequent to about 1903 B. C., 37 years prior to the Exodus.

The planetary configurations confirm, in the first place, the very same epochs and periods of sacred history.* The ancient, knowing that no planetary configuration can occur twice in thousands of years, and that future generations would be able, by astronomical calculations, to determine as well the year and day of a former astronomical observation, as the historical event linked to it, observed and recorded, at the occurrences of remarkable events, the places of the 7 planets. Thus, the representations of the planetary configurations, observed on the cardinal day previous to the birth of nearly all Roman emperors down to Trajan, have been preserved; and from these astronomical monuments we learn again that Augustus did not die in 14, but 16 A. C., that the Census of Quirinus, during which Christ was born, fell in the year preceeding the Dionysian Era, that the 15th year of Tiberius, in which Christ's baptism took place, belonged to the year 29 A. C., that Jerusalem was destroyed not 70, but 71 A. C., and so on. The same is the case as respects the planetary configurations observed previously to the birth of the Egyptian Pharaohs. For those astronomical observations which refer to the years 1832, 1731, 1722, 1693, 1631, 1572, 1523 B. C., that is to say, to the Pharaohs of the xviiith and xixth Dynasties, demonstrate again that Amos I reigned after the year 1903 B. C., that the Israelites left Egypt in 1866, and that from the Exodus to the temple there really elapsed 880 years, that Moses was born in 1947, and lastly, that Abraham went into Egypt not 1896, but 2296 B. C.† These results have been anew and most surprisingly verified by the astronomical inscription on the Leeds Mummy-case, which refers to the year 1722 B. C., the birth-year of a minister of the Pharaohs Osimandya and Ramses the Great, the last kings of the xviii th Dyn., as has been ex-

* See my "Systema Astronomiae Aegyptiacae quadriportitum. Conspectus astronomiae mathematicae et apotelesmaticae. Pantheon Aegyptiacum. Observationes astronomicae. Lexicon astronomico hieroglyphicum," etc. Lipsiae, 1833.—"Berichtigungen der alten Geschichte" etc., p. 137.

† See my "Theologische Schriften der alten Aegypter nach dem Turiner Papyrus, nebst Erklärung der zweisprachigen Inschriften" etc. Gotha, 1855, p. 94.—"Berichtigungen der alten Geschichte, p. 26."—Berichte über die Verhandlungen der K. Sächsischen Gesellsch. der Wissensch., Leipsic, 1846, No. II, p. 71.—Transactions of the Academy of Science at St. Louis, Mo., 1858, p. 263, Vol. I.

plained *in extenso* in the Transactions of the Academy of Science of St. Louis Mo., Vol. 1 page 356, in 1859. For this planetary configuration came to light a long time after the publication of my Systema Astronomiae Aegyptiacae, Leipsic, 1833, and Prof. O. W. Mitchel, Director of the Observatories at Cincinnati and Albany, one of the most distinguished scholars of America, has examined this very same astronomical inscription, and by means of a new and exact computation, confirmed the results which had been deduced from it.

Add to these the planetary configuration that refers to the year in which Menses with his people left Babel, in the time of Peleg, and founded the kingdom of Egypt.* As this astronomical observation, which is expressed on 16 monuments, and even in Manethos Egyptian history, refers to the year 2781 B. C., in which the first Canicular period began; it is obvious again that from Peleg to Abraham's arrival in Egypt not 237, but 484 years had elapsed, and that Peleg lived about 2780 B. C., as the Septuagint states.

Of particular importance is the planetary configuration which is represented by the primitive alphabet, and referring to the end of the deluge, as Sanchunjathon, Berosus and others say, and as the succeseion of the consonants in the primitive alphabet certifies. For every two of the letters express a Hebrew word, and the whole series gives a sentence or Hebrew inscription, denoting that the alphabet expresses th places of the planets at the end of the flood (*kolmain*).† In short, our alphabet which proceeded from the hand of Noah, contains the planetary configuration observed on Sept. 7th, 3446 B. C., which was the end of the deluge according to the Septuagint. Thus, then, our Alphabet demonstrates that the flood ended in 3446 B. C., and that from that Epoch till Peleg (2781 B. C.,) and the dispersion of the nations not 131 years, as the present Masoretic text reckons, but 666 years elapsed.

As to the gradual revolution of the starry heavens, or the

* See the copy and explanation of it in my "Berichtigungen der alten Geschichte," etc. Leipsic, 1855. Pl. I, p. 198.

† See Seebode, Jahn and Klotz: Neue Jahrbücher für Philologie, 1835, Suppl. II, Fasc. 4.—Seyffarth, Ueber die ursprünglichen Laute der Hebräischen Buchstaben, Leips. 1824;—Unser Alphabet, ein Abbild des Thierkreises, Leips. 1834;—Unumstösslicher Beweis, cet., Leips. 1842;—Alphabeta genuina, etc., Leips. 1840.—De sonis literarum Graecarum, etc. Lipsiae, 1824.

recession of the equinoctial points, this was the basis of the so-called world-ages of 2146 years, and of the world-periods of 715 years, constituting the ground-work of chronology, since the creation, among all the nations of antiquity. As the zodiacal stars move, during 72 years, 1 degree from West towards East; it is obvious that they must have advanced 10 degrees, one Decuria, every 715 years, and 30 days, one Sign, every 2146 years. At present, the sun occupies, on the day of the vernal equinox, nearly the middle of the constellation of Pisces; and, in 568 A. C., the sun entered Pisces on the same day. The earlier world-ages of 2146 years each began in 1578 B. C., with the entrance of the sun from Taurus into Aries; in 3724 B. C., with its entrance from Gemini into Taurus; finally, in the year 5870 B. C., while the sun, when opening the first spring day, which was, according to the ancients, the day of creattion, and also the day of Christ's resurrection, stood upon the eastern boundary of Gemini, or, according to the Arabians, of Adam and Eve.*

In the first place, a Babylonian tradition says that, in the year of the deluge, and on the before mentioned equinoctial day, Alpha Tauri, i. e., the largest star in the constellation of Taurus, was not more than 4 degrees distant from the sun. Such was the case not 2262, but 3446 B. C., and this fact again confirms the Septuagint.

Again, there is a tradition, preserved by Censorinus and others, which states, that on the day of creation Sirius, the dogstar, rose at the same time with the sun. This, however, was impossible in 3919 B. C., and happened only in the year 5870 B. C., in conformity with the Septuagint.

Furthermore, the sacred records of the Hindoos and Parsees relate that, from the creation till about the year 600 A. C., the equinoctial point had retrogarded 9 Decuriae, or 90 degrees; and this yields another mathematical proof in favor of the uncorrupted chronology of the Septuagint.

Finally, those four ages of the world, which began with the years 5870, 3724, and 1578 B. C., and 568 A. C., are confirmed by the planetary configurations observed, at their beginnings, by the ancients. This is true, more particularly of that planetary configuration, which refers to the vernal equinoctial day in 5870 B. C., and which, called "Hypsoma-

* This subject has been explained *in extenso* in my "Chronologia Sacra," etc., p. 171.

ta" or "Exaltationes" of the planets, has, by the instrumentality of the Noachidae, been preserved among all ancient nations, and more particularly, by the Chaldeans, Egyptians, Indians, Parsees, Greeks, Romans.

All these mathematical certainties are irrefutable, on account of their being based upon very simple computations, and logical operations which arise from laws, established by the Creator himself; whence they are as reliable as the multiplication table. They all concur in demonstrating that the true Biblical chronology has been preserved, not in the present Hebrew manuscripts, corrupted by Akiba, but in the Septuagint. All these, besides many other evidences, concur in showing that Chiliasm, the expectation of a future Millennium, 7th year-thousand after the creation, is a false doctrine, and a mere chimera.

The following is a summary of the arguments, by which the principal epochs of sacred history, according to the Septuagint are supported:

1. The date of the creation, that is the year 5870 B. C., and the chronology of the Septuagint in general, as counting 2000 years more than the accepted Hebrew text does, is confirmed by the New Testament, especially by the Apocalypse: also by Habakkuk, Josephus and Philo; by the first Christian churches and ancient Synagogues; by the Fathers of the church, by Arabian authors; by the false Messiahs from 70 to 130 A. C.; by Theon* and the historical traditions of all the ancient nations; by the internal contradictions in the present Hebrew text; by the Jews in Æthiopia; by the six Millenniums, previous to Augustus, mentioned in all ancient history; by the rising of Sirius on the day of creation; by the four world-ages of 2146 years and the 9 world-periods of the ancients; by the planetary configuration which refers to the vernal equinox in 5870 B. C., the so-called Hypsomata.

2. The date of the Deluge, 2424 years after the creation, i. e., 3446 B. C., is, apart from the preceding evidences, fixed by the planetary configuration, expressed in the Noachian alphabet; by the conjunction of Alpha Tauri with the equinoctial point in 3446 B. C.; by the second world-age and the 4th world-period; by the millennial periods of the ancients; by the chronology of the Egyptians and other nations.

* See American Church Monthly, 1858, New York, page 312.

3. The age of Peleg and the dispersion of the nations in the year 2781 B. C., i. e., 3090 after the creation, is confirmed by the heliacal rising of the dogstar on July 20th, 2781 B. C.; by the planetary configuration observed on the same day of the same year in which Mizraim arrived in Egypt; by the Tables of Abydos and Karnak, by the Vetus Chronicon, and by Eratosthenes and Herodotus.

4. The year 2081 B. C., in which the Israelites settled in Goshen, and the year 1866 B. C., i. e., A. M., 4004, in which they left Egypt, are exactly determined by the planetary conjunction in 1951 B. C., by the arrival of Manethos Hyksos, by seven planetary configurations concerning the xviiith and xixth Dynasties, by the transit of Mercury in 1903 B. C., by the Canicular periods, by the Mosaic Calendar, by St. Paul, the Fathers of the church, Josephus, Manetho, the contemporaneous genealogies in the Old Testament, and by the Book of Judges. The building of Solomon's temple belongs, according to both, the Hebrew and the Greek texts of the Septuagint, to the year 986 B. C., i. e., A. M., 4884.

All these subjects have been treated more *in extenso* and more thoroughly in the following book and some former publications cited therein: "Summary of recent Discoveries in Biblical chronology, Universal history, and Egyptian archaeology, with special reference to Dr. Abbott's Egyptian Museum in N. Y., together with a translation of the first sacred book of the ancient Egyptians, by G. Seyffarth, New York: H. Ludwig, No. 39 Centre St." This little book has, I am glad to say, already cured many a Chiliast, and many a reader, I know, has returned thanks to the Lord for it. Every sincere inquirer after truth can now, at least, see with his own eyes, that Christ's kingdom on earth, foretold by the prophets of the Old and New Testament, is not any longer future, but that it really began 6000 years after Adam, viz: in 130 A. C., when Jerusalem was restored to the Christian people; and when "the Gospel had been preached among all nations beginning at Jerusalem." Since that time the peace of God has dwelt in millions of Christian hearts, and millions both of Gentiles and Jews have been delivered, by faith, from the curse of the law and of sin, and made heirs of eternal joy, even under the axe of their executioners. Since that time the Lord, the Head of his church, has, in millennial glory, ruled a great kingdom, and blessed all nations even to the utmost parts of the earth. Thus, then, all prophesies have been fulfilled, and there is but one of which

the fulfillment remains to be looked for, that is Christ's returning to the last judgment, which is, perhaps, nearer than many imagine.

VIII. *Why is modern Chiliasm to be regarded as a very dangerous doctrine?*

As "they that are after the flesh do mind the things of the flesh;" nobody will wonder that the false doctrine, according to which it "must shortly come to pass" that the Lord will return, not to the final judgment, but to a blissful millennial kingdom, and a glorious triumph over his enemies, has, in so short a time, made such rapid progress. It is possible that the circumcised "Christian Israelites" and those "Second Advent Churches" will in few years, stand upon the Christisn platform. But wheresoever the fundamental doctrine of Christianity that we all, without exception, are poor, lost sinners, and that nobody can be saved but by repentance and faith, is thrust into the background, or, in the presence of Chiliastic fancies, is suffered to fall into oblivion; there, surely, is great peril. Modern Chiliasm having once, 1700 years ago, been introduced into the world by Akiba, how inexpressibly deplorable have been its consequences! This Chiliasm has, since that time prevented millions of Jews from "receiving *Him* and becoming sons of God;" and for the same reason thousands of them still continue to dream that the time of the true Messiah, predicted in the whole of the Old Testament, is still to be expected. Chiliasm has produced new heretical sects, which teach that the doctrine of the Millennium is "an article of Christian faith," and call all others who do not adopt it, "infidels," and hate and persecute them, as the "Christian Israelites," the "Second Advent Churches," the so-called "Millerites," and their adherents do. Chiliasm has divided entire Christian families and communions, and ruined them. Chiliasm has reduced whole families to poverty, and been the cause even of suicide. A long time since, many disappointed Jews went to Jerusalem for the purpose of being as near as possible to the seat of government of the ardently expected Messiah. The hope that the blessed Millennium would "shortly come" has induced innumerable persons to neglect their business. A few years ago some hundred Christian families sold their possessions, and prepared for their departure to that land, where they desired to see with their own eyes the glorious second advent of Christ. About the year 1840, while the Millerites taught

that the Millennium would begin in 1843, some persons who recoiled from the endurance of all the torments which, it is supposed, will precede the beginning of the Millennium, preferred to end their lives by suicide. Now, the reader may answer the question for himself, whether such an anti-christian doctrine be not very dangerous.

IX. *The most recent phase of Chiliasm.*

We must procede now to consider the most recent aspect of Chiliasm, according to which the millennial Paradise is to begin in 1868, that is to say in 8 years, preceded by "great tribulations, such as was not since the beginning of the world unto this kingdom, no, nor ever shall be." This is the result of a labor of "more than thirty years," as exhibited in the following work: "(First series). Our Bible Chronology, Historic and Prophetic, critically examined, and demonstrated, and harmonized with the chronology of profane writers: embracing an examination and refutation of the theories of modern Egyptologists, accompanied with Tables, etc., *on a plan entirely new.* Designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. By the Rev. R. C. Shimeall. New York, 1859." (239 pages large 8vo.) This splended book, ornamented with pictorial illustrations, maps and charts, has been published by subscription, and thus 500 copies have been circulated in the theological world. In a short time the second volume is to follow, entitled: "The Great Theological subject of the present age, Christ's second coming."

As concerns the peculiar condition of the world from 1868 till 2868, the Rev. Shimeall says nothing; he confines himself to the common terms: "A seventh millenary of triumph over his enemies, and of rest and peace, and joy, and blessedness with his redeemed people in millennial glory." Within the same period, however, "all predictions of a universal restoration (of the Jews in Palestine) must be fulfilled;" "the national restoration and pre-eminence of this long downtrodden race." As, then, the author prophesies so great things, and puts "beyond the reach of all further controversy," that previously to 1868, ineffable afflictions shall reach the whole human race; that, in 1868, the Jews shall be nationally restored in Palestine, and pre-eminently rule all nations of the globe, that from the same year Christ shall be visible again during 1000 years; we, for our part, consider it proper to examine the philosophy of this new prophet.

The first question, then, is: what foundation is there for this new Chiliastic theory? Although the author labored, as the title says, "on a plan entirely new;" nevertheless his groundwork differs not at all from that of all former Chiliasts. For,

In the first place, he understood literally and materially all those passages of the Old and New Testaments, in which the future glory and spiritual happiness of Christ's kingdom on earth, and the triumph of the church over the Jewish and Pagan persecutors are predicted. As, then, the Christian church, during 1800 years, had never assumed the aspect of a terrestrial Paradise, as the Jews have not yet been nationally restored, nor have pre-eminently among the nations ruled in Palestine, it is obvious, as our auther concludes, that the seventh millennium, so indescribably blessed, is still to be expected. Truly, a marvellous conclusion! The question is only what principle or canon of criticism authorized the Chiliast to explain those prophetic passages literally, or to take one word in a literal, another in a symbolical sense, at his pleasure. As the Chiliast insists upon a literal interpretation of all prophecies that relate to Christ's kingdom, we would like to be informed whether, in 1868, Mount Zion will really be "higher" than formerly, whether the spiritual hands of Satan will be bound by an iron chain; whether the beast which ascendeth out of the pit will be a quadruped or a biped; whether the garments of the saints will be of cotton or silk, and so forth. As no Chiliast will be so foolish as to understand descriptions of this kind literally, we request the author to demonstrate why Jerusalem there, and the restitution of Israel and the kingdom of Christ, and other particulars must be understood materially? As long as he will not determine the limits of figurative or spiritual and literal or material meanings of prophetic passages, he cannot require anybody to believe his chimeras. Before condemning other Christians, the Chiliast ought to determine, to what extent we are bound to interpret those apocalyptic prophecies literally. Such a general, and not subjective hermeneutical principle or canon has been in existence during the last 1800 years, I mean namely the "*analogia fidei*," a canon which all sane interpreters of the Scriptures have observed and applied down to this day. Our Chiliast, however, does not care about such things; had he done so, he never would have published so poor a book of Chiliasm.

The other basis of this new Millennium, is again the sup-

position that the true chronology of the Bible has been preserved, not in the Septuagint, but in the Hebrew text of the Old Testament. For, as the kingdom of Christ was, according to the prophets, to begin 6000 years after Adam, and as the Masoretic text now in all reckons only 4000 year for that period; the Rev. Sh. concluded that the Millennium in question must be still future. First of all, however, our Chiliast ought to have demonstrated by incontrovertible arguments, that the chronology of the present Hebrew text had not been shortened by the criminal hand of Akiba, as the primitive church universally maintained, and reliable historians have demonstrated. His apology for the present Hebrew chronology is very lame, and comprises only the following points:

1. "*The inspired authority of the Hebrew version.*" This being taken for granted, it is assumed to have been impossible to corrupt a single iota, either knowingly or unknowingly, in copying the Hebrew Testament. Very well! And now we ask whether our New Testament, which, out of 184 passages cited from the Old Testament, quotes in 154 the Septuagint, and even names the Patriarch Cainan II, who is not to be found in the present "Hebrew version," is an inspired book, or not? The Rev. Sh. himself, confesses that this fact "strikes home to the sensibilities of every pious heart." The conclusion, then, is simply, that the "inspired authority" of the present Hebrew text, is not at all to be extended so far, as to maintain that Akiba, and the transcribers even down to the discovery of printing, has been miraculously preserved from falling into errors, or changing some particulars of the original Hebrew text. Whoever maintains this, *denies* the "inspired authority" of the New Testament, as containing a mass of Biblical passages and a chronology which accords with the Septuagint, but differs from the present Masoretic text. To this must be added that the Samaritan Pentateuch was, from Moses to Rehoboam, an inspired book, and yet it contains, at present, a mass of intententional corruptions of the original chronology and other passages. The Hebrew Testament is regarded, by all the Eastern Jews, as an inspired and infallible book; and yet, their manuscripts contain many readings and chronological statements which differ from our printed Hebrew Bible, in consequence of which the Messiah was, in the East, expected in 1810. Furthermore, how came it to pass that *four* large Quarto volumes have been printed containing a collection of

various readings been found in different Hebrew manuscripts that had, up to that time, been collated? How is it that Luther and others proved, that several passages relating to Christ, were, as the Septuagint proves, corrupted by the Rabbis? It cannot fail to provoke a smile, when it plainly appears that the Rev. Shimeall himself does not believe what he teaches, viz: that Providence was obliged to preserve the original manuscripts of the Old Testament, even to the minutiae of figures. For, our Chiliast maintains that the passage 1 Kings vi: 1, has been corrupted, and that, instead of 480, we must there read 587; and this, of course, for the purpose of demonstrating that the year 1868 is the beginning of his blessed Millennium. In short, the author's first proof remains to be demonstrated.

2. The Hebrew Testament, he continues, has been copied with the greatest accuracy; consequently it was impossible to corrupt its original readings. In reply to this, we inquire, how it was possible, then, to write 480 instead of 585; why the Hebrew manuscripts in the East do not harmonize in their chronology with those in the West; why the Oriental manuscripts, as far as collated, yielded several millions of different readings? It is true that since 800 A. C., when the Rabbis counted the letters, and specified the numbers which belong to single verses and chapters, the transcribers were compelled to copy the earlier manuscripts as carefully as possible; but this fact does not at all prove that the transcribers prior to 800 A. C., were equally exact, and that, in Akiba's time, when Hebrew manuscripts had become very rare, it was impossible to shorten the original chronology by 1500 years, as the Samaritans also did in all their copies of the Old Testament.

3. Whoever maintains that the chronology in the present Hebrew text is wrong, and contends for the correctness of that contained in the Septuagint, "robs the Jew of his ardently cherished hope of the coming of his Messiah, together with the numerous assurances of the national restoration and pre-eminence among the nations, in PALESTINE, of his long down-trodden race." "This system leaves the Jew *without* the indispensable provision and benefits of a sin-atoning Messiah;" of course, since the Jews will not believe in any Messiah whose kingdom is not of this world. That is true, but it proves nothing in favor of Chiliasm. Would to God, that a thousand tongues might preach to the poor Jews, every day, and until their stony hearts shall be melted, that, as the

Talmud declared, 1700 years ago, "all periods have passed away," that we are surely "in the last time," that Satan, since the days of Akiba, blinds their eyes with the phantom of the national restoration and pre-eminence of a Jewish kingdom in Palestine, that "neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," that the Lord, at his return, will not come to the last Millennium, but to the final judgment, and that there is but a short time given for repentance.

The three points thus disposed of are all that the author has brought forward in order to demonstrate that the chronology of the present Masoretic text is infallible. A poor set of evidences truly: evidences by means of which it would be no less easy to demonstrate the infallibilty of the chronology in the Samaritan Pentateuch. But vastly more elaborate are our author's efforts to refute the chronology of the Septuagint, and the evidences as demonstrating its correctness. That is natural, for, our Chiliast, whilst computing, during the thirty past years, the beginning of the Sabbath thousand of the years, was so unhappy as to meet with the above mentioned "Summary of recent discoveries," etc., in which his Chiliasm was confuted in advance; so that it was necessary to begin his great Chiliastic work by defaming the Septuagint, and by calumniating, by means of disingenuous devices, the just mentioned Summary. It will, we presume, be interesting to see, how the Rev. Sh. refutes, step by step, all the astronomical and historical facts, by which it was demonstrated, that the Septuagint contains the original Biblical chronology. Nearly the first half of the book is almost exclusively devoted to an attack upon the "Septuagintarians," whom the author does not hesitate to call "more than semi-infidels." In this blind assault, however, the new Chiliast is somewhat unfortunate. For, as all Fathers of the church, down to the 7th century A. C., as the Evangelists and Apostles, and even our Lord and Master cite that "corrupted" version of the Septuagint, the Rev. Chiliast authoritatively calls them "more than semi-infidels Septuagintarians." Let us see.

X. *How the Chiliasm of our day overcomes the obstacles in its way.*

The New Testament, the inspired word of God, contains

a great number of passages which are cited from the Septuagint; consequently the latter can not have been a falsified version.—This position the author assails by the following argument: Christ and the Apostles knew the Septuagint to be a corruption of God's word; and yet they cited it, because the Septuagint was then in the hands of all Jews, and because God "in times past suffered all nations to walk in their own ways;" in other words, because Christ and the Apostles accommodated themselves to the Jewish opinions and errors. That is just the language of the Rationalists, who once tried, as is well known, to overthrow Christianity by means of this system of "accommodation." Excellent philosophy, truly! We proceed, however, to still better things, such as this. As God permits all crimes, and "overrules them to the accomplishment of the divine purposes;" so he permitted also "a wilful perversion of the original Scriptures" for the "advancement of the interests of Christianity in the world." And the benefit which occurred from that falsified chronology and accommodation, was, that Christ had really appeared in the time which was foretold by the prophets, while the "true" chronology of the Hebrew text refers to Christ's second advent, viz: in 1868. For this reason, then, Christ, the Apostles and Evangelists approved of the Septuagint. Surely, such a Jesuitical performance needs no refutation. Supposing that the Septuagint was, at that time, a book abounding in falsehoods, neither Christ, nor the inspired Apostles and Evangelists would, we conceive, have appealed to a lying document for the purpose of demonstrating that he was the predicted Messiah.

Again, the Rev. Sh., while conceding that the New Testament quotes 154 passages in the words of the Septuagint, insists that none of these relate to chronology. This, however, makes no difference. For, all the Jews must, as is done by the Talmud, condemn and reject the Septuagint; and Christ, the Apostles and Evangelists would never have sanctioned, by their authority, an Old Testament which had, for 300 years past, contained a corruption of the revealed chronology. And moreover, we should like to know whether Cainan II, as mentioned by St. Luke, and whose life makes the period from Adam to Christ longer by 130 years, does not belong to the department of chronology? In addition to this, the author assures us that neither Josephus, nor the Fathers of the church mention this Cainan II; so that, consequently, this "personage" may have found his way into

the New Testament by a mistake on the part of St. Luke. Perhaps, however, the Rev. Sh. forgot that the Septuagint twice (Gen. x: 24, and 1 Chron. 1: 18) mention Cainan II, that Josephus, at least, counts those 130 years ascribed to him, as well as the ancient Chronologists; that, consequently, St Luke again followed the Septuagint. Besides all the planetary configurations and other astronomical observations prior to Cainan II, as mentioned above, concur in demonstrating that Cainan II really lived 130, or more exactly 132 years.* Finally, it is objected that St. Luke "was a Gentile, and that he simply quoted from the Septuagint, because it was then in general use as the accredited, *inspired* word of God." Indeed, a surprising philosophy! May the Lord preserve the Christian church from divines who hold in their hand the inspiration of the New Testament, whilst under their gown, they keep a Chiliastic Rationalism concealed, which, as often as "the great chronological subject of the present age" is exposed, grows visible.

Josephus and Philo confirm the chronology of the Septuagint which, in their day, harmonized with the Hebrew. Of this proof no notice is taken, the author merely says that Josephus, "in his own way, was a most methodical chronologist." He ought, however, to demonstrate how it came to pass that the scion of a priestly family at Jerusalem, a contemporary of St. Paul, who spoke and wrote both Hebrew and Greek, committed the crime of rejecting the "inspired chronology," and adopting that "fabrication of the Septuagint," which was condemned by the Talmud. It is a plausible suggestion, however, that Josephus accommodated himself to the temporary faith, and simply followed the Septuagint "as the then accredited *inspired* word of God."

The Septuagint was, after its origin, invested with canonical authority in all Synagogues and in the first Christian churches down to 400 *A. C.* This is natural, says the Rev. Sh.; for, at that time, nobody understood Hebrew anymore, consequently, nobody was able to detect the fraud committed by the seventy interpreters. A strange assertion, truly: it requires a good deal of stupidity to be able to assert that

* In commenting on the xi ch. of Genesis, some commentators take Cainan II for an interpolation, for the reason that both the ages of Cainan II and Salah are, before and after their paternity, the same. As, however, the deluge ended in 1846, and the Exodus happened in 1866; Cainan II must have lived 132 or 133 years, and thus the stumbling-block is removed, the error being obviously one of the transcriber.

from 270 B. C., till 400 A. C., no living mortal was able to compare the Alexandrian translation with any Hebrew manuscript. At the time of these seventy interpreters every Synagogue and every Rabbi, although the Jews, in common life spoke Greek, was required to possess a Hebrew Testament, and nobody is likely to believe, that in those countries in which the Alexandrian Synedrium translated the Hebrew Testament, and Hebrew coins were stamped, and St. Paul spoke Hebrew, and Josephus read, spoke and wrote Hebrew, and Origen, Aquila, Theodotian, Symmamus and other translators of the Hebrew Bible lived, and many Hebrew Papyrus-scrolls and Stelae, still in existence, were written; nobody, I say, is likely to believe that, during those 700 years, there was nobody to be found who could compare the Alexandrian translation with the Hebrew original. It is now quite obvious to what measures Chiliasts are capable of proceeding, when their chimeras are refuted.

Many Fathers of the church and even Arabian authors testify expressly that the Rabbis, especially the Apostate Akiba had, after the destruction of Jerusalem, shortened the Hebrew chronology for the purpose of rejecting Christ and expecting another Messiah, 1500 *years later.* This is, says the Rev. Chiliast, a malicious calumny and defamation of the honest Akiba. In the mean time, the reader may decide for himself whether the testimony of our Chiliast, or that of the learned Arabians and venerable Fathers be the most reliable. Besides he attaches great importance to St. Augustine, who, "once a Septuagintarian," thought first that the chronology of the *Hebrew* text wass corrupted, but finally concluded that of the *Septuagint* was false. This is, however, a gratuitous mistake. For, the passage in Augustine's De Civ. Dei xiii: 2, upon which the Rev. Sh. relies, is anterior to De Civ. Dei xv: 11 and xviii: 43, where St. Augustine maintains the corruption of the *Hebrew* text by the Jews. And this view of the subject is taken and maintained by Augustine in many other places, e. g., in his letters to St. Jerome (Opp. II: 86), and in the Doctrina Christ. (II: 15, Opp. III: 29). Thus, then, St. Augustine proves just the contrary of what the Rev. Sh. says he does.

From 70 *to* 130 *A. C., many Jews in Palestine arose who pretended to be the Messiah who was, according to the predictions of the Old Testament, to appear, before the beginning of the seventh Millennium after Adam; and the Jews believed in them because they knew that, at that time, the* 6th

year thousand after the creation was to end. The Rev. Shimeall has nothing to say in opposition to this fact, probably he is quite sure that from 70 to 130 A. C., no Hebrew Testament existed, or rather that nobody was then any moro able to read Hebrew.

About 270 B. C., it was impossible, whereas after the destruction of Jerusalem it was easy to publish and bring into circulation a shortened chronology. To this the Rev. Sh. replies, that about 270 B. C., the Hebrew language had been forgotten among the Jews, and therefore they were unable to "detect the fraud." As regards the seventy interpreters, they would have "incurred the brand of everlasting infamy," had they not concealed so shameful a deed, and their successors, of course, could not betray the former Synedrium. Truly, a witty philosophy! A Chiliast, however, who really believes that 70 members of the Alexandrian Synedrium together with that of Jerusalem, and all their successors conspired, with one accord, to corrupt the word of God; that, during 400 years, no Scribe had cared about the true sacred history and the true time of the Messiah; that none of the thousand Greek Jews who were every year present at Jerusalem, had heard of their falsified chronology; such a savant, it seems to us, passes sentence upon himself.

The Jews about 270 B. C., had no reason for altering the original chronology, whilst, after the destruction of Jerusalem, it was expedient to prove Christ to have been a false Messiah. In opposition to this, the Rev. Sh. affirms that the 70 interpreters were influenced by a desire to harmonize the Hebrew chronology with the chronologies of Manetho and Berosus; but this is again a gross mistake. For, the chronology now found in Manetho does not, in any particular, agree wish that contained in the Septuagint. Again, the Rev. Mr. Sh. undertakes to show by an astronomical demonstration, how it came to pass that the Septuagint lengthened the original chronology by 1500 years. The Hebrews, he says, particularly, "the children of Jerusalem," knew already that the recession of the equinoctial point amounts to 1° in $71\frac{1}{2}$ years, while the Egyptians supposed that this was "$101\frac{7}{18}$ years." As, then, both nations were acquainted with the tradition that the starry heavens had, from the creation to 270 B. C., moved about 56 degrees; and as the Egyptians counted "$101\frac{7}{18}$ years for 1 degree," the seventy interpreters intended to correct the biblical chronology by inserting 1500 years. This is truly a most ingenious

fabrication, so ingenious, in fact, that it is quite beyond the comprehension of any human capacity.

Manetho's shepherd-kings (Hyksos), i. e., according to Josephus and Manetho, the Israelites, who came, in 2081 *B. C., into Egypt, and patriarchally reigned in the land of Goshen during* 215 *years, confirm the statements of the Septuagint.** "This assertion," says the new Chiliast, "is preposterous," because the Israelites never ruled the whole of Egypt. Such a thing, however, has never been asserted; on the contrary, the book, against which our historian enters the lists, teaches that the Hyksos reigned, according to the testimony of Manetho, contemporaneously with the xvi th and xvii th Dynasties, and that Manetho names all the Dynasties that were contemporaneous in Egypt, e. g. the first eleven, although contemporaneous with Menes and his seven successors. From the supposition that the first and second Hyksos-dynasties were different from the Abrahamidae and Israelites, it must follow, as the Rev Sh. will have to concede, that Egyptian history is totally silent regarding the settlement of Abraham and Israel in Egypt, regarding Joseph's government, and respecting all the remarkable events which preceded and accompanied the Exodus, as is related in the Scriptures. Such an idea is, it seems to me, more than "preposterous."

All the ancient people reckoned, from the creation to 130 *A. C., not* 4000, *but* 6000 *years.* This fact has not been assailed by our chronologer, probably because historical traditions which contradict the apocalyptic numbers, as explained by the present Chiliasm, require no refutation.

The Hebrew chronology, as arranged in the actual Masoretic Text, according to the common manuscript copies, confutes itself. For the population of the earth after the deluge, in the time of Nimrod, Peleg and Abraham, does not harmonize with the present Hebrew chronology. In opposition to this statement, the Rev. Sh. undertakes to prove that "the population of the earth, proceeding from 6 parents, would, in 226 years, arrive at more than 50,000,000 of persons." "If we take only the actual rate of increase,—the numbers of mankind would reach 200,000,000 in 373 years from the flood." Notwithstanding this valuable method of calculation, many readers will respectfully inquire, where the

* See my "Chronologia Sacra," etc., p. 24, and *Hengstenberg's* "Egypt and the Books of Moses," N. Y., 1850, which is based upon the same wrong chronology.

Rev. Sh. can have learned his arithmatic, and desire to see some specifications upon which this calculation proceeds. We will give him specifications. In 2081 B. C., when the Israelites came into Egypt, 12 male parents, and at least 100 Hebrew families, descended from Abraham, found a residence in Egypt; and, 215 years later, "a mixed multitude went up also with them;" and yet, after these 215, or respectively 430 years, the whole population, led out by Moses, amounted to only 600,000 men, beside children. Now, we ask, how came it to pass that, 100 years after the flood, three male parents had begotten so many descendants as to people Nimrod's large kingdom, of which the "beginning was Babel, and Erech, and Accad, and Chalneh, in the land of Shinear?" How was it possible that, 130 years after the flood, so many nations, as Gen. x, relates, went out of Babylonia into all countries of the world? Perhaps the Rev. Sh. will affirm that at that time, every mother brought forth at one birth one boy and four girls, the future wives of the former, and that each man begat 150 children. The Rev. Sh's. theory, however, is based upon reliable facts. For he tells the reader that, in many places of the United States, the population is doubled after 15, or 12, or even 10 years; and, according to the principle, *medium tenuere beati*, he made the doubling of the population during 12 years the groundwork of his calculation. Pity it is, however that our Algebraist forgot to mention, that so rapid an increasing of certain cities was the result of immigration. It is thus obvious that modern Chiliasm understands the art of throwing dust into the eyes of simple readers. And now we proceed to the main point.

Many astronomical certainties, i. e.. autoptical contemplations of the starry heavens, of which one confirms the other, concur in confirming the Septuagint, and in refuting the chronology of the present Hebrew text, corrupted by Akiba. This was a hard nut again for our Chiliast; for it is not an easy thing to demonstrate that *twice two* makes *nought.* And yet, the Rev. Sh. was so happy as to make impossibilities possible. And how has he accomplished this?—By means of a Mexican puzzle, he heaps ridicule upon those "autoptical contemplations," and assures the reader that they are "nothing but the ancient system of astrology," "practised by the Egyptian and Babylonian star-gazers." "This exploded science," says *the learned Doctor*, "should be left unmolested with the wandering gipsies of our day, who still prac-

tice it as the means of ekeing out a miserable nomadic existence." We, then, answer in his own words: "Granted Doctor;" and request the "Egyptian and Babylonian stargazers" at Washington and Greenwich to keep the hands off from the Nautical Almanacs, based upon "autoptical contemplations;" that is to say upon the "system of wandering gipsies." Supposing our Chiliast to be so ignorant as to confound astrology with "autoptical" observations of planetary configurations, planetary conjunctions, transits of Mercury, the rising of stars, the recession of equinoctial points, Apis-periods, equinoctial days, and of solar and lunar eclipses, etc., he had, at least, read that divine mandate: "Let there be lights in the firmament of the heaven, to divide the day from the night; and *let them be for signs* (of periods), and for seasons, and for days, and years." And now we find, e. g., that all nations of antiquity preserved the Noachian tradition that, at the commencement of the first world-age of 2146 years, subsequent to the creation of Adam, while Sirius rose together with the sun, and the equinoctial point was between Gemini and Cancer, a planetary configuration had been observed, as follows: "The astronomers Aristotle, Hipparchus and other great masters of this science before us make mention of the time which is to elapse from Adam (peace be with him!) to the day of judgment. Those masters inform us that, at the time when the Almighty and Incomparable One created the moon, the sun, and planets, every one of these heavenly bodies remained motionless in its place, until the command went forth from God. At that time Saturn stood in Libra 21°, Jupiter in Cancer 15°, Mars in Capricornus 28°, the Sun in Aris 0°, Venus in Pisces 27°, Mercury in Pisces 27°, and the Moon in Taurus 3°. *This was the beginning of the world, and since that time the planets have never again been in the same position.*"* Indeed, a Chiliast, who is capable of treating with contempt such an important legacy of our ancestors, supported by five similar observations, runs the risk of losing either his intellectual, or moral reputation.

Further, our Alphabet, as old as the human race,† was,

* See "Chronique d' Abou—Djafar Mohammed Tabari," ed. Dubeux, Paris, 1836, ch. 2.—"Chronologia Sacra," p. 176.—"Summary," p. 100.

† See my "Alphabeta genuina Ægyptiorum, nec non Asianorum literis Persarum, Medorum Assyriorumque cuneoformibus, Zenrdicis, Pehlvicis et Sanscritius subjecta," etc. Lipsiae, 1840.

according to ancient traditions, rearranged and transmitted by Noah, in order to express the planetary configuration observed at the end of the deluge; and this actually referring to the year 3446 B. C. Sept. 7th, again confirms the Septuagint. We ask, then, if this autoptical statement was once the work of "astrological gipsies?"

Again, in the Pentateuch, the prophecy is preserved that, as was the case 3 years previous to Moses' birth, a remarkable conjunction of Saturn and Jupiter in Pisces would occur 3 years prior to Christ's birth. Those planetary conjunctions happened, the former in 1951, the latter, 3 years before the Dionysian Era. And did these autoptical observations also belong to the "system practiced by the Egyptian and Babylonian star-gazers, and wandering gipsies?"

In short, all the astronomical facts, mentioned in my Summary, and refuting the Chiliastic chronology, were attempted to be "refuted" solely by setting against them the one word "astrology." And on this occasion the Rev. Sh. has acted very prudently. For, although the planetary configuration which relates to the first world-age, is to be found among all peoples of antiquity, even in India, Persia, Arabia, Italy; the author mentions it in a chapter entitled, "The *Egyptian* planetary configurations of the four great world-ages;" viz: after rendered the "modern Egyptologists" ridiculous. And as to all the other astronomical evidences, the recession of the equinoxes, the risings of the Sirius, the conjunctions of the equinoctial point with certain stars, the transits of Mercury, the planetary conjunctions, a multitude of planetary configurations, connected with the xviiith and xixth Dynasties, which, without exception, refute the Chiliastic chronology, all these are concealed from the eyes of the reader. Is not this a cunning artifice in "Our Bible Chronology, embracing a *refutation* of the theories of the modern Egyptologists?" And why did our Rev. Chiliast resort to it? Because it was not truth that he sought, but supports for his thirty years' chimera. As all those astronomical statements, first published in 1833, in my Astronomia Aegyptiaca, have been confirmed by the above mentioned astronomical inscription that relates to the year 1722 B. C., and which a very respectable Professor of astronomy has examined; the Rev. Sh. will excuse me for taking the liberty of respectfully asking him to "refute," as soon as possible, the testimony of that remarkable monument.

But again, supposing that all those astronomical statements really belonged to the "system of Egyptian and Babylonian authority;" that especially the planetary configurations concerning the year of the creation, and that of the deluge, and the planetary conjunctions previous to the birth of Moses and Christ were gipsy contrivances; the consequence is that even Noah and Moses were once "gipsy star-gazers." The now defunct vulgar Rationalism did not hesitate to make Noah a mythical personage, and Moses a skillful juggler; and in our day Chiliastic Rationalism represents them as astrologers and gipsies. By the way, as the Rev. Sh. appreciates "astrological" eclipses, and, by the aid of the "astrological" recession of the equinoxes, which he calls "a universal chronological key," adjusts his chronological system; it is a kind of consolation to see that he attaches himself to the "wandering gipsies of our day, who still practice astrology as the means of eking out a miserable nomadic existence."

Having thus refuted, as he conceives, all proofs, both historical and mathematical, that confirm the Septuagint, the Rev. Sh. repeats his principal argument in favor of the chronology contained in the present Masoretic text. Supposing, he says, the chronology of the Septuagint to be correct; then, the blessed Millennium ought to have begun 1800 years ago; at that time, however, Jerusalem was destroyed, and the calamities then suffered by the Jewish race, were so dreadful, as never had been the case before, nor shall be; consequently the present Hebrew chronology must be the true one.

XI. *How the most recent Chiliasm adjusts the common Hebrew chronology.*

As more than hundred different chronologies, based upon the Hebrew Testament, exist, and as all former Chiliasts discovered, by means of the same text, very different commencements of the Sabbath thousand of the years, the reader, we suppose, will be curious to learn, how our Rev. Chiliast may have "placed beyond the reach of all further controversy" his alleged fact that, from the creation to 1868 A. C., exactly 6000 years will have elapsed. This remarkable discovery was effected partly by an "incontrovertible" explanation of the apocalyptic numbers 1260, 1290, 2300, 666 and others, and partly by shortening or extending different Biblical periods, as we shall now see.

Although the Hebrew text of 1 Kings vi: 1 says that, from the Exodus till the building of Solomon's temple, 480

years elapsed; our Rev. Chronologer says, notwithstanding the "inspired chronology," that we must read there 587, instead of 480. For, unless we so read, the Millennium in question would have to begin in 1974 A. C.; and this would not harmonize with the above-mentioned apocalyptic numbers, as explained by the Rev. Sh. Granted that those 480 years in 1 Kings vi: 1 are corruptcd, because St. Paul, Acts xiii: 17, contradicts that statement; what compels us to read 587 for 480, and not rather 592, as the oriental manuscripts and Josephus do? Why not read 614 with Clemens Alexandrinus, or 744 with Julius Africanus, or 880 with Prichard, and as the genealogies in the Chronicles, the Mosaic calendar, and the astromomical observations above-mentioned require us to read?* Because the problem to be solved was, bring out the year 1868 A. C. And this marvelous emendation of the "inspired authority" of the present Hebrew text brings, finally, to light that Samson, Eli and Samuel, although they were, according to the Holy Scriptures, separate Judges, governed the people simultaneously, during the 6th servitude of the Israelites. That is "beyond the reach of further controversy!"

Further, the Bible Chronology states that David reigned 40 years from Saul's death to Solomon, and that Solomon's government also lasted 40 years. What now does "*Our* Bible Chronology" do? It concedes to David only three years, to Solomon only 37 years; and thus she puts Saul in 1075, David in 1035, Solomon in 1032, Rehoboam in 995 (historically) B. C. And why? Had she not done so, the blessed Millennium would not coincide with 1868, but with 1828 A. C.; but 40 years ago the Jews were not yet "nationally restored." Such is the Chiliastic method of dealing with the "inspired authority of the Hebrew version."

Furthermore, the Sacred Scriptures teach, that in the kingdom of Judah, some kings reigned simultaneously the sick father together with the son, thus making in all 45 years; and thus the series of kings in Judah and in Israel harmonize perfectly with each other.† Our Chiliast, however, teaches that no king reigned simultaneously with another, but that the kingdom of Israel was, during 28 years,

* Prichard's "Egyptian Mythology," etc. London, 1816, page 133.—My "Chronologia Sacra," etc. p. 30. "Berichtigungen der alten Geschichte," etc. p. 27.

† See my "Chronologia Sacra." Untersuchungen über das Geburtsjahr des Herrn und die Zeitrechnung des Alt. und Neuen Test.; p. 258.

without kings, although the inspired authority" knows nothing about an "interregnum" of 28 years. And why does he adopt this subterfuge? If he had not inserted 28 years, the poor Israel would have to wait till 1896 A. C., for the beginning of the happy Millennium.

Again, all chronologists affirm that Jerusalem was destroyed in 585 B. C., in the 19th year of Nebuchadnezzar. The Rev. Sh., on the contrary, puts the same event in the 13th year of Nebuchadnezzar, and, curiously, in 601 B. C., in spite of the "inspired" chronology. This, surely, is "on a plan entirely new."

Ptolemy's astronomical Canon, together with the Hebrew Calendar, and the weekly *turns* of the 24 classes of priests and other traditions demonstrate that, in 533 B. C., Cyrus allowed the Jews to return to Jerusalem. Our Chiliast, however, not caring about such chronological trifles, places Cyrus in 531 and contradicts St. Luke, who testifies that the birth of John the Baptist was announced, while "the course of Abia" was serving in the temple. Of course, he proceeds "on a plan entirely new."

The 22d year of Manasseh, the year in which he was taken prisoner and led to Babylon, coincides, according to our Bible chronology, with 675 B. C.;* the Rev. Sh., however, suggests the year 652 B. C., and why? in order to demonstrate that from Adam to 1868 exactly 6000 years intervene. He does this without perceiving that from 652 (historically) till 1868, not 2520, but 2519 years only can elapse; and thus the Millennium will be retarded one year.

The 1st year of Artaxerxes Longimanus corresponds, as Herodotus and the astronomical Canon of Ptolemy show, with 462 B. C.† And yet, the new "Bible chronology" substitutes 460 B. C.; and so it places Ezra's return to Jerusalem in 453 B. C., for the purpose of explaining Daniel's weeks in a manner favorable to Rev. Sh's. scheme. At the same time our Chiliast again forgets, how the years before and after Christ are to be reckoned.

That spring, in which Xerxes moved from Sardes to Greece, is mathematically fixed by the famous total eclipse of the sun, which occurred, as Herodotus vii: 37 testifies, at sunrise: and this eclipse happened in 478 B. C., Feb. 28th,

* See the chronological Tables, appended to my Summary, p. 219.

† See my "Berichtigungen der alten Geschichte," etc. p. 82.—"Summary," etc. p. 223.

6 hours after midnight.* Herodotus to the contrary notwithstanding, the Rev. Sh. plants the said event in 480 B. C., and cites a solar eclipse on April 19th in 480, without mentioning that this eclipse was neither total, nor at sunrise, nor at all visible in Asia Minor, and that Petavius, therefore, imagined this eclipse to have been a "supernatural phenomenon." As regards the battle near Marathon, Aug. 6th, 488 B. C., which is determined by the full moon which preceded the battle by 4 days,† the Rev. Sh. antedates it one year. And why does he do so? His problem was to demonstrate that Daniel's 2300 years refer, in both cases, to the year 1868, as we shall see hereafter.

The same chronologist puts Christ's birth in the second year of the Dionysian era, i. e., one year too late, without being aware that, then, Christ would have been born subsequent to Herod's death, which occurred, as everybody, except our Chiliast, knows, two months after the total eclipse of the moon on the 9th of January in the first year of the Dionysian Era. On this occasion our Doctor teaches that Christ was not born, as Haggai, John the Baptist, and all Christian antiquity testify, in December, but "either in the autumn, or in the spring;" and why? Because, as he alleges, no shepherd abided in the field during December. Undoubtedly, the Rev. Sh. is very well acquainted with the climate of Palestine: the language which he here employs is precisely that of the Rationalists who brought forward that very same philosophy a thousand times. Here then we see how closely vulgar and Chiliastic infidelity are related.

Again, according to the Rev. Sh., Augustus died, not in 16, but 14 A. C.; and from this it follows that Christ was neither born during the first Census of Quirinus, nor baptized in the 15th year of Tiberius, the Evangelists to the contrary notwithstanding.‡

Moreover, our new Chronologist places, in his Tables, Christ's baptism in 30, instead of 29 Aerae Dion., and the crucifixion correctly in 33, and yet he does not perceive that, in this case, Christ's prophetic ministry would have lasted, not 3 years but *two* years only, while on a preceding page he actually insists, that between the Lord's baptism and crucifixion *three* years intervened.

* See Transactions of the Academy of Science at St. Louis, Mo., 1759, Vol. I, p. 886.—Berichtigungen, etc. p. 83.

† See my "Berichtigungen der alten Geschichte," etc. p. 82, 99.

‡ See my "Berichtigungen der alten Geschichte," etc. p. 48.

Although Josephus, Philo, the Rabbis and a mass of passages in the Old and New Testaments, in Josephus and the Fathers of the church inform us, that the Hebrews, down to the destruction of Jerusalem by Titus, used solar months only;* the learned Professor of chronology teaches that, subsequent to the Exodus, their months were lunar. Of course, he does not consider that Dionysius Areopagita had witnessed in Æthiopia a solar eclipse on the 14th of Nisan, that Josephus, a hundred times, expresses Hebrew dates by means of the Greek solar calendar, and that the 14th of the lunar Nisan coincided, neither in 33 A. C., nor in any other year with a Friday or Thursday.†

The Hebrew Calendar, according to which the 14th of Nisan in the 33 A. C., was a Thursday, as also the Evangelists and the ecclesiastical history demonstrate that Christ's crucifixion took place on a Thursday, and that our Good Friday was, in the early days of the church, celebrated as a day of mourning, commemorative of Christ's death.‡ The Rev. Sh., howeve, places the crucifixion on a Friday, that is to say, on the 15th of Nisan, the first Easter-day; consequently he agrees pretty well with *Thomas Paine*, who once asserted that Christ, while predicting that he should be in the grave during *three* days and *three* nights, was mistaken by one day.

The destruction of Jerusalem took place in 71 A. C., on the 10th of the old ecclesiastical month Lous (Ab) on a Saturday, as the Talmud, Josephus and Roman history testify. Our learned Historian, however, antedates this event by one year, although he knew that the 10th of Lous, in 70 A. C., was not a Saturday, and that the consuls, whom he places in 48 and 79 A. C., wer not consules ordinarii, but suffeiti.§ Thence it comes that our Chiliast antedated all events of Roman, Greek and Persian history down to Titus in general by two, sometimes by one year, just as it suited him. Augustus died, not in the year 14, but 16 A. C., and Cambyses conquered Egypt, not in 524, but 522 B. C., which is in conformity with the Apisperiods. The Rev. Sh. even teaches, according to his "plan entirely new," that Cambyses had reign-

* See Göttinger Gelehrte Anzeigen. 1853, No. 96, p. 951.

† See my "Chronologia Sacra," etc. p. 121.

‡ See "Evangelical Review," Gettysburg, 1857, Vol. IX, p. 65; and the Table for computing former days of week in my "Chronologia Sacra," p. 241.

§ See my "Berichtigungen der alten Geschichte," etc. p. 38, 59.

ed from 524, instead of 526, and, besides, during three years only, instead of 8 years. Consequently Cambyses conquered Egypt not in his 5th year, as Herodotus says, but in his second.

Manetho, Josephus and the Fathers of the church state that the Israelites left Egypt under Amos, or Thuthmos, the first king of the xviiith Dyn., "which knew not Joseph."* Our Egyptologist, on the contrary, whose "plan entirely new" does not care about History, expects his readers to believe that Pharaoh, whose dreams were interpreted by Joseph, was "Pheron, or Ramses Tubaete (?), the son and successor of Sesostris" of the xviiith Dyn., that is of Osimandya, who built the famous Osimandyeum, "in commemoration," as the Hieroglyphist asserts, "of the deluge." At the same time, however, we read in the annexed Tables that the Pharaoh, whose dreams were interpreted by Joseph, was "Amunoph, or Amesis, or Thethmosis 1822 B. C." This new Historian needs, as it seems, a better memory, and a somewhat more scrupulous pen. Again he says, on page 131, that the Exodus occurred in 1490, while the Tables refer that event to 1619 B. C., viz: to the Pharaoh Ramses I, or Rathoris, or Atheris. By the way, about that time lived the famous Hermes Trismegistus (properly the second king of Egypt, Athothis), "a contemporary with Moses;" and hence "it seems evident that this personage was one of Pharaoh's magicians, and in all probability a fellow-student with Moses in the colleges of Heliopolis, or Tanis."

But, the Rev. Sh's. greatest discovery in Biblical Chronology is, *in all probability*, the following: "Before the flood, the sun made one entire revolution in 360 days. But, immediately following the flood, and as an *effect* of it, the heavens underwent such a change as to add to the annual revolution of the sun 5 days and almost 6 hours; so that the length of the *postdiluvian* solar year became thenceforward 365 days and 6 hours." This very important discovery deserves to be published, as soon as possible, in Schumacher's "Astronomische Nachrichten," in order to procure the author the honor of priority. In addition to this, our learned astronomer teaches that, "no doubt," the same solar year of 360 days remained in use among the Hebrews, down to the Exodus. It does not surprise us that the Noachidae and Hebrews, during 1580 years, were not aware that, after every 36 years, the

* See my "Theologische Schriften der alten Ægypter," etc. p. 106.

greatest heat coincided with the middle of winter, and *vice versa*. In returning, however, to the planetary configurations, and all the other astronomical observations of antiquity, as fixing the creation in 5871, the deluge in 3446, the dispersion of the nations in 2781, the arrival of the Israelites in 2081, Moses' birth in 1947, the Exodus in 1866 B. C., we find that the ancient people, as well as the Bible, which gives the very same intervals, reckoned only according to solar years of 365 days. Nevertheless, there is, amidst such sad extravagancies, some amusement permitted. For the Rev. Sh. does not perceive that his great discovery destroys his own Chiliasm. Supposing that the Hebrews used solar years of 360 days only; then, from the flood to the Exodus not 1580, but 1258 real solar years elapsed, and consequently the blessed Millennium will, in accordance with "Our Bible Chronology," begin in 1890, and not in 1868.

The reader will, now understand by what methods the Rev. Sh. arrived at the conclusion, that in 1868 the Sabbath thousand of the years must begin. He extends the periods of the Judges according to his fancy, and makes Samson, Eli and Samuel contemporaneous Judges: he shortens the government of David and Solomon according to his fancy: he extends the period of the Israelitic kings, according to his fancy: he partly shortens, partly extends the reign of the Assyrian, Babylonian and Persian kings, according to his fancy: he puts all the events of the Greek and Roman history into wrong years, according to his fancy. Finally, however, he requires the reader to believe that he had placed this new chronology "beyond the reach of further controversy," and that his immortal work has "shut the door against any further cavil in determining the present era."

XII. *Peculiar explanation of the apocalyptic numbers* 666; 1260; 1290; 1335; 2300; 2520, *and of Daniel's weeks.*

Let us come now to the explanation of the apocalyptic numbers of the Old and the New Testament, which, of course, must confirm the beginning of the Millennium in 1868, or rather, according to which "Our Bible Chronology" was to be arranged, as we shall see.

First, in Leviticus, chapt. xxvi, verses 18 to 28, we read that the Lord "will punish the Israelites seven times more for their sins, if they will not hearken unto him." All sane interpreters understood these words simply as they are; our Chiliast, however, detects that those "seven times" signify

seven years, that is to say, 2520 days, since the "antediluvian year consisted of 360 days only," and the same year "no doubt, remained in use, among the Hebrews, down to the Exodus." Further, as a day naturally signifies a year; Moses' seven years, or 2520 days must, "no doubt" denote 2520 solar years of 365 days and 6 hours, and thus the great apocalyptic savant brings out that the "national restitution and pre-eminence of the Jews must begin in 1868." Query: How was this to be demonstrated? In the year 652 B. C., says the Rev. Sh., Manasseh was taken prisoner and carried into captivity; add to these 652 years those 2520, and you will see that the Millennial Sabbath must begin in the 1868 A. C. The only question is, whether Manasseh was really taken prisoner in 652 B. C., "the 22d year of this king." "This result is obtained by deducting the prophetic number *seven times*, or 2520 years, from A. M., 6000" (i. e., 1868 A. C.) Such demonstrations are, in our Compendium of Logic, called *reasoning in a circle.* And then our Historian demonstrates, by half a dozen such deceptive arguments, that the Hebrews, since 652 B. C., ceased "to hearken unto the Lord," and were, after that time, punished with the loss of national independence, down to the present day. Besides, supposing the Jews had lost their national independence in the year 652 B. C., reckoning historically; then, the 2520 years would expire not in 1868, but in 1869, which does not harmonize at all with the "adjustment" of "inspired chronology." Notwithstanding this, the Rev. Sh. declares that all his "mystical numbers" "successfully vindicate" the chronology in the present Hebrew text, and "successfully" refute the "Septuagintariens." Moreover, the 22d year of Manasseh could not be made to coincide with 652 B. C., according to the Hebrew chronology, except by arbitrarily extending the history of the kings of Judah and Israel, and by corrupting the original Assyrian, Persian, Grecian and Roman chronology, as our Chiliast did. The 22d year of Manasseh corresponded, according to both the Hebrew text and the Septuagint, when strictly followed with the year 675 B. C.,* and hence the year thousand had, according to the Hebrew text, expired in 1845, in which year, however, the Jews were not yet "nationally restored." Thus, then, the first apoca-

* See my "Summary," etc., the appended chronological Tables, p. 219; "Chronological Sacra," 258.

lyptic number places the blessed Millennium "beyond the reach of all legitimate controversy" in 1868.

Again, Daniel, chapt. iv: 32, says to Nebuchadnezzar: "They shall make thee to eat grass as oxen, and *seven times* shall pass over thee until thou know that the Most High ruleth," etc. "And at the end of *seven years* his understanding returned unto him." These words, says Rev. Sh., are not to be understood as they read; on the contrary, they also signify 2520 years, and consequently, point again to the year 1868 A. C. For, as Nebuchadnezzar is naturally identical with the Hebrew nation, it would be a natural conclusion that Daniel predicted, that the Jews would regain their "understanding" 2520 years after Nebuchadnezzar's punishment, or at least 2520 years after the destruction of Jerusalem; our learned Chiliast, however "demonstrates" that those 2520 years begin again with the 22d year of Manasseh in the year 652 B. C., the fabrication of his own, as we have seen.

The third and last "mystic number," according to which the final Millennium is to last from 1868 to 2868, is to be found in Daniel, ch. xii: 11. There we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a *thousand two hundred and ninety* days. Blessed is he that waiteth, and cometh to the *thousand and three hundred and five and thirty* days." Instead of 1290 is to be read 1260,* for the reason that Revelation, chapt. xi: 2, 3, which is a repetition of Daniel's words, expresses the same period by "42 months" of 30 days, and by "1260 days," and by "the time, times and half a time" (Rev. xii: 7), and also because Daniel himself (vii: 25; xii: 7) wrote: "a time and times and the dividing of time," "time, times and a half," which are, as we shall see hereafter, equivalent to 1260. Now, every sane interpreter, except our Chiliast, sees, that "the time that the daily sacrifice shall be taken away, and the desolation" refer to the destruction of the temple on the 10th day of the old ecclesiastical month Lous (July 13th), in 71 A. C., as Josephus says. Our Lord himself refers (Matt. 24: 15) "the abomination of desolation" to the destruction of Jerusalem. Daniel, then, the greatest among the Prophets of the Old Dispensation, being, like Balaam, a "man whose eyes are open, which heard the words of God, and knew the

* See my "Chronologia Sacra," etc. p. 276.

knowledge of Most High," says that from July 13th in 71 A. C., till the beginning of Christ's victorious kingdom, and the predominance of his church, and the restoration of Jerusalem, and, as the Prophets of the Old and New Testaments predicted, of the Sabbath thousand of the years, 1260 days, or, more exactly, 1335 days, that is 1260 and 75 additional days, would elapse. Those 1260 days are to be explained according to the very same principle, as those 69 weeks, that intervene between the Captivity and Christ's birth, and these 62 between the Captivity and the crucifixion: in short, according to which all prophetic numbers in Daniel and the Revelation must be expounded, as we shall see hereafter.* Daniel and John combine, according to ancient usage, years of different length, viz: of *six*, *twelve* and *twenty-four* months each, harmonizing with the law of arithmetical progression: 1: 2: 4. This key to all the prophetic numbers is clearly indicated by the words: "half a time, one time, some times," and by that statement that Christ's prophetic ministry would last "one week," and also "half a week." For, that is just the arithmetic progression: 1: 2: 4, or, 9: 18: 36. Therefore, then, that prophetic number 1260 is to be resolved into 180, 360, and 720 years, and each of these numbers is to be divided by the corresponding numbers: 9: 18: 36. Thus, we obtain in each case 20 common years, and the total 60. Consequently, Daniel's prophecy says, that from the destruction of the temple in 71 A. C., to the beginning of the 7th Millennium after the creation 60 years should pass away.

Now, as all the astronomical observations mentioned above, together with the Septuagint, concur in demonstrating that from the creation down to 130 A. C. 6000 had elapsed, and as between the destruction on the temple in 71 A. C., and the beginning of the 7th year thousand after Adam 60 years intervened; it is obvious that Daniel and John predicted the predominance of the Christian church, and the restoration of the Christian Israel in the year 130 A. C.

Again, the same epoch is more exactly determined by those 1335 days, i. e., by the 75 added to the 1260. For, there, we have a four-fold division of the prophetic number, viz: 75: 180: 360: 720, which is specified by the words: an hour, a day, a month, a year" (Rev. ix: 14, 15). The Hebrew

* This subject has been explained more *in extenso* in my "Chronologia Sacra, Untersuchungen über das Geburtsjahr des Herrn und die Zeitrechnung des A. und N. T.," Leipsic, 1846, p. 107, and in the "Summary of recent Discoveries, etc., N. Y., 1857," p. 179, 183.

civil year began, as is known, with the autumnal equinoctial day,* which was, in that time, the 26th of September, and, from July 13th, on which "the daily sacrifice was taken away," to the new-year's day of the 7th Millennium on Sept. 26th, 60 years and 75 days really elapsed.

Let us see now, how tho Rev Sh. explains those 1260, 1290, 1335 days. According to him, none of these denote "antediluvian years of 360 days," but Julian years of 365 days and 6 hours; and they must begin, "beyond the point of fair controversy," with the year 533 A. C., in which the emperor Justinian's "edict including pontifical supremacy in matters of faith" was issued. In the mean time, the reader will probably wish to know, how it came to pass, that the "daily sacrifice" in Jerusalem was not "taken away" by the destruction of the temple in 71 A. C., but only in 533 A. C. by Justinian's edict, and whether our Lord (Matt. 24: 15) did really refer "the abomination of desolation" to the destruction of Jerusalem. In the first place, then, our Chiliast discovers that Daniel by his 1260 years, subsequent to 533 A. C., predicted the end of the French revolution in 1793. Why not rather the year of its beginning? Because, likely he had Bonaparte in view.

Again, those 1290 years (Dan. xii: 11), although there is evidently here a transcriber's mistake of 1290 for 1260, as we have seen, refer to 1823, in which Lord John Russel effected the emancipation of the Catholics in England, for 1290 added to 533 gives 1823.

Finally, those 1335 days, i. e., Julian years of 365 days and six hours, are to be added to 533 A. C., in which year one of Justinian's numerous edicts in favor of the Pope was published; and now we obtain the year sought for, viz: 1868, and "the inevitable conclusion is" that, together with the Hebrew "lunar" New-Year's day of 1868 A. C., the blessed Millennium must commence. Thus, then, the most recent and most able Chiliast has accomplished his purpose of demonstrating, as well by adjusting the chronology in the present Hebrew text, as by explaining the mystic numbers of the Prophets, in what year the "down-trodden race shall be re-established in Jerusalem." He has, however, in fact domonstrated that the "cherished" Millennium had already begun in 1828, or in 1845, or in 1848; or that it shall begin in 1868, or 1869, or in 1890, or 1896, or even in 1974, that is

* See my "Chronologia Sacra," etc. pages 30, 33, 42.

to say in any former of future year that you please.

Not less ingeniously does the Rev. Sh. explain the rest of the prophetic numbers, as follows. Daniel viii: 14, says, that from the "3d year of Belshazzar," i. e., 550 B. C.,* till the time "of taking away the daily sacrifice, and giving both the sanctuary and the host to be down-trodden under foot," "2300 days" shall pass away, and "then shall the sanctuary be cleansed." This prophetic number contains also an arithmetical progression, of which the basis is the same Hebrew solar year of 365 days, apart from the 5 intercalary days. That is to say, those 2300 days consist of the following elements:

140	years	divided	by	1	give	140	years.
360	"	"	"	$\frac{1}{2}$	"	180	"
720	"	"	"	$\frac{1}{4}$	"	180	"
1080	"	"	"	$\frac{1}{6}$	"	180	"
Total 2300	years (days)	give	really			680	years.

Consequently Daniel prophesied, in 550 B. C., that 680 years subsequent to the 3d year of Belshazzar, i. e., in 130 after Christ, "the sanctuary shall be cleansed," in other words, that with the beginning of the 7th year thousand after the creation the Christian Zion, and the new Israel shall have the predominance in the world. Now, how does the Rev. Sh. explain those 2300 years? Notwithstanding that "third year of Belshazzar," he refers authoritatively the *terminus a quo* to the year, in which Xerxes "set out from Susa," "which is determined by a famous eclipse of the sun to the year 481 B. C." Consequently, says the Rev. Sh., Daniel has predicted that, in 1820, namely 2300 years subsequent to 481 B. C., "the Greek insurrection should break out." It is possible that some of "Our Bible Chronology" readers may, in reading this discovery, have shaken their heads, and asked the question, whether in 1820 "the Lord's sanctuary had been cleansed." The misfortune is only that in 481 B. C., no solar eclipse was visible, as we have seen, and Xerxes left Susa, not in 481, but one year earlier, and hence the corresponding year was 1819. Finally, as the total ecliipse in

* See my treatise: "Die Aegyptischen Alterthümer in Nimrud und das Jahr der Zerstörung Ninives," in the German translation of *Layard's* Niniveh, Leipsic, 1854, p. 478.

question happened in 478, Feb. 27th, 15h, 30′, Paris Time,* we come down to 1822, and then, the question is, what "sanctuary may have been cleansed" in 1822. This question, there is no doubt, our historical astronomer will answer in the second edition of his immortal work.

The "five months" (Rev. ix: 5, 10) give, according to the Rev. Sh., of course, 150 years, which *must* begin with Mohammed's proclamation in 612, and go down to 762, in which "the Abassides became the antagonists of the Ommiades." And this is "the completest evidence of the fulfilment of this prophecy."

And again, "an hour, and a day, and a month, and a year" (Rev. ix: 15) give, in the same way, 396 days, consequently years, which, as the Rev. Sh. discovered, *must* have begun with the year 1057, in which "the Turks departed from Bagdad," and hence they expired in 1453 "with the capture of Constantinople."

We come now to the 70 weeks of Daniel (ix: 27), by which, as all unsophisticated Theologians, except Rev. Sh., have believed that Christ's birth and crucifixion were prophetically announced and predetermined.† For the Prophet expressly says: "Know therefore and understand, that from the going forth of the commandment to return and to build Jerusalem *unto the Messiah* the Prince shall be *seven* weeks, and *three-score* and *two* weeks." Daniel, in the preceding verse, reckons 70 weeks for the sole reason that he had, while prophesying, to take into consideration the then current week, as the ancient usually did. Moreover he says: "and after *three-score*, and *two* weeks shall Messiah be cut off, but not for himself (Luther: and shall not be)." Thus, then, the *terminus ad quem* of the 7 and 62 weeks, that is to say Christ's nativity; and the *terminus ad quem* of the 60 and the 2 weeks, that is to say Christ's death, are clear. Finally, the duration of Christ's prophetic ministry is expressed by the words: he shall confirm the covenant with many for *one* week: and in the *midst of the week* he shall cause the sacrifice and the oblation [of his body] to cease." Not less clear is the *terminus a quo* of both the 7 and 62, and the 60 and 2 weeks. For Daniel plainly says: "from the going forth of the commandment to restore and to build Je-

* See Pingre's Chronologie des eclipses, in the Histoire del' Acad. des Insc. 1786, T. xxii: p. 123.

† Compare my Chronologia Sacra, etc. page 107.

rusalem." As these words were spoken while the Hebrews and Daniel were in captivity in Babylon, and Cyrus ordered, in 533 B. C., during his first year after Cyaxares' II death, to authorize the Jews to return, and to rebuild their temple and Jerusalem; it is obvious that the *terminus a quo* of Daniel's weeks is the year 533 B. C.* During the next spring, in 532 B. C., the first colony of 42,360 men, conducted by Zerubbabel, returned, and now they began to rebuild Jerusalem and temple, of which the altar was inaugurated on "the first day of the seventh month" (Ezra iii: 7), that is to say, on the 30th of September, the equinoctial day;† and on the very same day the weekly turns of the 24 classes of the priests began anew. The said first year of Cyrus is incontrovertibly fixed by the ancient historians, by the solar and lunar eclipses observed about that time, by the Apisperiods, by the 70 years of the Babylonian captivity, testified by contemporaneous historians and prophets, and by the birth day of John the Baptist, the 22d of July. For, as the first sacerdotal class served the sacrifices on the 30th of September in 532 B. C., the priestly class of Abia was again engaged in the temple on the 28th September during the 2d year preceding the beginning of the Dionysian Era, and on the very same day the birth of John the Baptist was announced.‡

The only question here is, how Daniel reckoned his 7 and 62 weeks down to Christ's birth, and his 60 and two weeks down to the crucifixion, and both his half and his entire week, as comprising Christ's prophetic ministry. Everybody sees instantly, that Daniel's weeks must have been of different length, in short that his septennia and years must have consisted of months of unequal length. For, supposing that those 7 and 62 weeks of years till Christ's birth, and those 60 and 2 weeks of years to Christ's death to have been equivalent; then Christ would have been crucified before his birth. The same is proved by the statement that Christ's prophetic ministry should last both one *half* week, and also one *entire* week. And from the latter especially we learn that some of Daniel's weeks, or years, or months were half as long as others; and these months are determined by the New Testament. For, as Christ's prophetic ministry comprised, as we learn from the Evangelists, seven seasons, or 3 years 6 months;

* See my "Berichtigungen der alten Geschichte," etc. p. 87, 92.

† See my "Chronologia Sacra," etc. p. 73.

‡ Berichtigungen der alten Geschichte, p. 102

and as Daniel calls the same period as well *one* week of years as *half* a week; it is obvious that Daniel applied in the one case months of 30 days, or years of 360 days each, in the other, however, months of 15 days, or years of 180 days only. In short, Daniel followed, in this respect, the custom of all ancient nations who called 15 days, and also 30 days, and even 60 days a month, consequently they termed 180 days, as well as 360, and 720 days a year* That Daniel really applied such months and years, his own words demonstrate. For, he does not say that from 533 to Christ 69 weeks, but 7 weeks and 62 should elapse, because he had to indicate that those 62 weeks were but half so long as the 7 weeks. He proceeded in the same manner with the 62 weeks, divided into 60 and 2, for the same purpose. By means of these explanations Daniel's weeks will, now, be easily understood; and the same we have already seen as regards the above-mentioned prophetic numbers. In a word, Daniel's prophetic numbers are, in all cases, based upon a simple arithmetical progression, of which the basis is the Hebrew year of 365 days minus the 5 intercalary days.

Thus, then, the 7 weeks, as referring to months or seasons of 60 days, give 98 (7 + 14) common years. The 62 weeks, therefore, referring to months or seasons of 30 days each, the half of the former, give 434 (62 + 7) years; altogether 532 common years. Consequently Daniel predicted, in 533 B. C., that from the end of the Babylonish captivity, and the rebuilding of Jerusalem and the temple in 532 B. C., no less than 532 years should elapse; and this prophesy has been literally fulfilled. For, between Cyrus' "commandment" and Christ's birth on the 25th of December (Julian style) preceding the Dionysian Era, exactly 532 years intervene.

The 60 and 2 weeks, which, as Daniel says, should intervene between "Cyrus' commandment" and the year in which "Messiah shall be cut off," contain again three terms of the same geometrical progression, viz: 1 : 2 : 4; for in consequence of the 7 years of Christ's prophetic ministry still to be mentioned, those 60 weeks required a subdivision into 20 and 40 weeks, with reference to the number 40, which was a sacred number among the Hebrews after the Exodus and Saul, David and Solomon, as Philo (*De Profugis*, p. 477, C.

* See Ideler, Chronolcgie I, 93. — *Boeckh* in Schmidts Zeitschrift für Geschichte, Berl. 1844.

ed. Francf.) affirms. Besides, the number 60 cannot contain years of equal length, and must comprise two terms in the above-mentioned geometrical series, because 62 is less than 69, and would, without that subdivision, give rise to the nonsense, that Christ should be crucified before he was born. Thus, the 60 and 2 weeks give 567 years, as will appear from the following scheme:

2	weeks	of	$3\frac{1}{2}$	years	give	7	common	years.
40	"	"	7	"	"	280	"	"
20	"	"	14	"	"	280	"	"
Total 62 weeks, giving.....						567	common	years.

And this prophecy has also been strictly fulfilled; for, from Cyrus' commandment in 533 B. C., till to the crucifixion on the 19th of March in the year 33 of the Dionysian Era, 567 current years actually passed away. The following scheme will show that all prophetic numbers of Daniel are based upon the same principles:

Dan. ix: 24, etc.	Dan. viii: 14.		Dan. xii: 15.	
1 : $3\frac{1}{2}$: 2 : 7	1 : 1	140 : 140	180 : 20	180 : 20
2 : 7 : 40 : 280	62 : 434	360 : 180	360 : 20	360 : 20
4 : 14 : 20 : 280	7 : 98	720 : 180	720 : 20	720 : 20
6 :	.....	1080 : 180	.....	(75 : $\frac{360}{75}$)
Totals, 62 : 567	70 : 533	2300 : 680	1260 : 60	1335 : 60+75[a].

This precious prophecy of Daniel, concerning Christ's birth and death, by which every Jew, and every Gentile, and every infidel can be convinced of the truth of God's word, has met with shameful treatment. Let us see, how the Rev. Sh. again explains Daniel. In the first place, he denies, with the most barefaced effrontery, that those words: "Unto the Messiah, the Prince," and: "shall Messiah be cut off, but not for himself," refer to Christ's birth and crucifixion. Furthermore, he has the effrontery to maintain the words: "from the going forth of the commandment to restore and to build Jerusalem" have reference not to Cyrus' commandment in 533 B. C., but to the seventh year of Artaxerxes Longimanus, in which Ezra, together with 1596 Jews, returned to Jerusalem. Now, as the first colony of 42,360 men returned in 532 to Jerusalem, founded the new temple, finished the altar, restored the 24 classes of priests, offered sacrifice, celebrated the inauguration and all other holy days of the eccle-

siastic year, built thousand houses and streets; what did they do in that year 532 B. C.? Did they, then, build Jerusalem or not? And, as we read in Ezra iv: 21, "Give ye now commandment to cause these men to cease, and that this city be not *builded again;*" who, we ask, gave permission to build Jerusalem after Daniel's prophecy? Finally, our Chiliast is so blind as not to see that Daniel clearly distinguishes 9 weeks and 60 weeks, and makes half a week equivalent to one week. The Rev. Sh. shakes up all those prophetic numbers in one bag and then brings forth the one sorry number of 490 years. By adopting such premises as these, he has been enabled to make some very remarkable discoveries, such as the following:

The 7th year of Artaxerxes Longimanus, says the Rev. Sh., coincided, historically, with 453 B. C., consequently Daniel predicted, 533 B. C., that, 490 years subsequent to Ezra's return to Jerusalem, the centurian Cornelius would be baptized (Acts x: 21). As then, Daniel distinctly makes the "490 years" refer to the "Messiah, the Prince;" he, "most probably," mistook Cornelius for the promised Messiah. The only difficulty here is, that St. Luke places the baptism of Cornelius not in 37, but in 45 A. C., so that the interval amounted not to 490, but to 498 years.* What then? Our Chiliast assures us authoritatively that St. Luke assigns to the conversion of Cornelius "too late a date." Besides, the Rev. Sh. again forgot that 453 B. C. added to 37 A. C. make not 490, but only 389, consequently he ought to have placed Cornelius' baptism in 38 A. C., which does not harmonize with "the fair inference that the conversion of Cornelius *must have taken place before A. D.*, 38." Lastly it seems quite natural that our profound chronologist should make the 7th year of Artaxerxes Longimanus coincide, according to his "entirely new plan" with 453 B. C., instead of 455 (historically), as several "astrological" eclipses of the sun and moon demonstrate.†

Not less "solid and immovable" is the Rev. Sh's explanation of the 62 weeks, which were to elapse between "the restoration and building of Jerusalem," and the crucifixion.

* See my "Die wahre Zeitrechnung des Alten Testamentes, nebst einer Zeittafel zum Neuen Testamente. Ein Hülfsbüchlein für christliche Bibelleser, St. Louis, Mo., 1857. M. Niedner." Page 98.

† See my "Beiträge zur Geschichte der Astronomie" in Jahn's Astronomischen Untersuchungen, Leipsic, 1853, p. 250.—"Summary" etc. p. 223.

According to our new chronologist, these 62 weeks are nothing else than the second part of those 69 years (7+62), which Daniel reckons from Ezra's arrival to the baptism of Christ. Consequently the words: "Shall Messiah be cut off" signify the Messiah's baptism. In short, the Rev. Sh. makes out that Daniel's first 7 weeks (49 years) refer to the 49 years which intervened between Ezra's mission and his death in the year 404 B. C., a sheer fabrication of his own; and again, that those 62 weeks (434 years) signify the period from Ezras' death to Christ's baptism in A. D., 30; and lastly that Daniel's "one week," during which the Messiah "shall confirm the covenant with many," denotes the 7 years which elapsed between Christ's baptism and the conversion of Cornelius in A. D., 37, another fabrication of our great Millennarian. And this also is now "beyond the reach of further controversy."

But doubtless the most brilliant feature of the book before us is the final explanationof the number 666 (Rev. xiii: 18). This number, then signifies, in the first place, 666, that is to say the year 666 A. C., in which Pope Vitalian ordered mass to be read in the Latin language. Besides this, the same number is contained in the words "Romanus," "Latinus" and others, signifying the Pope, when we write them with either Hebrew, or Greek, or Latin letters, and assign to each letter the numeric value ascribed to the respective letters in the Hebrew, or Greek, or Latin alphabet. Certainly, that is an ingenious idea. It is only a pity that there exists a legion of similar words which similarly express the same number 666. Thus, for instance, it is possible, that St. John called "the beast coming up out of the earth," which, as he says, "causeth that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name:" *Apistei I. N.*, that is to say: *He does not believe in Jesus of Nazareth.* For, these Greek words and letters also give the number 666, and harmonize, at least, with our Lord's words: "When the Son of man cometh, shall he find faith on the earth?" Perhaps, however, "Romanus" is more reliable, than the word "Bonaparte," which also expresses the number 666, as a Chiliast discovered some years ago. In consequence of this coincidence, that Chiliast was fully convinced that Napoleon I was the "Antichrist," foretold in the Revelation, but at last some one discovered that the name of that same Chiliast also contained the number 666. What can be more curious than the coincidence that even the name of the

most recent Millennarian, whose original name, it is said, was *Shimmel*, yields the anti-christian number 666, when written with Greek letters, provided we have regard, at the same time, to the "second advent:" this will appear from the following scheme:

S	200 (1st advent),	200 (2d advent),	400
H	8	8	16
F	10	10	20
M	40	40	80
M	40	40	80
E	5	5	10
L	30	30	60
Total,	333 (1st advent),	333 (2d advent),	666

XIII. *Origin of the most recent Chiliasm.*

It is possible that many a reader, who still retains a pure Christian faith in his heart, will ask the question, how it came to pass that, in our days, such a book could be written and printed; a book which contains not one word of truth, which will confirm millions of Jews in their infidelity, and which will inflict new wounds on the Christian church. This question it is not easy to answer; perhaps, however, the reader will succeed in solving this intricate riddle, when he takes in view the following points:

The author has never, as it seems, had an opportunity of learning, what is the difference between astronomy and astrology, and what the astronomical observations of the ancients signify. Besides, he knows not in what year all the events of Roman, Greek, Persian and Hebrew history, down to Titus, are to be placed. He was not acquainted with the basis of all ancient history, viz: the true commencement of the Dionysian Era and the rule for reckoning years prior and subsequent to Christ's birth. He is ignorant that the Hebrew and Greek months were solar, and not lunar months, and that the 14th day of Nisan, according to the present Jewish calendar, never fell on a Friday. The most common Latin, Greek and Hebrew words and grammatical forms, and the most vulgar proper names he writes incorrectly, e. g., *Mausolae* (Mausoleums), *auctathon* (autochthon), *lingue* (linguae), *filiis* (filius), *Sethos* (Sothis), *Sethoie*, *Semiramus*, *Hemitic*, *Haenza* (Hamza), *Psanmus* (Psamus), *Kirjath-Sephu* (Kirjath-Sepher), *Greisbach* (Griesbach), *Watton* (Walton),

Castillo; Ephem, Cyrus and others (Ephrem Syrus and others); and such exhibition of ignorance and recklessness occur on nearly every page. The very same epochs of history, to which the author assigns one date in the text, he places in entirely different years in the appended chronological Tables, to say nothing about innumerable incorrect figures. He discovers that the revolution of the sun was, in consequence of the flood, prolonged by 5 days and 6 hours, that the present Hebrew character now in use is coeval with the history of man; that the present Hebrew vowels and accents were invented and introduced by Ezra; that the name of Thebae, i. e., capital city, originated from the Hebrew word *theba* (the ark), that the Egyptian city No-Amun bears the name of Noah; that Hermes Trismegistus was once a fellow-student with Moses in the colleges of Heliopolis or Tanis; that Nebuchadnezzar's madness signifies the beginning of the Millennium in 1868, and so forth, And all these and thousand similar exhibitions of stupidity the author does not hesitate to display before the eyes of intelligent readers with declarations like these: "unquestionably," "in all probability," "most probably," "shut the door against any further cavil in determining the present era," "excludes all further controversy," "place beyond the reach of all legitimate controversy," and so on. Any man, in fact, who has so far advanced in recklessness and arrogance, and in the worship of his own chimeras, can surely not be expected to control his extravagance, and to submit to the decisions of scholars, who, instructed in a better Logic, and furnished with better scientific and theological knowledge, have, for a long time past, rejected, as Luther did, all kinds of Chiliasm. The book before us is replete with instances of ignorance, negligence, folly and arrogance, that a large volume would scarcely suffice to refute and correct them all.

If these remarks should enable the reader to understand the nature of the literary claims of this modern author, there remains still another characteristic of the book to be mentioned, and that is, I am sorry to say, its want of good faith and truthfulness. Whenever the author sees fit to attack the said "Summary," repeatedly referred to, he does not fail to cite it, or to copy the passage which he calls in question; as often, however, as he meets in that work with statements that can be useful to him, he copies them, even to the extent of half pages, without mentioning the source from which his information is derived. A proceeding like this our honest an-

cestors called Plagiarism, or literary theft. Our friend is even so kind as to distort his antagonist's name, for he constantly calls him, from the first page to the end, even in the Index, *Scyffarth*, obviously for the purpose of preventing the reader of his book from reaching the "Summary," in which the most recent Chiliastic perversities were most satisfactorily confuted in advance. Moreover, he is prudent enough not to mention by so much as a word that mass of ancient astronomical observations, which confirm the chronology of the Septuagint, and serve to confute the Chiliastic computation of time, with the exception of four. And these four are the planetary configurations observed at the beginning of the four world-ages, which, although preserved, particularly the first, among all nations of antiquity, were metamorphosed into "Egyptian star-gazings," for the sole purpose of ridiculing them the better, and *thus* "refuting" them. It is true, such practices make some impression upon unlearned readers, but in the estimation of true servants, whose only aim is truth, they are base fabrications. Moreover, that "Summary" mentions that even the Hebrews had, down to Akiba, reckoned 6000 years from Adam, because, about 70 A. C., many Pseudo-Messiahs arose and were taken for the promised Messiah, because they knew that, at that time, "the sixth millennium was to end." The same is proved by Barcochba, who, about A. D., 130, flourished as the true Messiah. Those words, "was to end," denote, as everbody perceives, nothing more than that in 70 A. C., the beginning of "the last time" had come, and that the 6th millennium after the creation was to expire. But what course does our sincere Chiliast pursue? He tells his readers that the abovenamed "Summary" had referred the expiration of the sixth millennium in one place to the year 70, in others to 130 A. C. Then, he throws ridicule upon all "astronomically mathematical certainties," and offers "the learned Doctor" "a choice of one of two horns." Such artificial fabrications too plainly betray the cloven foot, as it kicks against the revealed chronology of God's word in the New Testament. Add to this the following calumny: The Summary, so often referred to, contains a translation of the first book of the sacred Egyptian records, which are already spoken of by the Fathers of the church; and this remarkable book contains several ideas which, as I said, must refer to primeval revelations, handed down through Enoch and Noah to all nations that sprang from the descendents of the latter. The Rev. Sh.,

however, changes those traditions into "primitive revelations of the Egyptians," and then, he assures his readers: "We are not, therefore, surprised at his affirmation that in the land of Egypt the Old Testament had its beginning, etc." What does this "*etc.*" mean, and where is any such affirmation to be found in the Summary? Again, the Summary expresses the opinion that ancient Egypt must attract every one for the reason that it has preserved the oldest monuments of the world, the oldest inscriptions, the oldest manuscripts and hand-writings, that the Hebrews dwelt in it during 430 years, "that the Old Testament," that is the *typical sacrifice of the lamb*, "began in it." Now, what does our very pious Chiliast do? He reports as follows: "Dr. Scyffarth affirms that the Old Testament had its beginning in Egypt, *or who supposes the Mosaic writings to be a compilation from Egyptian traditions.*" Practices of this kind are simply callhd calumnies, which are, it is true, not rare phenomena in our world, but, when put fort by a divine and uttered by the mouth of a Christian pastor, must wear a very singular appearnce in the eyes of the world. And this intentional slander has been repeated in three different places, under the head, "Our Bible Chronology," and for what purpose? Probably the author argued thus. First of all it is necessary to persuade the faithful reader that the anti-Chiliastic book in question proceeded from the pen of a "more than semi-infidel" personage; and, then, it will be easier to introduce the newest Chiliasm, as an "article of Christian faith" into the Christian church, and, then, of course, that work "of thirty years" will meet with universal admiration and be crowned with everlasting glory.

The practices just mentioned are, it is true, but trifles in the Rev. Shimeall's book: they will, however, aid the reader in solving that question, how it came to pass that this Chiliastic book was written and published. For, whoever has lost the ability to be true, as regards others, can not be true to himself. Such is the case with Rev. Sh. For his own conscience must have told him that his Chiliasm is irreconcilable with the New Testament and the true Word of God, and with the astronomical observations of the ancients as based upon God's word. Nevertheless he persuaded himself that the chimerical product of his thirty year's labor is incontrovertible truth and that the year 1868 must be the birth-year of the cherished child of his fancy.

In short, my conviction is that the book in question, writ-

ten, as the title says, "for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc.," of which the second volume, which is to contain an exposition of the condition of the millennial kingdom, ranks among the most dangerous publications of modern time. For it proposes to make an anti-christian doctrine an "article of Christian faith," in which everybody must believe at the hazard of his eternal damnation. It teaches that the work of redemption remained unaccomulished after Christ's sacrificial death and ascension, and that the Lord came into the world for the purpose of establishing hereafter a temporal kingdom, which is to offer all the delights of a Mohammedan paradise, and in which the Jews, being nationally restored, shall pre-eminently rule among all nations now in existence. It prophesies that, in a few years, tribulation shall come upon all Christians and Gentiles, such as was not since the beginning of the world to this time, no, nor shall be. And it is possible that this prophesy will, like Miller's Chiliasm of yore, cost many a disappointed Christian family its fortune, or even many men their lives. It undermines the *inspired authority* of the New Testament. It confirms millions of Jews in their opinion that the time of the promised Saviour is still future, and takes away redemption from the world, and abrogates the Scripture-doctrine concerning Satan and hell. It lulls to sleep the children of the world with the sweet but delusive hope, that the Lord of Lords shall not come to the final judgment as soon and as unexpectedly, as the New Testament says, but he will first come to the millennial government of a temporal kingdom, which is to end in 2868. It tears the heart out of the word of God, namely, the Law and the Gospel, repentance and faith, and puts, into the hand of the preacher, a stone utterly unfit to satisfy any hungry soul. It introduces and sanctions a kind of Hermeneutics, which, as contemning the principle of the analogia fidei, is capable of deriving all imaginable false doctrines from the Bible. It is the basis of new Christian sects, by which all who do not adopt their articles, are regarded as heathens, condemned and persecuted as such. It is a sharp sword which will again divide domestic circles and ecclesiastical associations. And for these reasons I regard the book under considerations as a true sign of the last time; for, we know, that in the last time, "*God shall send men strong delusions, that they should believe a lie;*" that in the last time, infidelity, and, what is the same, superstition and false doctrines shall be prevalent.

To all these may be added that "Our Bible Chronology" possesses great attractions for simple readers. For, such a mass of Biblical passages, an obscure style, a vast show of spurious learning, an ardent zeal against infidels, i. e., anti-Chiliasts; an unparalleled self-confidence and arrogance in condemning all Fathers of the church, Luther and the most learned Theologians, an accumulation of chronological computations and chronological Tables, which, from Adam to Titus, do not contain a single correct date; the assertion that the owner would possess the fruit of painful labor of thirty years, the hearty farewell and the closing benediction to the reader; these characteristics of the book will, no doubt, win over and delude a great multitude of readers. For, there are but few persons, sufficiently versed in chronological details, to enable them to see through such a tissue of errors and mis-statements.

Publications of this nature, and of such pernicious tendencies ought, we think, to be placed in their true light: and may it please the Lord that all church papers in the Old and New World may finally awake and take heart to face the dreadful doctrine of Chiliasm, particularly that which is exposed in the present work. We, for our part, have endeavored to do our duty, in the premises, as far as our time and ability permitted, and, in conclusion, we can only join again in the language of the old Hymn: "Lord, thy Church is still contending, help thy Church to conquer!" *Amen.*

ARTICLE III.

THE MINISTERIUM.

By Charles A. Hay, D. D. Harrisburg, Pa.

The theory of Church Government adopted by the Lutheran Church in this country is essentially Republican. It is based upon the assumption of the parity of the ministry and the right of the laity to participate in the general management and control of church affairs. Our Synods are composed of ministers, all of equal rank, and an equal number of laymen, selected by the several pastoral districts, and charged

with the duty of representing them in the discussion and decision of ecclesiatical matters.

In the formation of our Synodical constitutions, however, according to this theory of the essential equality of the ministry and laity in the control of church affairs, the fundamental idea was not in all cases kept clearly in view and consistently carried out.

For instance, in the "Constitution for District Synods," prepared by the General Synod, and very generally adopted by the Synods at that time existing, and afterwards organized, a special discrimination against the laity was introduced. Whilst providing that the Synod should consist of an equal number of ministers and lay-delegates, it was also particularly specified that "The number of lay-votes can never exceed that of the ordained clergymen and licentiates; and, if a lay-delegate be present from a district from which there is no minister present in the Synod, he shall have a seat and the liberty of speech, *but no vote.*" Strange equality, truly! The presence of a minister from that portion of the church represented by the layman, essential to his real membership in the Synod! Now what explanation can be given of this fact? Were the laymen held to be incapable of voting aright unless prompted by their own pastors? Or were they regarded as a dangerous element in the Synod which needed to be firmly held in check by a provision which would always prevent a preponderance of lay votes? We may not be able to account for the introduction of this invidious and offensive clause, which so painfully contrasted with the genial and truly liberal spirit, that characterizes the document as a whole, and which now undeniably animates our ministry in general. But we gladly make a record, in this connection, of the fact that one Synod after another has erased this obnoxious provision from its constitution and thus conformed it, in this particular, to the fundamental principle upon which our whole system of Church Government is based.

It is now deemed especially important that pastoral districts, vacant, for the time being, or whose minister may not be present at Synod, be regularly represented by a delegate fully entitled to all the privileges of a regular member of the body.

It appears, therefore, that our synodical institutions, as originally framed, were not immaculate; at least in the estimation of the Synods that have amended them. And shall we then be frowned upon as presumptuous when we modestly

suggest the possibility of further improvement in the same direction? Should it appear that, in their present form, they are in perfect accordance with the teachings of Scripture and of sound reason, and with the usages of the church in her purest and best days, then any further alterations that may be proposed can easily be set aside as uncalled for and unwarrantable. Surely, under such circumstances, there need be no alarm occasioned by a proposition like that presented recently at one of our synodical conventions, viz: so to amend the Synod's constitution "*as to entitle all its members, clerical and lay, to participate in the transaction of all ecclesiastical business.*"

What, then, does this proposition claim on behalf of the Laity?

Could it be seriously supposed that there was hidden, under this innocent-looking proposal, the lurking design to revolutionize the church by introducing a radical tendency that would eventually *abolish all distinction between laity and clergy?* Or is there any ground to fear that by its adoption a door would be opened for the introduction of any such extravagances? No! Those who advocate this change are as fully convinced, as any of the brethren, that the holy ministry is an office of divine appointment, with special responsibilities and prerogatives, and intended for all time, and are far from seeking by the proposed change to detract, in the least, from its true dignity and power.

Nor does this proposition contemplate any interference on the part of the laity with any of the prerogatives that can be clearly shown to belong to the ministry, as, for instance, their right and duty to *ordain*, i. e., solemnly set apart to their official work, by prayer and the imposition of hands, those whom God has called, through the church, to that department of christian activity. Ordination is evidently set forth in the scriptures as a presbyterial, i. e., ministerial act, and should therefore be performed by ministers alone. And all the opposition manifested to the proposed change, on the ground that the laity have no right to ordain, arose from an entire misapprehension of the question at issue. No claim of that kind is set up on behalf of the laity. We have no sympathy whatever with those who claim for the so-called *lay-elders* a right to participate in this solemnity. Those who apply the term *Elder*, which in scriptural usage is confessedly synonymous with Bishop Ruler, &c., to *laymen*, and

then claim for these, *as laymen*, the rights, and seek to impose upon them the duties, which, according to scriptural teachings and usage, belong only to *Scriptural Elders*, i. e., Presbyters, Bishops, in our estimation fail to apprehend the true drift and intent of the sacred record. Some of them rely upon the passage, 1 Tim. 5 : 17, as proof of a scriptural distinction between ruling and teaching elders. But when the apostle says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine," he did not forget that one chief prerequisite and qualification of all elders was that they should be "apt to teach;" and he means, by this exhortation, to magnify this feature of the office, in contrast with its prerogative of ruling, as he elsewhere magnifies it in contrast with the prerogative of baptizing; "Christ sent us not to baptize, but to preach the gospel." He understands the office of Elder to include both ruling and teaching, but considers those Elders to be worthy of highest honor, who are most apt to teach and most laboriously engaged in this, the most important part of their calling.

There are but two permanent officers in the church, according to scriptural precept and usage, the Diaconate and the Presbyterate. Of these the former is purely a lay office and the latter purely clerical. And it is to be regretted that in our congregational constitutions we so frequently find other offices ranked along with these as though they were equally sanctioned by scriptural authority. Our "Elders" are essentially Deacons, i. e., they are laymen, elected by particular churches to assist in managing their temporal and spiritual affairs; but the name assigned to them does not properly indicate the nature of their office, for it is precisely that which the scriptures assign to preachers of the word. There is no Scripture warrant for *lay-elder*. The word is a misnomer. So soon as we begin to vindicate the claim of laymen to this designation we find ourselves driven to concede to them the prerogatives of the ministerial office, i. e., the right, by virtue of their office, to ordain, to adminster the sacraments, &c., and thus practically abolish all distinction between clergy and laity. This is precisely the point at issue in the controversy at present exciting so much interest among our Presbyterian brethren. Nor is their any scriptural warrant for our office of *Trustees* whose title figures in many of our church constitutions and whose duties are detailed at length in our liturgies. This is a term borrowed

from the usage of the world, and there is no valid reason why the duties usually assigned to the church officers who bear this designation, (and we are sorry to say it, in some churches are even selected from among those who are not professing christians) should not be discharged by the Deacons.

What then, it will again be asked, does the aforesaid proposition claim on behalf of the laity? We answer: it implies, and is intended to assert, both *the right and the duty of the whole church, through her representatives, clerical and lay, to take an active part in the discussions and decision of all questions, affecting her welfare, and, among others, especially, also, in the great question as to* WHO SHALL CONSTITUTE HER MINISTRY. If this be indeed the right and duty of the whole church, and not of "the clergy alone," then it will follow that the word *Ministerium* should at once and forever disappear from our synodical constitutions.

The right of the lay-membership of the church, through their regularly appointed representatives, to participate in the transaction of ecclesiastical business *in general*, is not called in question. The laity are already admitted to a full share in the transaction of nearly all that is done in our ecclesiastical judicatories. But, according to our present synodical constitutions, they are not allowed to take any part whatever in determining *who are to be admitted into the ministry*. In order to secure their exclusion from all participation in this part of the ecclesiastical business, the clergy constitute themselves into a seperate organization and sit, at intervals, with closed doors, during the time of the synodical convention, and thus, in secret conclave, this business is transacted.

Now, we are well aware of the arguments usually advanced in vindication of this feature of our Church Government; and we are well aware, too, of the fact that our people, having with good reason great confidence in the sincere desire of their pastors to do right, submit to this singular procedure with surprising patience and good nature, trying very hard to believe that it is all right, though their own judgment (in regard to the manner in which the laity originally participated in church matters, as narrated in the scriptures) and their ecclesiastical instinct often prompt them to demand an explanation of the singular arrangement; and we are well aware, moreover, that the bare proposal to alter any feature of our existing church rules, and particularly one of such im-

portance as that at present under discussion, cannot but meet with an earnest and decided opposition. Nevertheless, being fully persuaded that the practice above alluded to is improper, and that the proposed change is nothing more than is due to the cause of truth and of equal rights, and that its introduction would essentially benefit the church, we have felt constrained to move in this matter; and, having done so, and having been strangely misunderstood, we herewith present, for the calm and prayerful consideration of the brethren, the reasons which have induced us to set up and advocate this claim for the participation of the laity in the transaction of all ecclesiastical business.

We earnestly desire to see this change introduced, believ- that we would thereby bring back the church, in this particular, into conformity with primitive Christian usage; that we would practically and fully illustrate one of the fundamental principles of the Reformation, which in this feature of our Church Government is now strangely ignorant; that we would hereby accord with our brethren of several other branches of the Protestant Church in acknowledging the true position of the laity in the regulation of ecclesiastical affairs; that we would thereby avoid much unnecessary offence; that we would furnish an additional guarantee for the preservation of sound doctrine and pure morals in the church; and that we would secure a more cordial interest in the church on the part of the laity and stimulate their zeal in laboring for her welfare.

Now, if the proposed change can be shown to lead to such results as these, we are confident that none will be more ready to advocate its adoption than those very brethren who now so strenuously oppose it. We all love the church; and our hearts' desire is to behold her flourish and abound in the peaceable fruits of righteousness; and we only need to be convinced that a measure is scriptural in its character, and judicious in its bearings, and calculated to advance her interest, which are those of our common Lord, and we are at once ready to adopt and employ it.

But, *in the first place;* can it be shown that by admitting the representatives of the churches to a share in the decision of the question as to *who shall be admitted into the ministry*, we thereby *return to the primitive Christian usage?*

In regard to the powers and prerogatives of the laity in the early church our information is very limited and we can ask many questions upon this subject for which we find no

answer in the sacred record. But from the brief narratives there given we readily learn that they took, from the very beginning, an active part "in the transaction of all ecclesiastical business.

1. *They elected the first Deacons.* "Then the twelve called *the multitude of the disciples* unto them and said: It is not reason that we should leave the word of God and serve tables. Wherefore, *brethren, look ye out among you* seven men of honest report, full of the Holy Ghost and wisdom, whom *we may appoint* over this business." Acts 6: 2, 3. The brethren thereupon "chose" the Deacons and "set them before the apostles" who "when they had prayed, laid their hands on them" and thus solemnly set them apart to the work for which the church had selected them. The apostles did not feel that the appointing power lay wholly with them, but acknowleged the right of the laity to a full participation in this kind of "ecclesiastical business."

2. *They participated in the election of an Apostle to take the place of the traitor Judas.* "And in those days Peter stood up in the midst of *the disciples*, and said, (the number of the names together were about *an hundred and twenty*,) Men and brethren, this Scripture must needs have been fulfilled, &c. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of the ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven arostles."

Here we have even the choice of an apostle by the multitude of the disciples, the whole church participating. The narrative is just what it would *not* have been had our present custom been then in vogue. Had the apostles regarded the decision of such a question as the peculiar prerogative of those already in the office, they would have addressed the disciples iu a very different strain, somewhat like the following: "Men and brethren, in consequence of a vacancy having occurred in our number, it becomes necessary for *us* to select

one of those that have been with us from the beginning, &c.; and, inasmuch as you have nothing to do with matters of this kind, you will please to withdraw whilst *we attend to this ministerial business.*" That would have been in accordance with our present usage. But we hope the day is not far distant when we shall return to the usages of *the first fathers* of the Christian church. But, says one, "this was the election of an apostle, and we cannot reason from this case, when speaking of the permanent ministry, as the office of apostle was temporary." Very true; that office was temparary, but we quote this example to prove that if *even in the choice of an apostle*, (the highest office;) the laity were consulted and their lots were cast with those of the remaining apostles as of equal importance, much more should the voice of the laity now be heard in deciding who shall be the successors of the apostles in that part of their office merely, which was designed be permanent.

3. *They were present at the first ecclesiastical council and took an active part in all its proceedings.* "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them [the brethren, v. 1,] should go up to Jerusalem unto the apostles and elders about this question. * * And when they were come to Jerusalem, they were received of *the church and of the apostles and elders*, &c. And the apostles and elders came together for to consider of this matter * * * Then *all the multitude* kept silence and gave audience to Barnabas and Paul, &c., * * * Then pleased it the *apostles and elders*, WITH THE WHOLE CURCH to send chosen men of theirown company, &c., * And they wrote letters by them after this manner: The *apostles and elders*, AND BRETHREN send greeting unto the brethren &c. It seemed good *unto us, being assembled with one accord, &c.*, * * *us*, to lay upon you no greater burden than these necessary things; &c.." Acts, 15th chap.

Now what have we here? Nothing less than the discussion and decision of a question of *doctrine of fundamental importance*, and in the whole proceedure the laity actively participating, Judaizing teachers were disturbing the minds of the believers at Antioch by insisting upon the necessity of circumcision to salvation, thus undermining the very foundation of their faith. This was the question that led to the assembling of the first Synod, and this question, one of the kind which among us is at once "referred to the Ministerium,"

was discussed and decided in open Synod, by "the apostles and elders, *with the whole church*," and this result of their deliberations was sent to the church at Antioch, with a friendly greeting, by "the apostles and elders *and brethren*." May the day soon come when charges of heresy will be examined among us, as in apostolic times, by the elders and the brethren, and not, as now, by the elders alone!

Should it be objected here, that this narrative does not warrant what we claim for the laity, inasmuch as there is no record of any layman's having actually taken part in this discussion; we reply, there is nevertheless sufficient warrant for the claim in the undeniable fact of their presence, during the discussion, and the official acknowledgment of their sanction as given in the decision of the question and its communication to their fellow Christians. That the laity did not take a leading part in the discussion is easily accounted for, under the circumstances; but that they had no right to do so, is no more to be inferred from this fact than we are authorized to draw the same inference concerning those modest members of our own Ministeriums whose voice, in important doctrinal discussions, is seldom if ever, heard.

4. *It was expressly enjoined upon the laity in those days to "try the spirits."* "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4: 1, "Prove all things, hold fast that which is good." 1 Thess. 8: 21, "I speak as to wise men; judge ye what I say." 1 Cor 10: 15.

Here we have another important fact, and its bearing upon the present discussion must not be overlooked. These early Christians were regarded by the apostles, yes, by the Holy Spirit addressing them through the apostles, as capable of judging of the orthodoxy of those who claimed the right of preaching the Gospel to them. Now, it is one of the standing objections to the proposed admission of the laity to a share in this kind of business, heretofore referred to the Ministerium, that they are not qualified to attend to it. It is asked, with an air of triumph, "How can a layman examine a minister?" To this we reply, first, that cases do not very often occur in which *a minister* is to be examined. And let us pray, that it may be long before we must again behold any of our *ministers* needing to be put upon trial for unsoundness of doctrine or immorality of conduct. But when such

cases do unfortunately occur, we have no hesitation in giving it as our opinion, in which we are confirmed as our experience enlarges, that pious, intelligent laymen, such as our churches would always be careful to send, if they knew that such important duties would be imposed upon them, are abundantly capable, quite as much so as the laymen in the days of the apostles, of "trying the spirits" i. e., of judging both as to the purity of moral character and fundamental soundness of doctrine of those who preach the Gospel among them. Who were those laymen, in Apostolic days, of whom such things were expected? Prejudiced Jews and superstitious Gentiles, recently converted from slavish formalism and gross idolatary, but not having the grace of God shed abroad in their hearts and enlightened by the Holy Spirit through the word; humble believers, daily growing in grace and knowledge! And who are those whom we ask to see placed upon an equality with them in the control of ecclesiastical affairs? Humble believers, born in the midst of the Christian church, nurtured in piety, who from their youth have known the Holy Scriptures and who have been standing as pillars in the midst of the churches. Will any one venture to assert that those whom our churches send to represent them in our synodical conventions are in any essential respect a whit behind those to whom the apostles addressed the exhortations quoted above?

But, secondly; the examinations, most frequent and perhaps *most important*, are those of young men who make application to be received into the gospel ministry. And in regard to these we have only to reiterate our opinion as to the abundant capacity of our pious and intelligent laymen to participate, to the complete satisfaction of the churches whom they represent, in such examinations. The most important qualification of a gospel minister is *true piety*. Without this all his other gifts are of no avail. And of this the laity can judge. *Sound common sense* is the next qualification. And for want of this many learned and pious men have long encumbered the ministry. And, without intending any disrespect to the brethren of the Ministerium, we may be allowed to express the opinion that perhaps the presence of a few shrewd, quick-sighted and judicious laymen upon certain committees of examinations would have prevented the admission of some men into the ministry of our church, whose brief and erratic career gave sad proof of the leniency of judgment in such matters for which we, as ministers, so often

rebuke one another. As to *essential soundness in doctrine*, we would be ashamed to acknowledge that such of our laity, as our churches would send as their representatives, especially under the proposed change of circumstances, would not be able to exercise sufficient discrimination and be possessed of sufficient Scriptural knowledge to take an intelligent part in deciding upon the fitness of the applicant. "Now the eye of every Christian is sharp enough to judge of *conduct* and therefore all are entitled to give heed to it; yes, it may be that the laity, among whom a man is to discharge the duties of the office, have a better knowledge of his deportment than the ministers who may be present. And it cannot be denied, that there are Christians enough, not in the sacred office, who are thoroughly familiar with the *doctrinal views* of those seeking the office, or at least are able to judge concerning them. And these have not only the right, in such a case of anticipated call, but also the duty to do, in connection with the ministers, what the Lord says, Matt. 7: 15, "Beware of false prophets' "* When Löhe subsequently claims the preponderating if not the sole voice, in the examination of the applicant, for the clergy, (after Gerhard—'*presbyterio competit examen*'—) he becomes inconsistent with himself; though he bases this claim simply upon the superior capacity of the clergy for conducting such examination.

And, finally, in regard to the *literary qualifications* that are now considered essential to respectability and success in the ministerial office, we see no serious difficulty in the way of the application even to them, of the principle for which we are now contending. It is true that, since the days of the apostles, the languages of Scripture have ceased to be vernacular, and that but few of our people are sufficiently familiar with them to judge of the proficiency these youg gentlemen may have made in their acquisition. But, in this particular the same course would be pursued as in the transaction of other ecclesiastical business, viz: those most familiar with any species of business are appointed by the authority and in the name of the whole body to examine into its merits, and in their deliberate judgment the rest very largely confide. It is rightly considered no disparagement to us ministers when committees mainly, or even entirely, composed of laymen are appointed by the Synod to attend to portions of the business of the body for which they possess peculiar qualifi-

* Löhe, Kirche und Amt, p. 63.

cations. We do not thereby regard ourselves as having our rights infringed upon. We retain an equal right with them to attend to all such business, but we prefer that they should make the necessary examinations in our name and report to us the results as they have ascertained them; we, in the mean while, not relinquishing but always exercising our right to share in the decision of the question, whatever it may be. Precisely in this manner could the laity actively participate even in that species of examination which they may not be so well qualified as their ministerial brethren in general, personally to superintend.

We maintain, therefore, that, in view of the fact that the primitive Christians were thus freely admitted to an active participation in the election of an apostle, in the decision of fundamentally important questions of Christian doctrine and practice, and were charged with the duty of testing the soundness in doctrine of those who came to them professing to teach the true gospel, we are authorized to infer that they would not be, and in fact were not, denied a voice in the setting apart of some of their own number to the sacred office of the ministry; and that, in admitting them now to a share in this business, we would only be acting in conformity with the genius and the usage of primitive Christianity.

It is maintained, however, on the other hand, that ministers were the sole agents in deciding all such cases, and that the duty of appointing ministers was entrusted by the apostles only to those already in the sacred office. But it by no means follows, when it is stated that "Paul and Barnabas *ordained* them elders in every city," and when Timothy is charged to "commit to faithful men" what he had learned of Paul, and when Titus is instructed to "*ordain* elders in every city," that all this was done without the co-operation and sanction of the churches first specifically and officially obtained. That these Apostles and Presbyters alone "ordained" the newly selected Presbyters, is, on all hands, admitted. But that the Church had no voice in their selection will scarcely be asserted by any one who rightly appreciates the *status* of the laity, as exhibited in the narratives of Luke and in the apostolical epistles. Says Neander: "As to the selection of church officers, it is evident that the first Deacons and Delegates, i. e., the representatives of the churches sent along with the Apostles as an escort, 2 Cor. 8: 19, were elected out of the midst of the churches. From these examples we might conclude that *the same mode of procedure was observ-*

ed in the appointment of Presbyters. From the fact that Paul when he enjoined upon his pupils, as in the case of Timothy and Titus, the organization of new churches, or of those that had been thrown into great confusion, at the same time conferred upon them the appointment of Presbyters and Deacons, and called their attention to the qualifications for such offices, from this fact, *we are not, however, by any means to conclude that they executed this commission without calling the aid of the churches.* On the other hand, the manner in which Paul was accustomed to appeal to the whole church, and demand the co-operation of the whole, as must be evident to all, in reading his epistles, leads us to expect that, at least, in the case of a church already established, it would be consulted also in these matters, in which all had a common interest."* "Paul reminds the Ephesian elders, that the Holy Ghost had clothed them with *the pastoral office*, to feed the Church of God. But this does not exclude the co-operation of the congregation. * * So soon as there was a community of believers, *nothing was done without its active participation.*"†

But we advocate the propriety of this change, *in the second place*, because we would thereby *fully and practically illustrate one of the fundamental principles of the Reformation, which our present usage partially ignores.* One of the principal features of the controversy between the Reformers and their Papal opponent was, the struggle on the part of the former to vindicate *the right of the Church to call her ministry*, in opposition to the claim of the latter on behalf of *the right of the ministry to perpetuate itself.* It was the struggle, in vindication of the universal priesthood of believers against the hierarchy. And the very existence of a Protestant ministry, as truly called of God, depends upon the decision of this question in favor of the Reformers, for the right of the whole church, and against the claim of the clergy alone, to perpetuate the Gospel ministry. Luther's right to preach and administer the Sacraments officially he claimed to be from God, though *the regular ministry* had repudiated him. Though the hierarchy had assumed to itself the sole right of handing down the sacred office, and of ejecting from it those whom it deemed unworthy, he very properly asserted, and successfully maintained, the right of the whole

* "Pflanzung und Leitung der Chr. Kirche, I, 203.

† Schaff, Hist. of Apost. Church, p. 501.

church to a voice in this vitally important matter, and regarded her solemn acknowledgment of the inner call to this office, in any particular case, as the best outward evidence of its genuineness. "In the Church it is not the succession of bishops that makes any one a bishop, but the Lord alone is our Bishop. He awakens bishops, where, whom and when he will, as we see, in our own case, with whom the succession is not observed, of which the Papists boast."*

That the Gospel ministry is a divine institution, and that every true Gospel minister is called of God to the holy office, is on all hands admitted. The only difference among us is as to the intermediate agency that is, or *ought to be*, entrusted with the responsibility of deciding upon the claims that any may make to have received this Divine call; whether this question is to be decided by the Church, as a whole, or by the existing ministry alone; whether the existing ministry is a self-perpetuating class, carrying over to successive generations its official authority, by virtue of a commission entrusted solely to the first of their class, and confined solely to their supervision and execution, or whether the Church as a whole was entrusted with this duty. This, we repeat, was a strong point, a fundamental issue, in the struggle of the Reformers against the Papacy. One of our Ohio brethren puts the case somewhat bluntly, a little after the style of Luther himself, as follows: "It must be apparent to the blearest eye, that the assignment of the call to the ministry unto the public office-bearers of the church, and not unto the entire church itself, is such a gigantic stride towards Rome, that all attempts to check it afterwards must prove utterly fruitless, by even the faintest sense of consistency and logical sequence. Either the Lutheran theory or the Popish—*tertium non datur.*"†

The Reformers held, that *the commission to propagate the Gospel, by word and sacrament, over all the world, was originally entrusted to the whole church.* The keys, i. e., the ministration of the word, with its power of binding and loosing, were given to Peter, Matt. 16: 19, as a confessor of the truth. Not to him alone, however, to the exclusion of the rest of the apostles; (John 20: 23;) nor to him and them, to the exclusion of all other genuine confessors; Matt. 18: 18; but to him as representing all such, and to all such

* Chronica, 1524, Walch, Vol. XIV, 1178.

† Rev. P. Eirich, Evang. Rev. Vol. XII, p. 71.

through him. "The keys belong to the church, that is to the people of Christ, to the people of God, the holy Christian people, over the whole world and wherever Christian people are to be found."* Speaking of the manner in which the hierarchy had monopolised the great commission, he says: "The first office, namely the office of the Divine word, is common to all Christians, as is proved by 1 Peter 2: 9, 'But ye are a chosen generation, *a royal priesthood*, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness nto his marvellous light.' Only let them come along with their two-fold priesthood, one spiritual and common to all, and the other a special and external priesthood, and pretend that Saint Peter is here speaking of a spiritual priesthood. For what do they mean by their office of a special and external priesthood? Is it not "*to show forth the praises of God*? And yet this is just what Peter here gives in charge to the spiritual and common priesthood." * * And Paul confirms this; 1 Cor. 14: 26, 31. "How is it then, brethren? When ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying. * For ye may all prophesy, one by one, that all may learn and all may be comforted.' Wherefore it has been abundantly and most satisfactorily established, by these passages, that the word of God, the highest office in the church, is a single office and and also common to all Christians, so that against these divine thunderbolts all the fathers, all councils, even though there were so many of them that no one could count them, avail nothing; neither does long-established custom avail anything, nor the multitude of defenders, with which stubble these accursed vermin undertake to establish their priesthood."† "The officers formed no priestly caste, standing between God and the people. The New Testament, it is true, owns the idea of the priesthood; but applies it expressly to *all* true Christians." * * The same high character was assigned, indeed, even to the people of Israel under the old Dispensation, where, nevertheless, we know that the special Aaronic priesthood was joined with it. (Ex. 19: 6); "Ye shall be unto me a kingdom of priests and a holy nation." But in the Old Tes-

* Luther, von Conciliis und Kirchen, 1539, Walch, XVI, 2791.

† Letter to the Burgomaster, Council and Church of Prague, 1524, Walch, X. 1837 and 1839.

tament, this was rather prophecy and purpose; in the New it is fulfilment and execution. It is Christ alone who has "washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." (Rev. 1: 5, 6). * * It is by this universal priesthood that we are to account for the *liberty of teaching* and the *participation* of the people in the *worship* and *government* of the church, which we observe in the apostolic age."*

But, the Reformers also taught that this common right of all true believers to perform the functions of the New Testament priesthood, was *by divine appointment*, for the sake of order, to be exercised in the name of all by certain persons, solemnly set apart for that special work. Their theory of the Church was the truly scriptural one of a theocratic republic. And as, in a republic, for the sake of order and efficiency, the sovereignty which lies in the whole number of individuals, composing it, is excercised by certain persons in the name and by the authority of all the rest; so, in the Christian republic, the *divinely appointed office* is filled by the *persons* whom *the Church* calls to serve her in that capacity. "The Lord himself gives the office, but employs the whole church as his instrument in so doing. * * By the church, however, we are ordinarily to understand, not only those who have not the office, (laymen), but also those who have it, (the ministers, presbyters), and it is only by combining both of these into one whole that the church is constituted, through means of which God perpetuates the office."† And he acknowledges,‡ that the expression previously employed by himself, viz: "the office perpetuates itself," is "extravagant." If this arrangement be divinely intended, as the Reformers held, and as we hold with them, then the incumbents of that office, thus selected by the church, may and should be regarded and treated as divinely called to it, just as confidently as if a special order of men had been charged with the duty of selecting them. Says Luther again: "Although all these things of which we have spoken must be common to all Christians, as we have confirmed and shown, yet it is not for that reason proper for any one of his own accord to put himself forward and appropriate to himself what belongs to us

* Schaff, Hist. of the Apostolic Church, p. 507. The same views, at large, in Neander's Pflanzung und Leitung der Christl. Kirche, Vol. I, p. 171, &c.

† Löhe, Kirche und Amt, Erlangen, 1857. p. 57. ‡ Ib. p. 68.

all, whenever he may choose to do so. The right of the whole demands that one, or as many as the congregation may choose, be selected and appointed who, in the place of all and in the name of all those who have the same right, publicly discharge the duties of this office; so that there do not arise abominable disorder in the midst of the people of God; and so that the church, in which all things should be done decently and in order, do not become a Babel of confusion."* Luther's understanding of the matter evidently was, that the Divine commission, entrusted to the whole Church, was thus, by the Divine sanction, executed by her through those, whom she thus selected and appointed. Nor does she, by thus appointing certain persons to fill these offices, at any particular time, give over into their hands the office itself, that they shall henceforth "lord it over God's heritage" and perpetuate their own class, irrespective of her voice and will. They remain her "servants for Christ's sake." And she retains the power of deposing them from the sacred office, at any time, if they discover from their doctrine or life that they are not "*of God.*" 1 John, 4: 1." In the fifth place, we recognize the Church externally by her calling and consecrating ecclesiastical servants, or having offices which she supplies. For we must have bishops, pastors or preachers, who publicly and especially administer and exercise the above mentioned four articles or mysteries for the sake of and in the name of the Church, or rather *in virtue of the appointment of Christ*, as St. Paul says Eph. 4: 11, "*accepit dona in hominibus*" he gave some apostles &c. For the whole multitude cannot do this, but must commit it to some one and leave it in his hands."† "The Church in thus preserving order and filling the offices *appointed by Christ*, does not so much obey a specific law as she thereby constantly verifies a Divine promise, by virtue of which the Lord promises always to bestow upon the Church the gifts necessary for the discharge of these duties; and the inheritor of this promise is *not a special, legally established rank or order of men*, but THE WHOLE BELIEVING CHURCH which the Lord, by the fulfillment of his promise, separates into the various members."‡

* Letter to Prague, 1524, Walch, X, 1857, sq.

† Von Conciliis und Kirchen, 1539, Walch. XVI, 2791.

‡ Harless, Kirche und Amt nach Lutherischer Lehre, p. 21.

The Church is antecedent to the Ministry. The Church was first established and then the Ministry. From among the body of the disciples our Lord selected the Apostles, as the first ministers, and from among the various Churches established by them the ministers to serve them were called forth and appointed. The ministry comes out of and is dependent upon the Church, under God, and not the Church upon the ministry. This is the true Protestant view of the subject. "As all authority and power inhere in Christ, the autocratic King and Head, so does it pertain ministerially to his theocratic Kingdom, or house, or family, or body, as it is severally called. The Supreme Government is upon his shoulders, who is Head over all, and King of kings to his Church. All power in the Church, by whomsoever *exercised*, is made binding or loosing only by the authority of Christ, as constitutionally declared in his word. This power is not imparted primarily to officers, but to the Church, *considered as a kingdom*, for whose edification officers are given to the Church, and not the Church to officers. * * The ministry, oracles and ordinances of Christ, are given by Jesus Christ to the general Church visible. All Church power is therefore resident ultimately in the people, to whom was given the commission to evangelize the world. And as Christ greatly honors his people, calling them a royal generation, a holy priesthood, and the commonwealth of Israel, they have a right to a substantive part in the government of the Church, through officers appointed by them, and by whom it is to be administered according to the laws of the kingdom. This power extends to everything, whether pertaining to doctrine, discipline or distribution *and to ministers also*, and is only limited and restrained by the revealed will of the king of Zion. The Church, therefore in its visible form, is neither a democracy, nor an aristocracy, nor an autocracy, but a spiritual republic. * * All the officers of the Church are alike of divine appointment and authority, and their difference in importance and dignity and usefulness arises out of their relation to Christ and his people and the work assigned them. The office, and the gifts fitting for it, are in all cases exclusively from Christ, and in the case of the minister the personal call is also from Christ, and *when recognized and ratified by his existing ministers and elders*,

in solemn convention, he is by them recommended to the people."*

So completely has this principle been impressed upon the heart of our Church, that none of our ecclesiastical authorities in Europe presume to ordain a candidate, i. e., formally acknowledge his right to perform, in the name of the Church, all ministerial acts, until his professed divine call to do so has been first acknowledged by the laity. This remark holds good even in cases in which the particular congregation which he is to serve has not enjoyed the scriptural privilege of a direct participation in selecting him to become their pastor. Where this right has been assumed by the civil authority that comes in to take the place of the body of the laity, and thus both clergy and laity participate in appointing *the person* to *the office*. Without, therefore, the actual participation of the laity, no Lutheran minister in Europe is ordained to the Holy Ministry, except in the case of those who are to be sent out as missionaries to the heathen. And such is also the course pursued by those Lutheran Synods in this country which adhere most strictly to the principles, doctrines and practices of primitive Lutheranism. Among these, this fundamental principle of Protestantism has been fully restored to its original honor and place, and the laity are admitted to a full participation "*in all ecclesiastical business*," this species, also, included. Some portion of the flock must first acknowledge their belief in his divine call to be a shepherd, before the existing shepherds will venture to acknowledge him as one of their number. But with us the custom is for the existing ministers regardless of the voice of the people, to constitute the man a minister and then send him forth to seek a place in which to exercise his ministerial gifts and graces. Nor should it be here objected that we, nevertheless, substantially secure the participation of the people in this matter by postponing the ordination of a licentiate until, by actual trial, the people have given their sanction to his call to the holy office, and ask that he shall be ordained. For we have already effectually ordained the man when, as in our present practice, we at once confer upon him *full power to perform all ministerial acts*. Ever so many ceremonies afterwards will not make him any more a minister, *either before God or man*, than we have already done by such a licensure. And we claim for the laity, by virtue

* Rev. Dr. Smyth, Princeton Review, Vol. XXXII, p. 455.

of the universal priesthood of believers, the right to participate in this ecclesiastical business of deciding who are thus to be made "ministers," i. e., introduced into the sacred *office.*

In like manner, if it should be asserted that by leaving the people free to elect their own *pastors*, we grant them all they could scripturally or reasonably claim, we would reply, that this is simply an assertion of the sole right of the clergy to perpetuate their own class; and that such an opportunity, afforded to the people, of simply selecting their pastors from among a number of ministers *whom the existing ministry alone may appoint to the office*, does not by any means meet the case. Nor does it avail to object to the relevancy of many of the quotations made in this discussion from the writings of Luther and others, on the ground that they were alluding rather to the appointment of a minister to a place than to the introduction of an applicant into the sacred office. For, even where this local appointment, as in some instances, is the leading topic of discussion, the idea of the original introduction into the office goes along with it and is plainly covered by the line of argument adopted. As when Löhe e. g., asserts,* "When both, ministers and the flock, had co-operated in filling the office, then a man was divinely appointed to *the office.*" And,† "The right of participation [in deciding upon the call and ordination of a minister] belongs to all Christians; the universal priesthood entitles all to share in word and sacrament and office, and therefore also in the duty of appointing to office."

But, *thirdly:* we hope, by such a concession on our part to the scriptural rights of our lay brethren, to see our Church *placing herself in an attitude of desirable conformity to the faith and usages of her Protestant brethren*, we should perhaps say *chilaren.* We would not urge any measure simply because our *fathers* approved or because our *brethren* practice it; but where we find it taught, or plainly implied, in the word of God, it affords us the sincerest pleasure to find that others whom we highly esteem regard it as we do ourselves.

And how do our German Reformed brethren understand this matter? They distinctly recognize the right of the laity to a full share in "the transaction of all ecclesiastical business." Their lay-elders form a part of *every committee* ap-

* Kirche und Amt, p. 56. † Ib. p. 63.

pointed in Classis or Synod, whatever the business entrusted to it may be. Their voice is heard with as much respect, and *their vote weighs as heavily*, as that of any of their ministerial brethren, in deciding who is to be admitted into the ministry or ejected from it.* Consequently they know nothing of our unprotestant Ministerium.

And we need hardly mention our Dutch Reformed and Presbyterian brethren. "In the Classis or Presbytery you [Elders] are with them [ministers] *to judge of the qualifications* of those who feel called to preach the gospel." "Carelessness [on your part], in introducing improper persons into the Church, or *errorists into the ministry, or suffering false doctrines to be preached*, all tend to bring Christ into reproach and cause him to be despised and rejected of men."†

"The Elders have relations to the Church at large. It is their duty, as they may be appointed, to represent their own Church and congregation in the Presbytery or Synod and their Presbytery in the General Assembly. * * Here some of their most solemn and responsible duties are performed. *The examining of candidates for the ministry, and approving them as suitable for ordination;* the investigation and decision of judicial cases, effecting the rights of individuals or bodies, or interpreting fundamental principals of Church Government; and the adopting and recommending of plans of action, for the promotion of the interests of the Church, the spread of Christ's kingdom, involving sometimes principles of highest importance; in such matters as these the Elders are called to act for the good of the Church and glory of God."‡

The objection may here be raised by some, to this statement, that in these Churches the ruling eldership is not strictly speaking, a lay office, inasmuch as the incumbents are ordained, and, in the Prebyterian Church, hold their office for life. To this we reply, that the proof is nevertheless to the point, inasmuch as these officers are distinctly declared to be the direct representatives of the people, and it is precisely *in this capacity*, as distinguished from the ministry, that they appear and act in cclesiastical courts. "Ruling el-

* Constitution of the German Reformed Church, chap. II, Sec. 2, Art. 3, and Sec. 3, Art. 12, and chap. I, Art. 2.

† Message to Ruling Elders No. 57 of a Tract Series published by the Reformed Protestant Dutch Church, page 14 and 15.

‡ Rev. J. Few Smith, D. D. "The office of Ruling Elder," p. 27.

ders are properly *the representatives of the people*, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers."* "These are instituted for the special purpose of *representing the people*. By them the people exercise a popular and controlling influence in all the courts of the Church, and in all spiritual government, discipline and order. * * They represent the inherent rights and prerogatives of the people as the free and loyal subjects of the King of Zion. * * In our government the one order of clergy meets, in one body, with *the representatives of the people*, and they deliberate and decide as one body, &c.† "The ruling elders are required to co-operate, *as representatives of the people*, in all the acts by which Presbytery examines and judges of the qualifications of a candidate for the ministry, *and to approve or disapprove.*"‡

"Our divines prove, against the Papists, that some of those whom they call *laics* ought to have a place in the assemblies of the Church, by this argument, among the rest; because, otherwise the whole Church could not be thereby represented. * * When the Council of Trent was first spoken of in the Diet at Nuremberg, anno 1522, all the estates of Germany desired of Pope Adrian VI, that admittance might be granted as well to *laymen* as to clergymen, and that, not only as witnesses and spectators, but to be judges there. This they could not obtain, therefore they would not come to the Council, and published a book where they allege this as one cause of their not coming to Trent, because none had a voice there but cardinals, bishops, abbotts, generals or superiors of orders, whereas, *laics* also ought to have a decisive voice in Councils. * * Our divines, when they prove against papists that the election of ministers, and the excommunication of obstinate sinners, ought to be done by the suffrages of the whole Church, make use of this same argument; that which concerneth all ought to be treated of and judged by all."§

In the Episcopal Church, where the powers of the clergy are rated so highly, we are glad to recognize the same practical acknowledgment of the right of the laity to *participate in deciding who shall be received into the holy minis-*

* Form of Government of the Presbyterian Church, ch. V.

† Dr. Smyth, Princeton Review, Vol. XXXII, p. 200 and 456.

‡ Ib. p. 457.

§ George Gillespie, quoted by Dr. Smyth, as above, p. 466.

try. There is, in each diocese, a Standing Committee, composed of *an equal number of ministers and laymen*, without whose recommendation to the Bishop, no one can be admitted to holy orders, or even to be numbered among the candidates for the same. "But before such Standing Committee shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce from the Minister *and Vestry* of the parish where he resides, or *from the Vestry alone*, if the parish be vacant; or, if there be no Vestry, from at least *twelve respectable persons of the* Protestant Episcopal Church, testimonials of his piety, good morals and orderly conduct, in the following words: We, whose names are hereunder written, do testify from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly and honorably, and hath not, so far as we know or believe, written, taught or held anything contrary to the *doctrine or discipline* of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the sacred order of Deacons. In witness whereof, we have hereunto set our hands this —— day of ——, in the year of our Lord ——."* The same is required in the case of an application for Priest's orders.† And the participation of the laity is again invoked, officially, just before the Bishop proceeds to perform the act of ordination; so that in this branch of the Church the laity are, by special constitutional provision, entrusted with a controlling influence both at the beginning and end of the probation of a candidate for holy orders. According to the formula given in the Book of Common Prayer, for the "ordering of Priests" it is provided that: when the Priest has presented the candidates for holy orders to the Bishop, with the assurance that he has examined them and thinks them "apt and meet for their learning and godly conversation to exercise their ministry duly to the honor of God and the edifying of his Church," "then the Bishop shall say unto the people: Good People, these are they whom we propose, God willing, to receive this day into the Holy Office of Priesthood. For, after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet, if there be any of you, who knoweth any impediment or notable crime in any of them,

* Title I. Canon V, Sec. 4.

† Title I. Canon VII, Sec. 13.

for the which he ought not to be received into this holy Ministry, let him come forth in the name of God and show what the crime or impediment is."*

Here we have three great branches of the Protestant Church with one voice declaring that no one shall be solemnly set apart to the work of the holy ministry without the express approbation and sanction of the laity; and our own Church, with the scriptural examples of lay co-operation before her, with the spirit of the Reformation to stimulate her, and the example of her Protestant brethren to encourage her, nevertheless politely requests the representatives of the people to retire from the house of God and leave the clergy alone "for the transaction of this *ministerial* business.

We respectfully but earnestly plead for a change in this mode of proceedure, *in the fourth place: because it occasions much unnecessary offence.* If we believed the perpetuation of the ministry, by the ministry alone, to be required by Scriptures and sound reason we should not object to it, though it gave ever so much offence. We believe it is best to do right, under all circumstances. But some things that are lawful are not always expedient; for instance, when the doing of them needlessy offends our brethren. If the matter now under discussion were of this kind, i. e., if the self-perpetuation of the ministry were allowable merely; and the admission of the laity to a share in the responsibility also allowable; we would then urge the propriety of this lay participation for various reasons; but, understanding this to be both the privilege and the duty of lay brethren, and having witnessed the unfavorable influence of their exclusion, *without cause*, from all share in a part of the "ecclesiastical business," we do most earnestly beseech our ministerial brethren to retrace their steps and cease giving our excellent brethren of the laity *so unnecessary offence.* No reasonable objection could be made to the holding of private sessions *by the Synod*, whenever business of such a character was to be brought before it that it could not be prudently transacted in the presence of a promiscuous audience, indiscriminately gathered from the community, in whose midst the meetings are being held. That is sometimes the only expedient which a deliberative body can adopt to protect itself from an outside pressure, that would otherwise endanger the cause of truth and equal rights. In such private sessions, however, the whole Church

* Book of Common Prayer.

would be represented. All the members of the Synod, "clerical and lay, would then participate in the transaction of all ecclesiastical business." Our present course continually suggests to our lay-brethren the natural inquiry, "What that business can be which is so exclusively ministerial in its character, that they dare not even hear what it is. To be sure, they are given to understand that portions (and *portions* only) of the *result* of these secret ministerial conclaves will be appended to the published minutes in an annual pamphlet entitled "*Synodical* Minutes," but they do not know what else may have then and there been transacted, or how much more may even be upon the *Protocol* than is allowed to appear upon the *printed minutes*. Now there is nothing then and there transacted which the duly elected representatives of our people have not *a right to know*, and it is a crying injustice to exclude them. Besides, it needlessly tempts them to suspect us of havving professional secrets, which it would injure us to have made known to our people. We may, as I know that we do, stand high in their estimation, but they and we are still human; and it does not require much knowledge of human nature to satisfy us what must often be the smothered surmisings of these ejected delegates under circumstances like these. For the sake of avoiding all this, we plead for the recognition of their rights.

But again, we hope by admitting them to share in the examination of applicants for licensure or ordination and in the trial of ministers, whether for heresy or immorality, to *secure thereby an additional influence for maintaining the purity of the ministry, both in doctrine and life*. It is notorious that fundamental heresy has almost invariably found its way into the Churches through the ministry. The body of the Church clings to the simple truth and is only led away from it by "false teachers," who "privily bring in damnable heresies, even denying the Lord that bought them." It is true that, in fulfiillment of the apostolic prophecy, the time did come when "they would not endure sound doctrine; but after their own lusts" they did "heap to themselves teachers, having itching ears, &c." But no one who has carefully noted the progress of deterioration in the early Christian Church can have failed to observe, that the rising of the hierarchical tendency in the clergy and their consequent arrogance and unscriptural assumptions and "false teachings" led the way for the enslavement of the Church and its un-

soundness as foretold by the apostle. And why should we not welcome the representatives of the Churches now to our aid in securing for the Church at large a ministry sound in the faith and of "godly conversation?" Instances have lately occurred in a sister Church, whose hierarchical tendencies are peculiarly strong, but which nevertheless acknowledges this right as belonging to the laity, in which, *but for the presence and votes of lay representatives*, heresy and immorality in high places would have been unscathed! Let us take warning and profit by such examples.

"But," exclaims one of the ministerial brethren, "I have only one answer to all you say, I am unwilling to be tried by any but my peers!" Ah, that has the true ring of the hierarchy. "The people are beneath me. I belong to the House of Lords and am beyond the reach of Commons; they have no right to try one." Do you forget, my dear brother, that the apostle has expressly charged the "Brethren," the brotherhood of believers, to "try the spirits?" Do you forget that you yourself are "theirs?" That your doctrine and your life are dear to their heart, and that if, *in their estimation*, you are not what you ought to be, the sooner you leave them the better? Rather court their investigation and be able to say to them as Paul said to the Corinthians: "I speak as unto wise men, *judge ye!*" And as he said to the Thessalonians: "Ye are witnesses, and God also, how holily, and justly, and *unblamely* we behaved ourselves among you that believe."

The passage, 1 Cor. 14: 32, is sometimes quoted, in proof of the right of ministers to a trial by ministers alone; as if the apostle meant to say that one prophet was amenable to the rest: "The spirit of the prophets is subject to the prophets." But this is an entire misapprehension of his meaning. He is warning against disorder and confusion in the house of God, and asserts, in these words, that each one can control his own spiritual gifts, if he will, and thus "prophesy one by one, that all may learn, and all may be comforted." πνευματα is here to be understood, as our translators have rendered it in the twelfth verse of the same chapter.

In the next place; we hope, by the proposed change, to *arouse our lay brethren to take a livelier interest in the welfare of our Church; in her institutions of learning and all her benevolent operations.* What has this to do, some one may ask, with the question at issue? Much every way; but chiefly because unto them are committed the fostering care

and support of these institutions and the measure of success that is to crown all the benevolent schemes we may devise. We now collect from them the means of educating young men for the ministry, but we carefully exclude them from all share in testing the fitness of these men for their work. We believe that if allowed and encouraged to take part in the supervision of these beneficiaries and ultimately in their examination, &c., if placed upon Education and Mission Committees, and, if treated in all respects as fully entitled to all the rights of regular members of an ecclesiastical judicatory, that recognizes the equality of the clerical and lay elements, of which it is composed, they would naturally feel encouraged to lay hold of all the business, therein transacted, with far more zeal and energy than they feel free to do under present circumstances. They would rejoice to see the last remnant of what undeniably *looks like* the old hierarchial spirit eliminated from our system of Church Government, and they would undoubtedly respond to such an act on our part by entering at once, with increased cordiality and interest, into an active participation "in all ecclesiastical business."

Nor need we fear that the laity would be unduly exalted by such an acknowledgment of their rights. These should be acknowledged, indeed, whatever the consequences may be. But let it not be feared that they would thereby become overbearing, or think too highly of themselves and too meanly of our office. They will honor our office more sincerely, and love us their pastors all the more ardently, when they find that we are cheerfully willing to welcome them to a full participation in what has been commonly considered among us as a prerogative of our calling alone, but which, we have convinced ourselves, is really the prerogative of the whole Church. They know very well how surely, though slowly and almost imperceptibily, power has always tended to steal from the many to the few, and what extreme difficulty has always attended the effort to bring it back from the few to the many. Now, when they see us voluntarily relinquishing the sole claim to what we have so long held and enjoyed as peculiarly our own, and cordially inviting them, through their duly appointed representatives, to participate with us "in the transaction of ecclesiastical business" it requires no very profound acquaintance with the spontaneous and generous workings of the human heart to forsee that they will gratefully acknowledge this tardy recognition of their sover-

eign rights, and esteem us all the more highly for our voluntary acknowledgment of them. Our office has prerogatives enough, and solemn responsibilities enough, to secure their profound regard for it; and when these are properly felt and discharged by us, the office will be duly "magnified" in their estimation, and they will "esteem us very highly in love for our work's sake." We know full well, that the ministry was never so much despised by the people as when the greatest efforts were made by those who held it to "lord it over God's heritage."

With feelings of the profoundest pleasure we have observed indications of such a change in the opinions of many of our ministers, upon this subject, that we have good reason to hope, that it will not be very long until one Synod after another will erase this ministerial feature from its constitution and admit the laity to a full share "in all ecclesiastical business." The Synod of Pennsylvania, e. g., as though prompted by a spontaneous "consciousness of the injustice done to the Churches by the *entire* exclusion of their representatives from any participation in the so-called ministerial business, has, of late years, frequently invited the lay-delegates to remain and *hear what was done* in these ministerial sessions. This opportunity was afforded to them, however, as an act of courtesy, not as a privilege or right, to which they were entitled. Still, it is no small stride in the right direction and gives promise of better things to come. Perhaps the same courtesy is now shown by other Synods; though this cannot be said of the Synod in which this question, of late, has been partially discussed. But the Synod of West Pennsylvania has not only followed the example of her venerable mother in admitting the laity as lookers-on in the Ministerium. She has gone a step further in the right direction; she allows her lay-delegates to participate in the trial of a minister, and, recently, in the case of one arraigned for immorality, the whole subject was referred for investigation, to a committee consisting of clerical and lay members, and the question was finally disposed of *upon the motion of a layman, by the votes of lay-men and ministers combined!* It is true, this was upon, a charge of immorality, and it is condescendingly admitted that, in regard to this, laymen can judge; but, as one of the dear brethren of the laity, to whom the Church is under no small obligations, recently expressed himself, when referring to this very case, and to the fact that the Synod of West Pennsylvania denies to the laity

the right of judging in matters of heresy, because it is said they are not qualified. "I trust, however, the time is coming, when the people will be able to decide whether the man who preaches to them is sound on the fundamental points of our Holy Religion." Nay, that time has already come, and we trust that both their competency and their rights will soon be officially acknowledged.

ARTICLE IV.

BACCALAUREATE ADDRESS.

No. XV.

Delivered September, 1849, to the Graduating Class of Pennsylvania College, consisting of Messrs. John C. Badham, John H. Cupp, William Kent Gilbert, Elias S. Henry, Henry S. Koons, Graft M. Pile, Abel Rambo, John E. Smith, John N. Unruh and S. Carson Wells.

Phil. 4: 8. *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

ADDRESSING you for the last time, young gentlemen, I have concluded that it might be profitably done upon the words, in which the Great Apostle of the Gentiles, summed up, after his various and important doctrinal and practical instructions to the Christians at Philippi, his advice to them. Satisfied am I that we cannot dissolve the ties which have so long existed between us, and give you over to that world, in which you have such important interests and duties, under better influences than those which gather around the important lessons to be derived from the beautiful words of the Apostle. In treating this passage, I propose to consider, On what are we to think? How it is to be done, and Why? 1. We are to think on whatsoever things are, etc. It may be said in general that the moral virtues are to engage our attention, those thoughts, affections, and actions which constitute the whole duty of man. Taking the lead amongst these are whatsoever things are true. What is to be under-

stood by these? Truth, in an ethical sense, is whatever corresponds to the precise condition of moral facts. It is the opposite of error, of falsehood. There may be truth in knowledge, in feelings, in actions, or in the inward or outward parts. Truth in knowledge is correct ideas in regard to our relations, divine and human, to our duties, to our highest good. Truth in regard to feeling, is feeling based upon knowledge, such as we have described, a proper desire for that which is true, and aversion to that which is false. Truth in words and actions is utterance in accordance with our knowledge of the truth and deeds, done in obedience to the law of truth. Whatsoever things are true are to be thought of by us. It implies that truth is to be sought and cultivated by us—we are to make it the special object of our aim. Wherever it may be found, we are to go after it. It is our duty to impregnate our minds with it, and so to imbue our hearts that they may be thoroughly pervaded by it. Supposing then that we consider it as deserving our special attention, it may be asked how it is to be reached. We answer by study, by meditation, by prayer. Truth must be sought and we are qualified, both by one nature and by our education to pursue it. As educated men we are presumed to be in the possession of much, both physical and moral truth, and to be acquainted with the instruments as well as possess the cultivation by which it may be secured, so that to us the precepts comes with peculiar power that we should think of whatsoever things are true. If we would know what is true in religion there is to us a sure word of prophecy, which shineth like a light in a dark place, to which we should give heed, until the day dawn and the day star arise in our hearts. Regarding the work of creation around us as eminently calculated to furnish much and important religious instruction, and disposed to inculcate the habit of looking through nature to nature's God, we claim for the Christian Scriptures pre-eminence in every thing that pertains to our religious and moral interests. There we have eternal truth without any foreign admixture. There we have the sublime and beautiful lessons of Him who spake, his enemies themselves being judges, as man never spake. There are the words recorded of Him, who sustained by extraordinary works the pretensions to a mission most sacred to the interests of truth, of Him who on a most solemn occasion and before an august tribunal declared, "To this end was I born, and for this cause came I into the world, that I should bear witness unto

the truth." Subscribing fully to this creed, to wit, that in the Scriptures are treasured up masses of truth, valuable above all others to men, we naturally direct attention to them as the source, from which it is to be obtained. It is not by any magic process, by no mystic art, that it is done. It is effected by approaching it in a child-like spirit, and by attentively reading it. There is nothing which we should know in regard to God, which we cannot find there. There is nothing, which we should know in regard to man, either in his primitive or his present condition, which we cannot find there.

There is nothing, which we should know in regard to God's plans and purposes and agency in reference to us, which we may not find there. There is nothing which we should know in regard to the relations of the Redeemer to God and to us which we may not find there. There is nothing that we should know in order to a satisfactory answer to the question, "What shall I do to be saved?" that we may not find there." There is nothing that we should know to be fully prepared to act properly in all our relations, that we may not there find. There is nothing that we should know in regard to our future destiny, that we may not there find. Making yourselves acquainted with truth as there presented, meditating carefully and daily upon it, together with this seeking, in earnest and constant prayer, the light and guidance of God's Holy Spirit, truth will be yours, moral, religious truth, the most valuable truth, and then will you be prepared in all your ways, and in all your purposes to display it. This indeed embraces everything. Right here, all will be right. Upon this foundation, we can raise a superstructure of value, but without it, our foundation is sand, and we will in vain attempt to attain moral excellence. The Great Teacher said, and his words are deserving of our very special attention: "Every one that is of the truth, heareth my voice." Without these the devotion, which we inculcate as a principle, to truth, discipleship with Christ is impossible; without this true religion is not practicable, and without this there can be no moral excellence. Then our first lesson is, to whatsoever things are false, whatsoever things are deceptive, whatsoever things are hypocritical, give no countenance, but to whatsoever things are true in thought, in words and action, surrender yourselves most fully. Again whatsoever things are honest. The references of the writer, in the term translated honest, is to gravity, dignity, that which indicates

that we have due respect for ourselves, and inspires it in others. It is opposed to the light, the trifling, to whatever is inconsistent with the seriousness, which becomes a rational and accountable creature. In the world, in which we live, there is much, very much, well adapted to make us grave, serious, thoughtful, much to swell these feelings into dejection and sorrow. Our own moral imperfections, the small progress which, with all our efforts, we make in holy things, the painful vicissitudes, experienced by us and by those dear to us, in our health, and in our outward circumstances, the inroads of death, all tend to counteract levity and to give a tinge of sobriety, if not of melancholy, to our existence. The recklessness of our kind, the shocking crimes which so often develope themselves, the neglect so universal of the highest and holiest interests, the slow progress of truth and righteousness, the frightful moral condition of our Christianized nations, all concur to make our life most sad, most melancholy, and to invest it with great seriousness and solemnity. It is not, however, maintained that we should give ourselves up to gloom and encourage despondency. To the powerful tendency in this direction from the circumstances, to which we have adverted, we have strong counteraction in the great truths revealed to us in the Bible, in the exceeding great and precious promises of our God and Saviour, in the better future, which the eye of faith descries in this world, at that auspicious period, when Jesus shall reign where'er the sun does his successive journeys run, and in that world revealed to faith, where the ransomed of the Lord shall be for ever free from suffering and perfectly happy. It is a mingled feeling between grief and levity, with an infusion of cheerfulness, combined with an admixture of intense sobriety, which may be said to make up that calm dignity, that staid sobriety, that venerable self-control, which the Apostle recommends. One passes through the world, light of heart, gay, thoughtless, full of merriment, he has his joke for every thing, his constant laugh. He is never serious, he never thinks, he never takes things by their sober side. Gravity and he are perpetually divorced. He creates no sense of his own moral excellence, he inspires no respect, he wins no deference. Another man passes through life, not gloomy, not sullen, not morose, neither speechless on the one hand nor loquacious on the other, not addicted to trifling, and to mirth, to foolish talking and to jesting: in his manners, in his speech, composed, sober, grave, dignified. The latter is the course

which the Apostle recommends. It indicates a well-balanced mind, it is the index of a properly regulated heart, it is founded in self-respect, produces confidence. Again, whatsoever things are just. This refers to the duties of reciprocity, in our dealings with our fellow men, the granting unto them that to which they have an equitable claim. There is a justice in regard to the character of men, it consists in estimating it according to its real worth. Is it bad, no justice is exercised in pronouncing it good, and in seeking to hide its deformities by extenuations, which are made at the expense of truth. Wo unto them that call evil good! When good testimony should be borne to it, uninfluenced by any motives of envy and under the conviction that we have a solemn duty to perform in rendering this testimony. Wo unto him that calleth good evil! Is it doubtful? Let us not adopt the least charitable view, but the contrary, and as long as we can entertain the hope that the laws of virtue have not been violated. Wo unto them that put light for darkness! Justice extends further. It embraces fidelity in our contracts. It requires of us the performance of that which we have obligated ourselves to perform, the fulfillment of contracts, the payment of debts. Whilst on the other hand, we should avoid great desire for worldly possessions, guard against the spirit of avarice, because it almost necessarily leads to injustice, impels to undue exactions and to scanty compensations, seeks the goods of others without an equivalent, and recompenses, most niggardly, performed services. So on the other we should guard against a wasteful prodigality, because it is based upon an incorrect estimate of temporal possessions, and tends to gross injustice by destroying our capacity of meeting just claims upon us. It is uprightness, integrity, carefulness in our pledges, punctual performance of our engagements, that may be considered embraced.

The professional man will feel himself constrained by the claims of this duty to treat him who seeks his aid with candor, to give to his case the best advice that he properly can, to treat it in the most effective manner. Is he a lawyer? He will not encourage litigation, he will not encourage delusive hopes, he will not pervert truth and testimony to defend justice he will not garble law to uphold wickedness. Neither will he be diverted from a high and holy duty, the defence of his fellow-man, by popular clamor.

Is he a physician? He will not eke out the sickness, that he

may increase his bill, he will not take advantage of the ignorance of man to magnify his achievments, and to prey upon their property. He will not slight his patients and withhold from them that attention to which they are entitled, whether they can pay for it or whether they can not. He will not neglect that careful progress in all the attainments that fit him more and more for his important work. Is he a minister of the Gospel? He will not neglect the study of the word of God, that he may bring out of his treasure things new and old. He will prepare himself to speak unto men the things of Eternal life. He will proclaim faithfully the word of God, whether men will hear or forbear. He will attend well to their spiritual interests both in their sanctuary and their homes. For all these and other spiritual duties, grow out of the great duty of honesty. Whatsoever things are pure, that is chaste. Chastity in thought, in word and in action deserves, in the cultivation of moral excellence, a prominent place. The depravity of our nature displays itself very strikingly, in the impurity, and licentiousness, both in thought and action, which prevail in our world. It is melancholy to know how many incentives to impurity are presented to our minds. It requires no slight vigilance, no moderate efforts to guard ourselves against the lusts of the flesh and the lusts of the eye. Yet our duty is plain. We are required to be chaste. If we would comply with the requisition, we must govern our thoughts, control our feelings and guard rigidly against temptation. The mind occupied with truth, engaged in pursuits that employ it fully, whilst they present no corrupting images, is in the safe path. The heart that feels the evils of licentiousness has in this a protection. The avoidance of the companionship of the corrupt and profligate may be pronounced of proved efficacy. The fear of God, dwelling in the heart, is a sure defence. Holy emotions, strengthened by daily prayer, will secure a triumph. What has been done, can be done. It requires but firmness of purpose and God's grace, most accessible to us all, to enable us to walk in chastity and moral purity. How many have perished prematurely, disgracefully, ignominiously, how many have robbed life of all its value, how many have destroyed all moral sensibility and unfitted themselves for the reception of the Gospel, by not thinking of the things that are chaste. Hearken unto me now therefore, said the wise man, O! ye children, and attend to the words of my mouth. Let not thy heart decline to her ways, go not astray in her paths. For

she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. In the cultivation of chastity, it is specially important that we should be choice in our reading. We condemn books sometimes by wholesale and seem to take it for granted that if they belong to a particular class, they must necessarily be bad. The better way is not to be influenced by names, but by things. Have we not very objectionable works, under the very best names and discussing subjects of the highest moment? It cannot be denied. We ought to take care what we read. Reading is one of the chief aliments of the mind. It however may poison it, and it is very often subservient to the production of the worst effects, uncleanness, licentiousness and every other crime. Whether then in the department of History, Romance, the Drama, Poetry or any other, we ascertain the tendency of works to be to fleshy lusts which war against the soul, they must, if we be true to our spiritual intersts, they must be placed in one Expurgatory Index. On the other hand, the productions of those good men, who themselves pure, seek to diffuse purity amongst men, whose precepts discourage wickedness and who represent, in its true colors, whatever is virtuous and pure, may be safely reccommended, as an antidote to all seductive influences and adapted to contribute to cleanness of heart.

Whatsosver things are lovely. In our intercourse with men we should endeavor so to demean ourselves as not unnecessarily to do violence to their feelings or render them unhappy. There is a roughness, harshness,, a bluntness in deportment, which although sometimes found with sterling qualities, and in persons whom we, in general, esteem, may be fairly regarded as a great drawback to pleasantness of intercourse, and the source often of pain and mortification of a serious character. In studying and practicing the amenities of life, in seeking to render them comfortable, who are around us, by kindness and suavity, we perform a duty which costs but little and pays well in the kind feeling which it engenders. Care then in our words, observance of those numerous, nameless attentions which give a charm to our existence, respect for opinions and honor, where it is due, may all be regarded as proper expressions of Christian Charity. The basis of these manifestations is good will, benevolence towards our fellow men; it supposes a knowledge of the human heart, involves self-denial for the purpose of gratifying others and is

conducive eminently to social bliss. Far it be from us to resort to deceit and to guile to produce pleasant emotions in others, to the countenancing of iniquity in order to counteract its appropriate remorse. No man is to be made complacent with himself upon principles discarded by truth. No man is to be won by arts which are corrupt and wicked.

Whatsoever is of good report. There are things well reported in the world or admired that deserve condemnation. There are things which have the sanction of all good men, in all ages. Whatever is of this character, whatever has received such an endorsement, we should place amongst the virtues to be cultivated by us from day to day. It is not difficult to ascertain what has obtained currency of this kind and to know what will sustain this test. Place it, whatever it may be, in the list of things to be appropriated to yourselves by choice and by action. The companionship of the good will be instructive to us, the example of the holy will illustrate the principles, and thus, both by precept and by example, we will be fitted to make advances in various forms of virtue which it is not easy to specify.

If there be any virtue and if there be any praise, &c. In addition to all these, says the Apostle, unwilling that any thing should be omitted, if aught else can claim, with any fairness to be virtuous, to be in accordance with the prescriptions of conscience and God; let it not be excluded but embraced in the catalogue. Think not the discovery of other forms of duty will be difficult. With the great volume of God, with the extensive teachings of Jesus, we can make large attainments with but little effort in the knowledge of duty. No virtue and nothing praised by God, applauded by angels, venerated by men, need be concealed from our view. The whole range of duty, all the expressions of love to God, and man, embodied in precepts, illustrated in holy living, displayed by Christ, should be deposited in our hearts to constitute the mighty leaven, transforming the whole mass of our internal affections and our outward actions. Well should we think of these things, seriously should we ponder them over, as our best dowry and carefully should we reduce them to practice. "By these things men live, and these are the life of the soul."

We pass on to consider more particularly why we should think of these things. They are the ornament of our nature. Nothing so benefits and adorns man as the moral virtues, which we have illustrated. Without this his spirit is undressed as to suitable

garments. Its covering is rags. It is deformed, it is loathsome. Instead of attracting, it repels. It wins no esteem. It secures no true affection. But dressed up in the rich drapery of the moral virtues, it is attractive and beautiful, deserves and obtains high admiration. How vast the difference between the man who is an enemy of truth, a friend of falsehood, who is devoid of true dignity, who has no respect for the rights of these, but is swallowed up by selfishness, who is unchaste, repulsive in his manners, utterly indifferent to the commendation of good men; in a word a scoffer at moral truth, and caring for nothing but the indulgence of his sensuality, and him who renewed by the Spirit of grace and making his example the Redeemer of men, seeks out all moral excellence, cultivates every virtue, removes every discordant feature in his mind and his heart and implants in them whatsoever things are true &c. The difference is not unlike that which exist between a human being deformed, filthy and in the worst conceivable plight as to garments, and the beautiful and clean and neatly and tastefully attired. This being so, we ought to consider the career opened to us to be worth our pursuit and to be persuaded that our labors here will not be in vain. The Spirit, entrusted to us, that it may be purified, adorned, should above every thing else, not be neglected, but around it should cluster the Christian graces, that decked as a bride for the coming of the great bridegroom, it may be prepared for the marriage Supper of the Lamb. We can admire Christian piety as it exhibits itself in others, we can laud the qualities which we may not possess ourselves, because there is in them an intrinsic charm, which must be felt, and we ought, in obedience to such impulses as result from the inspection, give ourselves up to their vigorous pursuit.

If too we wish, we expect to exert an influence upon men, it is in the path of holy obedience alone, that it can be done with any profit. We may injure them, destroy their happiness in time and eternity, by a different course, but if our aspirations are the only ones worthy of an immortal creature, the contributing to the happiness of others, there is no walk in which it can be accomplished, but that of conformity to the precepts of God. Ourselves good and true men we will teach by our words and by our life; our actions will contribute to the welfare of others, we will be benefactors to the generation with which we live, our names will be held in sincere respect, and when we have passed away, our memory will be blessed. Happy they who do no evil, corrupt no fellow be-

ing, who cause no sorrow, produce no premature death, who contribute to the eternal destruction of no human being, who are ministers of good, eyes to the blind, feet to the lame, guides to the weary, and instructors of those, who need guidance, to the friend of the weary and heavy laden. It is the course which will afford support to conscience. Dictated by this master-principle of our nature, and meeting its fullest requisitions, it will reward it with rich enjoyments, furnish to it a high tranquility, and afford a true peace.

Such a reward is worth our highest efforts, it stands us in stead, in our most trying hours, and is the sweet solace and comforter in our bad days. How wretched they who have no internal peace, who though applauded by the world, are condemned by their own hearts, or who, without outward supports, have nothing tranquilizing within! Such is the sad destiny of those who live without godliness. A better portion is theirs, whose aims are virtuous, whose life is unstained by crime, who are followers of that which is good, who live under the influence of Christianity's precepts.

An ample remuneration, both here and hereafter, is theirs who pursue the path of duty. God looks upon them with favor, and leads them to glory. His protecting arm is around about them, and no weapon formed against them can prosper. Enemies they may have, but they are weak when arrayed against him, whose shield is omnipotence. "Blessed then is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law he doth meditate day and night. He shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper."

This then is our final advice to you, and we are pursuaded it is the course which you ought to pursue. Starting with regenerated hearts and a firm faith in Jesus Christ, it is by these virtues that you will become assimilated to his moral image, adorn his doctrine in all things and walk worthy of that vocation wherewith you are called. We point out to you the path to true happiness, to honor, to usefulness, to eternal glory. Pursue it and you are destined to meet no disappointment, you will answer the expectations justly formed concerning you, you will honor your *Alma Mater*, you will reward them who have watched over you with a most affectionate and self-denying interest; and after the toils and duties of life, we,

who now part from you with sincerest, intensest wishes for your welfare, will meet you in the heaven of heavens, to dwell in the enjoyment of eternal bliss!

ARTICLE V.

THE MASTER'S CALL TO HIS CHURCH.

By Rev. J. G. Butler, A. M., Washington, D. C.

The Master of the Bethany sisters and ours, is an ever living Master, Jesus Christ, the same yesterday, to-day and forever. And no more distinctly did He call for Mary, (John 11: 28), than He now in His Providence speaks to His Church, the whole Church, but more especially to that branch of it which is both Evangelical and Lutheran, if not necessarily Lutheran because Evangelical, yet surely Evangelical because Lutheran. Let Him not reprove us for discerning the face of the sky, whilst blind and deaf to the signs of the time.

I rejoice to know that no Church more fully than our own, recognizes the *authority* of the Master's voice, wherever heard, hushing the conflicting surges of opinion to peace. It was the Master's voice that called her illustrious Apostle from the corruptions and ruin of the falling Babylon. It was because Luther heard the call of the Master ringing through the innermost recesses of his honest soul, that he sought a peace which forms and penances can never give, when the Crucified One speaks to the soul a peace which can be found only in the peace-speaking blood of the Redeemer. It was the Master's voice that inspired him with a faith that set at defiance the anathemas of a corrupt hierarchy, council and Pope, whilst he trampled her unscriptural dogmas beneath his feet. It was the Master's voice, speaking through this emancipated Monk, that shook Christendom, ringing through every chamber and causing thirty millions of worshippers to escape as for their life, from a falling ruin. The fundamental law of this first-born of the Reformation is the voice of the Master. Never will she recognize any authority that conflicts with this. The word of God, the only infallible rule of faith and practice, is every where inscribed upon her victorious banners.

Whilst we revere the memory of the Fathers—and the Fathers of Lutheranism are to Protestantism what the men of the revolution are to our national independence—whilst, according to the Apostolic injunction, we remember them who have been our guides, who have spoken to us the word of the Lord, and would follow their faith, yet only as that faith was once delivered to the saints, following them only as they follow the Master.

If there be one glory above another of which we may boast as a Church, it is our *exaltation of Christ.* Christ in his word and in his truth, Christ and His ordinances, Christ, all and in all, a living Christ, rejoicing and ruling, the true Shepherd leading as *here* into green pastures, and crowning us *there* as heirs of eternal life. It was an apprehension of Christ that gave peace to him whose name we bear, when a cheerful submission to all the prescribed penances of apostate Rome only burdened and darkened and excruciated his soul. As the blessed Spirit of all truth revealed to his agonizing mind the fullness and freeness of Christ, the just living, *made alive and kept alive by faith*, Christ our wisdom, our righteousness, our sanctification, and redemption, God brought into being a living Christianity, which had been struggling for ages in the womb of an apostate mother, which the fires that burned Huss and Jerome had not been able to destroy, which now, in the obedience to the voice of the Master, rises upon an exceeding great army for God. We acknowledge the binding authority of doctrine and government and usage, only as the voice of the Master gives them authority. The Cross, Christ and Him crucified, is our great central symbol. This we plant in every land and bid all, who love the Crucified One, gather in adoring wonder around it. There are many members, but only the one true and living Head; many lively stones, but only the one living Temple, of which the Lord is the light and the glory; many sons and daughters, but only the one family; many nationalities but only the one household, of which God is the Father, Christ the elder Brother, of whom the whole family in heaven and earth is named. If there are those who have gone out from us, it is not because they exalt Christ more than we. If other communions be formed, it is not that our platform is too narrow for all, who are united to the Head, to stand upon, exalting nothing that Christ has not exalted, degrading nothing that he has exalted, in essentials unity, in non-essentials liberty, and in all things charity, the firm foundation and bond of

Lutheranism, and the only one that can preserve the peace and the oneness of the Church.

That there have been departures from these broad Scriptural principles, upon the part of some bearing our name, is but too painfully true. Non-essentials have been unduly exalted as terms of communion, the liberty, which is the birthright of every son of the Church, has been denied to others, by those who rejoice in its exercise. Symbolism on the one hand and anti-symbolism on the other have been substituted for Christ—a losing sight of the great Scriptural and reformation principle that the voice of the Master *only*, speak he through creeds or councils, is binding. The fruits of these man-begotten systems, on the one hand are a frigid and heartless formalism, as well as an uninviting and repulsive bigotry, whilst on the other hand we discover self-righteousness, narrowness and disorder which ill comport with the charity of the Gospel, without which all our faith and tongues and alms are but as sounding brass and tinkling cymbals.

But the Master has never departed from this magnificent temple which has been rearing for more than three centuries, and from which has been heard the voice of more noble confessors than Protestantism besides has known, testifying for Jesus in divers tongues and climes, swelling the noble army of martyrs, and the Church of the first-born now in heaven. No! He has not departed. His voice yet thrills the souls of many sons and daughters. He is speaking to the weeping Marys and calling the Lazaruses to arise in newness of life and throw aside the cerements of formality and worldliness and apathy and despair. He is speaking to you, and to me, to the whole ministry—to the whole Church, and what is His message? Is it not the voice of the Head, rising in sweetness and power above all conflict and division, weeping over His own wounded, bleeding body? Is it not a voice rising loud and tender from the millions perishing for the bread of life, more especially coming from the hundreds of thousands of our brethren of the faith, thrown upon our shores and upon our hearts, many of them in a spiritually starving condition. Yes, it is the Master speaking, the Head, not of many bodies, but of *one*. There are many members, but only one body, many compartments in the glorious Temple, of which Christ is the foundation and the glory, but only the one living temple, many branches, but only *one* true Vine. There is too much reason humbly to confess, that the Church of Je-

sus has often forgotten that there is but *one* Church. The seamless coat has indeed been rent, the body of the Master has been wounded, one member too often arrayed against another, division and sub-division have followed until their very name is legion. And there is too much ground of fear, that this same spirit exists in our own beloved Church, whilst we hear of the old and new, high and low, symbolic and anti-symbolic, American and European, by which Israel is numbered. If not deaf we must hear the voice of the Master rising above all the din of destruction, a tender youth, a prayerful voice, "*I will that they be one, that they all may be made perfect in me.*"

And what is to be the *bond of perfectness?* The divine provision of a bond of perfectness, implies separate and distinct identities to be bound together. That is a narrow view which would merge all the denominations, great and small, into one. It exists only in Utopia. As well might you attempt to merge the rills, rivulets and rivers of our continents into one mightier than a thousand Amazons, or dispense wholly with these flowing fountains of blessing, emptying them all into one great ocean; as well attempt to bring all the planets of our system into the great central sun, or merge the innumerable systems that roll in the boundless ocean of ether into our own. Diversity in unity is the great law of the Universe. Water is a single element, and yet we have the vapor, dew, rain, snow, hail and ice. Springs and rills, rivers and lakes, seas and oceans, beautify and utilize our globe. The earth is a unit, and yet its variety paints the landscape and prepares it for the home of man. Its land and water, its mountains, hills, valleys and plains; its coal, iron, lead, copper, silver and gold; its flowers, grass, fruits and forests—what an endless variety in its mineral, vegetable and animal kingdoms! And could we, upon angels' wing, as in distant ages, traverse the Universe and study the laws of planet after planet, could we descend to hell, or ascend to heaven, we would find every where, this same beautiful diversity in unity. And shall man be the only exception to this wise and great law? Man, the master-piece of our Creator, so fearfully and wonderfully made, a race of a thousand millions, and yet no two alike in size or feature, voice or taste, differing geographically, physically and educationally, shall he be the only exception to a universal law —man redeemed, renewed and blood-washed? Has the Creator and Redeemer, who binds atoms, worlds and systems,

causing a noiseless, beautiful, eloquent harmony every where to proclaim his power and wisdom and love—has He provided no bond of perfectness among those who love Him? Shall naught be able to separate us from the love of Christ, and yet shall we be divided one from the other? Yes! as there is law governing the worlds and systems that rolled forth from the creative hand of God—a law controlling the members of our bodies; so there is a heaven-enacted law, vitalized in the heart of the believer by the Holy Ghost, which does expound the one Lord, one faith and one baptism. And what is this law? Surely not that agreement in doctrine, or uniformity in practice which conflicts with the law of our intellectual being, and the freedom of inquiry which the written word begets, that rigidity which measures every man upon a Procrustes' bedstead of our own making. No, no! But it is the will of the Head—the Spirit of Christ—the essence of the Divine nature—the motive power of redemption—the common law and the written law of the Great Law-giver. *Love is the bond of perfectness.*

That ye love one another, *as I have loved you*, proclaims the voice of the Master. That is to be the measure of our love. Hereby shall all men know that ye are my disciples, if ye have love one for another. This is the only bond that can bind together the one family in heaven or on earth. And the voice of the Master never called to division or dissension those who love him. Whence came wars, and fightings and schisms? Come they not hence, even of our *lusts*. If that monster *self* could be exorcised, the unity of faith and bond of peace would not so often be broken. Shall not we, all of us, hearken to this voice? Shall not the cry of a redeemed but perishing world so startle our slumbering souls, that, as with the voice of one man we shall call men to repentance and point to the Lamb of God that taketh away the sins of the world? Shall we not forget all else, save that we are Christ's ambassadors, set as watchmen, not to watch for honor or ease, but for souls, blood-bought by our Master, watching as they that must give account?

Thus united, of one heart, we are called to *a higher Christian life, to a fuller consecration to His service.* Whilst a Christian life is not consistent with error, with heterodoxy of creed, there may be an orthodoxy in articles of faith, without a corresponding life, a dead faith, a faith that neither purifies the heart nor overcomes the world, a faith without the works of love, a very fossil—salt indeed, but only a pillar of

salt. We are set, it is true, for the defence of the Gospel. It is ours to contend for the faith, but not for human dogmas, not for creeds and ceremonies which may or may not exist without in any degree affecting spiritual vitality, never exalting the work of men above the voice of the Master, but contending for it only "as once delivered to the saints." When we make agreement in non-essentials, or even in points which we may regard essential, but which are not clearly revealed by the Master, a condition of fellowship and communion, then we depart from that simple, pure faith, every where exalted in the teaching of Christ and the Apostolic Church. What, but this exaltation of man above God, has rent and mangled the mystic body of Jesus. Oh, is it not high time that the whole blood-bought Church should feel, that all who acknowledge the Divine Head are indeed members of the body?

Were I to look through all the noble array of confessors and martyrs in a living embodiment of this pure faith of the early Church, the faith that gives substance and things hoped for, which is the evidence of things not seen, I find it no where so full of beauty and life and power, as in the great Apostle of the Gentiles. He exemplifies the higher life to which we are called, a life that has for its aim one single object, the glory of Christ in the saving of souls. It was not circumcision or uncircumcision but a new creature. He would not dote about "questions and strifes of words, whereof causeth envy, strifes, railings and evil surmisings." These he would have Timothy, and all who preach Jesus avoid, because they minister not to edifying. There are men in the Church for Paul, Apollos and Cephas but Paul was not the champion of this or that party. He was for Christ only. Do wars and fightings come, Paul was not the man to inflame, but to correct and, rebuke and subdue the passions of men. The love of Christ was too fully the constraining motive of his life to do aught, to array the Church of Corinth against that at Rome, the Church of Calvin against that of Wesley, of Zwingle against that of Luther, much less to array the parties in the Church at Corinth, the one against the other there. This noble man of God, now wearing the richly bestudded crown, and singing the song of the redeemed, lo these eighteen centuries! Were he again to become incarnate, can we conceive of him as high or low, old or new symbolic or antisymbolic. The very thought appears well nigh blasphemous. It was *Christ* for him to live. But let him speak, for he yet lives and never will die. He writes to the distracted Church

at Corinth. "For though I be free from all, yet have I made myself servant unto all, *that I might gain the more.*" "And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law; to the weak, became I as weak, that I might gain the weak; I am made all things to all men that *I might by all means save some.*" The possession of the Spirit which lives and glows in this passage will put an end to contention and envy and evil surmising, everywhere. It is understood only by the man, in whom the Holy Ghost lives begetting the mind of Christ. His bodily wants did not concern him, nor his case, nor reputation, but the *saving of souls* absorbed his entire nature. Paul's religion was not a religion *ex officio*. He did not preach to live, but he lived to preach. He was set apart of God to the ministry, and his experience was "Woe is me if I preach not the Gospel!" Were our clerical list, or that of any of the great branches of the Church Catholic filled with the spirit of this Apostle, it would turn the world upside down in less time than polemics decide, whether the *con* or *trans*, the *in* or *sub* or *cum* are the true doctrine. Oh that God would give us a fresh anointing from on high, that He would so increase our faith as to fire us with the zeal of the great Apostle, that we might understand better the worth of the soul and the price and redemption of the soul, and that this precious redemption ceaseth forever, that we might *by all means save some!*

But it is not alone to the ministry that the Master speaks. Well might it be for many a slumbering idler if they alone had talents for which to account. No Church more fully than our own teaches the priesthood of all believers. Paul was charged with madness, because of his zeal. His only reply was, the love of Christ constraineth us, because we thus judge that if we died for all then were all dead, and he died for all, that they which *live should not henceforth live unto themselves but unto Him who died for them and rose again.* This is the epitome of faith, the embodiment of Theology that the Church needs. That religion is not simply an unexceptionable creed, nor baptism, nor the Lord's Supper; that it is not going to the sanctuary, to the prayer meeting, and singing hymns—important and desirable as these things are. They are only means to an end. They may all be held in the absence of experimental piety. Religion is

something high as the heavens above them all. *It is a living with Him who died for us.* I am *crucified* with Christ says Paul, nevertheless *I live*, yet not I, but Christ liveth in me and the *life which I now live is the flesh I live* by the faith of the Son of God who loved me and gave himself for me." This *living*, habitual and earnest living unto Christ is the higher life, to which the Master in His Word and by the wants of the perishing millions around us is calling the whole Church and to none more loudly, because none has greater responsibility than our own. Nor do I mean to intimate that there are none in the ministry or in the laity, who give earnest heed to this call. I rejoice to believe that the ear of the Church is being turned toward the throne of the King whilst her heart replies Lord, what wilt thou have me to do. But when I look at the more than eleven hundred mininsters and two hundred thousand communicants enrolled under our banners and contrast with these figures the vacant seats in many of our sanctuaries, with which the day of the Lord is decorated, at the many homes in which there is no altar to God, with the social meeting, for prayer, neglected, and the lambs of the flock falling a prey. When our Colleges are pleading, the Treasuries of our Mission and Education and Church Extension Societies, lying as Lazarus, starving and wounded at the rich man's gate. Whilst God is filling our granaries and our coffers, I do hear the voice of the Master calling most emphatically to a higher life, a fuller consecration to his service.

What the whole Church of Christ, and our own branch of it needs, is not mere machinery. See that train of cars, laden with richest treasure, but it moves not. Bring an engine says one, and still it is fixed ; another locomotive, and yet another, but no movement follows. The water, the fire, the steam, inspires its every axle and wheel with ever increasing life until the very earth trembles beneath its majestic tread, whilst it thunders through the mountains and over the plains. We have a mighty freight of souls bound for the eternal world. We need the breath of heaven that every heart may pulsate with new life, and every tongue become vocal with redeeming love, testifying for Jesus. We have a great sacrifice upon our altar, and though it has been baptized with the baptism of water, we need heavenly fire to burn up all water religion and consume the sacrifice. This new anointing, the holy unction, this entire consecration of blood-washed souls to Him who redeemed them is the great work of

the Church; this, in obedience to this call of the Master, that we shall be prepared, when his voice shall yet once more shake the earth and the heaven, to be welcomed as good and faithful servants into the joy of our Lord. Even so come, Lord Jesus!

ARTICLE VI.

NOTICES OF NEW PUBLICATIONS.

The Vocabulary of Philosophy, Mental, Moral, and Metaphysical; with Quotations and References, for the use of students. By William Flemming, D. D., Professor of Moral Philosophy in the University of Glasgow. From the second, revised and enlarged, London Edition. With an Introduction, Chronology of the History of Philosophy brought down to 1860, Bibliographical Index, Synthetical Tables, and other Additions, by C. P. Krauth D. D., Translator of Tholuck on the Gospel of John. Philadelphia: Smith, English & Co., No. 23 North Sixth St. New York: Sheldon & Co. Boston: Gould & Lincoln. —1860.

We presume it will be admitted by every one acquainted with the constitution and operations of the human mind, that it is impossible to think without words—without the use of language. This proposition being accepted as undeniably true, it follows that to those whose pursuits lie mainly in the great empire of thought, or whose occupation it is to subject the thoughts of others to the critical scrutiny of the understanding, and the analytical process and judicial inquests of pure reason, nothing can be more important than a perfectly correct and distinct comprehension of the words which men employ as the vehicles of thought. To supply this desideratum is the design of the work before us. Its aim is to explain, and by quotations to elucidate, the meaning of all the words and phrases which are employed by philosophers and logicians who make use of the English language in the expression and promulgation of their opinions and speculations. Some of the best judges in this department of study have decided, that the work does more than the title page authorizes us to expect, and in this decision we most cordially concur. Every precaution has been taken to omit nothing of the least importance, and no effort has been spared to make the explanatory articles as copious as is needful, as clear and accurate as the most exacting can

demand. To him, therefore, who desires to make excursions into the regions of thought, and himself to become a thinker and metaphysician, to him who wishes to make himself acquainted with the labors of others in this great domain, to study thoroughly and to master perfectly the philosophical systems of our century; to him also who, anxious to give his mind a general and truly liberal culture, by understandingly reading the many productions of our time, more or less intimately connected with the inquiries instituted and the results achieved by speculative philosophy, and having a more or less direct and momentous bearing upon the great interests of humanity, and the great questiens affecting the destiny of our race, a work like this, so accurate, comprehensive, and complete, is of incalculable value, and to all such we cordially recommend it, as a perfectly reliable aid in the prosecution of their inquiries. It remains only to add, that the additions made by the American editor are of very great importance, and no less creditable to himself as a laborious student and profound scholar, than they will prove valuable to all who wish to know accurately, to think correctly, and to reason logically.

The Province of Reason: a Criticism of the Bampton Lecture on the Limits of Religious Thought. By John Young, LL. D., Edinburgh, Author of "The Christ of History," etc. New York: Robert Carter & Brothers, No. 530 Broadway.—1860.

This is an attempt to examine the philosophies of Oxford and Edinburgh, and to test their legitimate results. The works which are, in this attempt, subjected to a most searching and sifting criticism, are chiefly Mr. Mansell's Bampton Lecture on the "Limits of Religious Thought," and the philosophical works of Sir William Hamilton, considered mainly as introducing to the British mind the philosophy of Kant. Before the piercing scrutiny of our author's acute and logical mind the doctrines promulgated by Mr. Mansell in his Bampton lecture are here most triumphantly shown up as being, not only contradictory to sound reason, but most pernicious in their tendency and effect when carried out to their legitimate conclusions, or viewed side by side with doctrines, the truth and justness of which are conceded to be beyond dispute. The cause of truth and goodness is the more indebted to our author for this exposition, as the author of the Bampton Lecture is a sincere and earnest Christian, and hence all the more likely to do great harm with his unsound philosophy and his logical fallacies. His intellectual strength and philosophical acumen are far from being equal to the task assumed in his Lecture, and his well-meaning zeal is certainly not according to knowledge. Hence, while our author speaks of him in respectful language, he unmercifully rends his doctrines and deductions into shreds

and tatters, and leaves of the edifice erected in his somewhat famous Lecture not a wreck behind. To the great merits both of Kant and Hamilton, the work before us does ample justice, but at the same time exposes, with equal penetration, and logical skill and profound reasoning, the fatal errors into which those great men fell, as regards many of the most momentous truths, as set forth and explained in their doctrines and reasonings concerning the highest faculties, relations, operations and interests of man, and the nature and operations of the Supreme Being. We regard this as one of the most successful efforts, one of the profoundest productions of Dr. Young's truly philosophic mind, in the last degree satisfactory, not only in the demolition of the pernicious doctrines of a false philosophy, but in the clear and full statement of the soundest views, to be unhesitatingly accepted by all consistent reasoners, in the place of those so triumphantly confuted. We earnestly recommend the work to all candid skeptics, to sincere inquirers after truth, to students of theology, and to Professors whose duty it is to lecture on the evidences of revealed religion.

Commentary on Ecclesiastes, with other treatises. By E. W. Hengstenberg, D. D., Professor of Theology, Berlin. Translated by D. W. Simon. Philadelphia: Smith, English & Co., No. 23, North Sixth St. New York: Sheldon & Co. Boston: Gould & Lincoln.—1860

Dr. Hengstenberg is well known as an able and sound Exegete. In the department of Old Testament Exegesis, particularly, after a dreary night of Rationalism he may be regarded as an Epoque-maker. The work before us is an invaluable addition to our critical expositions, distinguished by piety, orthodoxy, profound philosophy and great exegetical tact. Without endorsing everything, we can recommend it cordially to the Biblical scholar, whose studies are directed to the original Scriptures.

Addresses to the Candidates for Ordination, on the Questions in the Ordination Service. By the Bishop of Oxford. New York: Robert Carter & Brothers, 530 Broadway.—1861.

This work by the bishop of Oxford, the son of William Wilberforce, consists of twelve discourses on the questions propounded to candidates for ordination by the bishops of the Church of England. This origin of the work accounts for some of its peculiarities. But, notwithstanding these, the most narrow-minded sectarian need not shun their attentive perusal. It is scarcely necessary to say that, considered merely as intellectual efforts, they exhibit the highest ability; but what is of far

greater importance, they are characterized throughout by the deepest spirituality, the most fervent piety; they were evidently prepared under an overwhelming sense of the sacredness, the immeasurable importance, the awful responsibility of the ministerial office, whence they are pervaded, from beginning to end, by a tone of the loftiest earnestness. To us they read as if the author had written them on his knees. We recommend them to Professors of pastoral theology, to all clergymen, and especially to all candidates for the sacred office.

An Exposition of the Ecclesiastes. By the Rev. Charles Bridges, M. A., Rector of Hinton Martell, Dorset. Author of an "Exposition of Psalm CXIX;" "Commentary on Proverbs;" "Christian Ministry;" "Memoir of Mary Jane Graham," etc. New York: Robert Carter & Brothers, No. 530, Broadway.—1861.

This is, to a considerable extent, a critical commentary on the book of Ecclesiastes, which has been generally regarded as one of the most difficult books in the Bible. In preparing his critical notes, the author has consulted every accessible commentary of any value, and we believe that his views will meet with general acceptance. But the work is still more distinguished for its instructive and edifying practical observations, which will remind the reader of the author's admirable Exposition of the 119th Psalm. In connection with both the critical and practical observations there are a great many references in the lower margin to the writings of others, exhibiting a very considerable mass of valuable literature relating to this important sacred book. Readers of every class will find the work replete with instructive and edifying matter.

Text Book of Church History. By Dr. John Henry Kurtz, Professor of Theology in the University of Dorpat. Author of a "Manual of Sacred History," "The Bible and Astronomy," etc. Vol. I. To the Reformation. Philadelphia: Lindsay & Blakiston.—1860

We have already expressed ourselves so strongly in favor of Dr. Kurtz's histories and this work in particular, it is unnecessary to say more than that we prefer this to the foreign edition, because it is Kurtz unmutilated. We are opposed alike to making Lutheran books unlutheran, or Calvinistic books Arminian. Our judgment of its value may be learned from its adoption as a Text book in the Seminary of this place.

History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V. By Henry Hart Milman, D. D., Dean of St. Paul's. In eight volumes. Vol. 1st. New York: Sheldon & Company. Boston: Gould & Lincoln.—1860.

The appearance of the 1st volume of this great work, we have no doubt, was highly gratifying to all students of Church History. The known learning, as well as the skill in composition of the Author, created the expectation of a magnificent production. If we may judge from the perusal of a single volume, all that we have yet received, this history is destined to wide circulation, high favor and the accomplishment of much good.

Palestine, Past and Present: With Biblical, Literary and Scientific Notices. By Rev. Henry S. Osborn, A. M., Prof. Natural Science in Roanoke College, Salem, Va. With Original Illustrations and a new map of Palestine, by the Author. Philadelphia: James Challen & Son.—1860.

This work has been before the public, for some time, and a favorable verdict has been rendered by the critics. It is not a book of ephemeral interest, but of permanent value and deserves a place in every Library. It presents a large amount of matter on subjects, important to the general reader as well as the scholar. The author, whom we have known from his boyhood, possesses a combination of qualities which admirably fit him for making the tour of Palestine and for giving the results of his observations and researches to the public. The volume also contains original and beautiful illustrations, and the publishers have certainly done themselves great honor by the attractive style, in which they have presented the work to the public.

The Bible and Social Reform: or the Scriptures as a means of Civilization. By R. H. Tyler, A. M., of Fulton, New York. Philadelphia: James Challen & Son.—1860.

The object of this volume is to show the power and influence of the Bible in the civilization of the world. The author satisfactorily proves, that the Word of God is a means of civilization, that the highest civilization exists, where it is most free, and that civilization always succeeds the introduction of the Scriptures. It also discusses incidental points, and most clearly establishes the fact, that the Bible is the only basis of true morality, religion and social reform. We recommend the book, believing that its perusal will lead to a higher appreciation of the Sacred Volume, and a more earnest desire to aid in extending its influence.

A Man. By Rev. J. D. Bell. Philadelphia: James Challen & Son.—1860.

The author, we think, is unfortunate in the selection of the title for his work, for it scarcely conveys the proper idea of its matter. It presents a series of interestiug and profitable essays, on practical subjects, indicating thought and reading, which cannot fail to interest and benefit those for whom the book is specially designed.

Sermons: By Joseph Addison Alexander, D. D. Two vols. New York: Charles Scribner.—1860.

Dr. Alexander was a great and good man. The productions of his pen will every where be read with admiration and delight. His sermons may be studied as models of pulpit composition. They are replete with thought, and remarkable for the clearness of their exposition, the simplicity and purity of their expression and their evangelical sentiment.

Memoir of the Duchess of Orleans: By the Marquess De H———, together with Biographical Souvenirs and Original Letters. Collected by G. G. De Schubert. Translated from the French. New York: Charles Scribner.—1860.

This is an exceedingly interesting memoir of a gifted but unfortunate woman, the wife of Louis Phillippe's eldest son, who was distinguished for the loveliness of her character, which seemed to shine with increased lustre in the midst of the French court and in the subsequent trials, which she was called to encounter. The letters here preserved, are memorials of genius and virtue, not always united in the same individual and still less frequently found in those occupying a royal position.

The Cloud dispelled, or the Doctrine of Predestination Examined. By John Kirk, Edinhurgh. With an Introduction by Rev. Daniel Curry, D. D. New York: N. Tibbals & Co., 118 Nassau Street. Philadelphia: Lutheran Publication House, No. 42 North Ninth Street. Baltimare: T. Newton Kurtz, No. 151 Pratt Street.—1860.

With great zeal and in a somewhat triumphant tone, though not always with an Exegesis which we can endorse, the author labors to explain the errors of Calvinism which he regards as serious and soul-destroying. Often his reasoning is very forcible and his conclusions irresistible. We think, as a popular exposition, with an occasional flight of moderate scholarship, it is very well adapted to strengthen opponents of the Augustinian System, and it may do something toward extricating those who are under its influence.

Family Prayer for Morning and Evening, and the Festivals of the Church year. Philadelphia: Published by the Lutheran Board of Publication.—1861.

This book, prepared by Dr. C. W. Schaeffer, and published by our Board, is well adapted to the purposes for which it is intended, family worship. It has been constructed with a reference to Lutheran usages and various occurrences of life. It is specially designed to embrace the religious wants of the domestic circle. We cordially recommend it to our Churches.

A Commentary on the Song of Solomon: By George Burrowes, D. D. Second Edition Revised. Philadelphia: William S. & Alfred Martien.—1860.

This is an intelligent, able, judicious and popular exposition of what is usually considered as a peculiar and difficult portion of God's word. An extended argument is given in defence of its allegorical character, as representing the reciprocal love of Christ and his people. The Song is regarded by the author as a continuous whole, illustrating some of the most exalted and delightful exercises of the believing heart, without a single passage to which the most fastidious taste can take the least exception. In addition to the Commentary, there is given a Summary of the Canticle with a new translation and a full analysis of the contents. From the teachings and spirit of this volume the highest satisfaction and profit may be derived.

Man, Moral and Physical: or the influence of Health and Disease on Religious Experience. By Rev. Joseph H. Jones, D. D. Philadelphia: W. S. & Alfred Martien.—1860.

The sympathy between mind and body is greater than is generally supposed, and the influence of physical agents on the moral condition is too little understood or appreciated. The state of our health has a great deal to do with our religious experience. We have read Dr. Jones' work with much interest. It is full of useful instruction, the result of his own experience, observation and reading, fortified by argument and facts to sustain the positions assumed. We believe the book will do good, wherever it has an opportunity to circulate.

The Life of George Washington. By Edward Everett, LL. D. New York: Sheldon & Co.—1860.

The matter, contained in this volume, was prepared originally for the *Encyclopœdia Britanica* by the accomplished author. Like every thing from his graceful pen, it is interesting and able. Mr. Everett comes

to the conclusion that the Farewell Address, as drawn up by Hamilton, and published by Washington to the people of the United States, commencing with the material portions of Mr. Madison's draught of 1792, presents in a more developed form, the various ideas, contained in Washington's original draught, and treats, in argumentative connexion, the topics therein more aphoristically propounded; the whole combined with original suggestions of a kindred type from Hamilton's own pen; that great skill is evinced by him in interweaving, in its proper place, every suggestion contained in Washington's draught, (with a single exception); nor is there believed to be anything superadded by Hamilton of which the germ, at least, cannot be found in Washington's draught, in his multifarious correspondence, or in other productions unquestionably from his pen.

Love and Penalty: or Eternal Punishment consistent with the Fatherhood of God. By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church. New York: Sheldon & Co.—1860.

The subject, although difficult, is treated with great skill and force, in a kind, faithful and earnest manner. The volume is well adapted to meet objections which are not only openly avowed, but often secretly cherished. It is a thorough and popular discussion of the doctrine of Eternal Punishment, designed to counteract the influence of Rationalistic Infidelity, and fitted for wide and permanent usefulness.

Forty Years' Experience in Sunday Schools: By Stephen H. Tyng, D. D., Rector of St. George's Church, N. Y. New York: Sheldon & Co.—1860.

This is an exceedingly interesting volume, containing the personal experience and observation of one who has been for a very long time identified with the Sabbath School cause, and distinguished for his successful efforts, in connexion with it. We have followed him with deep interest in the views and counsels which he presents, and can cordially commend the book to all who are engaged in the noble work of Sabbath School instruction.

Hints on the Formation of Religious Opinions, addressed especially to young men and women of Christian education. By Rev. Ray Palmer, D. D., Pastor of the First Congregational Church, Albany. New York: Sheldon & Co.—1860.

The work consists of a series of discourses, "prepared for the benefit of those who, having been educated into a full belief of the Christian

faith have found themselves, on coming to maturity or afterwards, disturbed with inward questionings and doubts." It is an able and timely discussion, worthy of careful and general perusal. We particularly commend the chapter, which shows the futility of the allegation, that opinions are of no practical importance, or it is no matter, what a man believes, if his life is only right.

Lectures on Logic: By Sir William Hamilton, Bart, Professor of Logic and Metaphysics in the University of Edinburgh. Edited by Rev. Henry L. Mansell, B. D. LL. D., Professor of Moral and Metaphysical Philosophy, Oxford, and John Veiteh, M. A., Professor of Logic, Rhetoric and Metaphysics, St. Andrews. Boston: Gould & Lincoln.—1860.

These Lectures are the production of one of the greatest and most profound thinkers of the age, and, in addition, furnish nearly all the researches of previous writers upon the subjects, which they discuss. The definitions are remarkably clear and comprehensive, the historical notices valuable and the reasonings fully illustrated and satisfactorily applied. In the two volumes now presented to the public by the American publishers, there are abundant materials for a thorough acquaintance with Sir William Hamilton's Philosophical system.

Prolegomena Logica: An inquiry into the Psychological character of Logical Processes. By Henry Longueville Mansell, B. D., LL. D., Professor of Moral and Metaphysical Philosophy, Oxford, &c., &c. Boston: Gould & Lincoln.—1860.

This volume is designed to show the close connexion and intimate relations existing between Logic and Psychology. "It is not intended," in the language of the author, "as a complete treatise, either on Psychology alone, or on Logic alone, but an exposition of Psychology in relation to Logic, containing such portions of the former as are absolutely necessary to the vindication and even to the understanding of the latter." The work has been favorably received by those, whose pursuits are connected with this depatment of study, and is regarded as a valuable contribution to the literature of the subject. Our Boston friends are rendering a most important service, to the cause of solid learning, by issuing so many books of substantial value.

Benefits of Christ's Death: or the Glorious Riches of God's Free Grace, which every Believer receives by Jesus Christ and Him Crucified, originally written in Italian by Aonio Paleurio, and now reprinted from an Ancient English Translation. With an Introduction. By Rev. John Ayer, M. A., Minister of St. John's Chapel, Hampstead, and Domestic Chaplain to the Earl of Roden. Boston: Gould & Lincolm.—1860.

This is a remarkable book. The romantic interest, connected with its history, independently of the rich, clear, Scriptural truth, with which it abounds, will secure for it an extended circulation and an attentive perusal all over the country.

1. *Ragged Homes and How to mend them.* Whensoever ye will, ye may do them good.
2. *The Word of Life.* American Sunday School Union: 1122 Chesnut St. New York: 599 Broadway. Boston: 141 Washington St.

The design of the first of these volumes is to furnish hints to those, engaged in labors to ameliorate the condition of the race, and to present motives for earnest efforts to improve the homes of the poor, to rescue the fallen and to encourage the desponding. We often forget how closely connected with the peace and good order of society are those, found in the lonely walks of life, and only such as are, from peculiar circumstances, brought in contact with the degradation and wretchedness that exist, can form any adequate idea of the character and extent of the evils and snfferings of poverty and vice united. The admirable tact, displayed in the volume and the evangelic spirit that prevails, cannot fail to awaken an interest in the subject, and inspire a zeal for the physical, moral and religious improvement of the indigent, erring from duty.

The second is a practical work on the Word of Life, presented to warn and encourage individuals, as circumstances may demand, full of sound, wholesome counsel, important truth, calculated to exert an agency for doing good.

What a work the American Sunday School Union is accomplishing! Who can estimate its influence for good? Let any one examine its catalogue of publications, and as he reads the titles and descriptions of the books, inquire in what nation or language has such a collection of juvenile literature ever been issued from a single establishment? And they are books designed not merely to amuse the young, but excellent in matter and unexceptionable in their character and spirit. There is nothing contained in them, that is contrary to sound doctrine or pure morality. Many of the publications, too, are well adapted to the cir-

cumstances of adults, educated youth and even accomplished scholars. If Christians will only apply this engine, placed within their reach for doing good, how much they may facilitate the progress of the Church, and extend the interests of the Redeemer's kingdom!

Forty Years' Familiar Letters of James W. Alexander, D. D. Constituting with the Notes a Memoir of his Life. Edited by the surviving correspondent, John Hall, D. D. In two volumes. New York: Charles Scribner.—1860.

These volumes contain the familiar letters, off-hand sketches of the various scenes, objects and circumstances of Dr. Alexander's life, an account of the studies which engaged his attention, the books which he read, the persons he met and the impressions they made upon his mind. There is presented a narrative of his professional career, the various positions he filled in the Church, and his labors in connexion with the press, of the sorrows and pleasures, the toils and successes, which marked his life from youth to the grave. Whilst many may doubt the propriety of publishing, after an individual's death, his letters, which were never written with that design, it is certain that such an unreserved correspondence furnishes the reader with a very good idea of the inner life of the man. We have read the volumes with much pleasure. Dr. Alexander seems to have been much interested in the Lutheran Church, and he frequently makes allusions to us. The following extracts will interest the members of our Church:

"Dr. Demme, (of the German Lutheran Church, Philadelphia,) has kindly sent me a copy of his sermon before Synod (1840). It is really an excellent and even eloquent production, so as to surprise me very much. We have really few men among us who can preach as effective a discourse in English. It is faithful and warm, and has some original turns of Scripture quotation. I can't say how well the production may look in our version, especially by the author himself, as his German style is very racy and idiomatic."

"There are no Hymns for unction like the German. I read them liturgically. They are pure outgoings of Gospel feeling. The best I know are Paul Gerhardt's."

"I have just read the Augsburg Confession for the first time. It is not a dry list of points, but a beautiful and stirring argument and protest."

"I have been reading some more of Luther's and the Elector of Saxony's letters, about the time of the Diet at Ratisbon, 1540, and the more I read, the more am I filled with unfeigned admiration and love for those two heroic men. They are like the strong characters of the Bible—

great lights—great shades—but gigantic mind and heart—accomplishing a thousand fold more for Christ in one life-time than hundreds of us correct, cautious temperate creatures."

Again he thus speaks: "Renewed studies of Luther have made me admire and love him more than ever."

In another place he says: "I have been acquainting myself with Luther's sermons. Nothing can be more natural, simple, earnest, downright, practical, pungent or affectionate. They are models of the plainest, liveliest sort; the very opposite of modern German sermons, which are as constrained in their elegant partition as a sonnet or an acrostic. I have had to look into some of these professionally; and I declare I am unable to find one, which is worthy of reperusal, except some of Tholuck's, which are beautiful, warm rhapsodies."

"If instead of reviling the Catholics, we would surpass them in schools, in personal charities, in persevering missions and in the preparation of our ministers, I believe we would make more head against them. Every day I live, I become more sick of controversy, I cannot persuade myself that the Church was meant to be kept always in hot water. I honor the men, who seem to be laboring *directly* for the conversion of souls."

"Stilling's Life, which everybody reads, was published at an obscure town* in Pennsylvania, a number of years ago, and I read it; it fell dead from the matrix. So much for having the entrée of the book market. I think the book will do good among people who will not read an evangelical book."

In reference to forms of prayer, he uses the following language: "No one groans more than I under the abuses of *extempore* prayer. How much time is lost, how much weariness produced by periphrastic introduction, diffuse dilutions and vain repititions. Many pulpit prayers are largely made up of passages, evidently meant to impress truth on the auditor. * * Still I never could submit to one stereotype form for every day of my life. I should be pleased to have a few forms, varying, we may say through a month, expressing those things, which we are to pray for always, with license to use short extemporaneous prayer besides. This is exactly the Lutheran method."

"Demme declines his Gettysburg chair, and they will send a committee to Germany for a man. Three Germans are to decide, viz: Tholuck, Hoffman and Harless of Dresden, an old Lutheran of the invariata School, and a pious, eloquent man. It is an attempt to win back the alienated German Lutherans to the American-Lutheran School at Gettysburg."

* He refers, we presume, to Rev. Dr. Hazelius' Translation of the Life of Stilling, published in 1831 at Gettysburg, by H. C. Neinstedt.

"I wish you had been here to meet the Rev. Theodore Fliedner, of Prussia. For thirteen years, besides being a pastor, he has been training Christian nurses, or, 'Evangelical deaconesses,' of whom he and his wife have trained a hundred and fifty. He has been making a flying visit to the United States, to set up four of his deaconesses at Pittsburg. They are under no vows, but engage to serve five years. I have his reports. Among his subscribers are all the royal and princely names of Prussia, and all the ecclesiastical authorities. He is a most earnest, one-idead man, full of the tenderness, gendered by such pursuits. Some of his remarks, in conversation, abridged: 'You Americans far surpass us in some things, especially in practical tact; but O, what a want of tenderness and heart! O, what singing in the churches; not half singing; and some schools where no singing is taught! Your American Church is a good *father*, but it is not a *mother;* it lacks the mother-love to the poor, and sick, and prisoner. This you leave to Free Masons, Odd Fellows, and Sons of Temperance. Your young ministers are not trained at bedsides, and in gaols; the best training. Are the difficulties greater for you than for Papists? Surely, there are maiden ladies in America, who would love to nurse Christ in his sick members.'"

A Grammar of the New Testament Diction, intended as an Introduction to the Critical Study of the Greek New Testament. By Dr. George Benedict Winer. Translated from the 6th enlarged and improved Edition of the Original, by Edward Masson, M. A., formerly Professor in the University of Athens. Vols. I, II. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams & Co. Dublin: John Robertson & Co. Philadelphia: Smith, English & Co.—1859.

This great work, so well known to Biblical scholars, translated in earlier editions, twice in our own country and now again in Great Britain, after the last labors of its distinguished author, cannot be too highly praised. To the critical student of the New Testament, it is indispensable. It may be regarded as a highly valuable critical commentary on the inspired writings of the New Testament. Our ablest philological Commentators, such as Tholuck, Olshausen, De Wette, Meyer, Ebrard, Osiander, Neander, &c., &c., frequently refer to him as the highest authority, as the expounder of principles and the successful expositor under the guidance of the word of life.

The Select Academic Speaker; containing a large number of new and appropriate pieces, for Prose Declamation, Poetical Recitation, and Dramatic Readings, carefully selected from the best Authors, American, English and Continental, arranged in a Rhetorical order, and adapted

to the wants of Classes in Schools, Academies and Colleges. By Henry Coppee, A. M., Professor of English Literature in the University of Pennsylvania. Philadelphia: E. H. Butler & Co.—1860.

We have already directed the attention of our readers to the merits of Profsesor Coppeé's "Logic" and "Rhetoric," both of which are used as Text-Books in Pennsylvania College. The compilation of the present volume has grown out of his office as Professor of Rhetoric in the University of Pennsylvania, and his position has enabled him to judge of what is required for such a book. In the preparation of the work he seems to have accomplished two important objects; the selections are nearly all *new*, that is, such as not found in similar books, and they are generally *short*.

The Life and Letters of Mrs. Emily C. Judson. By A. C. Kendrick, Professor of Greek Literature in the University of Rochester. New York: Sheldon & Co.—1860.

There has always been a romantic interest connected withe the name of "Fanny Forrester," both before and after her marriage to Dr. Judson, and this admirable volume cannot fail to impress the reader with a sense of the rare excellence of her character, happily delineated by Professor Kendrick. She was "a child of genius and song," a highly gifted woman, yet all her powers were brought under the sanctifying influence of the truth and in the service of her Master she cheerfully labors, forsaking home and friends and completely identifying herself with her husband in the great work, to which he had consecrated himself. No one can read the book without edification.

A Commentary, Critical, Expository and Practical on the Gospel of St. John, for the use of Ministers, Theological Students, Private Christians, Bible Classes and Sabbath Schools. By John J. Owen, D. D., LL. D. New York: Leavitt & Co.—1860.

We have already spoken of Dr. Owen's labors on the exposition of the Gospels. The volume before us, constituting the third in the contemplated series, is distinguished by the same excellencies, which mark the preceding volumes. The author is an accurate, patient and indefatigable scholar; his criticisms are simple, direct and thorough; his work is entitled to very high commendation.

Sketches of Travels in South America, Mexico and California. By L. M. Schaeffer. New York: James Egbert.—1860.

The author of this volume is the son of Rev. Dr. David F. Schaeffer, who for many years, was Pastor of the Lutheran Church at Frederick, Md.,

and occupied so prominent a position in the Church. The work itself contains the facts and results of the writer's own observation during his journey and residence in California as a miner, and abounds in descriptions of character and scenes, presented in a simple, clear and sprightly style. The book may be read with pleasure and profit.

The Lutheran Almanac for 1861. Baltimore: Published by T. N. Kurtz, 151 Pratt Street, opposite the Maltby House.

Der Lutherische Kalender für das Jahr 1861, *nach der Geburt unseres Herrn und Heilandes Jesu Christi, welches ein gemeines Jahr von* 365 *Tagen ist.* Allentown, Pa., Gedruckt und herausgegeben von Pastor S. K. Brobst, im Auftrag der Lutherischen Synode von Pennsylvanien und den benachbarten Staaten.

These Almanacs, designed for thespecial use of the Lutheran Church, English and German—Mr. Kurtz's changed in its form, conformed to the common English model, much to our taste, replete with valuable matter, and a list of the Lutheran ministers in the United States, together with a large amount of Lutheran statistics, and Mr. Brobst's, unchanged in its exterior, but distinguished by the same general features, presented by the other—have become indispensable in our Church, and will find, as they deserve, a wide circulation.

1. *Family Religion: the Relations of the Family to the Church.* By Rev. M. Valentine, A. M., Reading, Pa.
2. *A Brief Sketch of the Evangelical Lutheran Church in the United States of America.* By Prof. M. L. Stoever, Gettysburg, Pa.
3. *Regeneration.* By Rev. H. L. Baugher, D. D., President of Pennsylvania College, Gettysburg, Pa. Issued by the Lutheran Board of Publication, Philadelphia.—1860.

We are happy to announce the appearance of a series of Tracts on practical subjects, designed for circulation among our people and calculated to do good. We hope, it is only the beginning of effort in the right direction, the influence of which, upon the Church, will be salutary and permanent. The Lutheran Board of Publication has been doing a good work. It has an important mission to perform. It will, if its operations are judiciously managed, prove a most valuable and efficient aid to the success of our Church in this country. There is much interesting and useful material, still in manuscript, written by our earlier ministers, which we should like to see gathered together and published. Nothing would so much tend to illustrate the spirit and character of the men and the state of things at that period, in the Church. In this con-

nexion we are glad to give to our readers a copy of a letter which, some time ago, came into our hands, written by the elder Muhlenberg, the founder of our Church in this country. It was written during the year in which he died, and is addressed to his son, Dr. H. E. Muhlenberg, at the time, Pastor of the Lutheran Church, Lancaster, Pa.

Providence, Jan. 31, 1787.

My very dear Son:

I am late with my reply. Your acceptable letter of the 8th of Oct. 1786, I received the 21st *ejus. m.* and the second one of the 8th of Jan. a. c. came to hand and cheered my heart, the 13th instant. The first contained the pleasant intelligence, by the kindness of Providence, of the birth of a son. * * * Our children are the dearest pledges which our God intrusts to us, as responsible stewards, to be trained up for his kingdom, their own welfare and that of their fellow men. May God grant you, for their Christian education, his grace, life, wisdom, zeal, diligence and patience. Thus may they be habituated to act, with firmness and constancy, from principle, so that they may continue faithful amidst the troubles and temptations which await them in the kingdom of their Redeemer. Heb. iv: 16. In your second acceptable letter of the 8th of Jan. a. c., you gave me animating, pleasant and consoling intelligence in reference to your pastoral labors, for which it is our duty to give thanks to God, for his gracious aid, and to implore further assistance. God's blessing is to be secured not by morbid anxiety, dejection or self-torture; it must be obtained by prayer, diligent culture, and charitably hoping for the best. Luther says: "When people ride in a carriage, mud cleaves to the wheels."

I am much concerned in reference to your proposed Franklin College, on account of the present condition of things in Church and State. Even though a youthful David be found, with Saul's armor, he will scarcely be able to effect that which is expected by politicians. There is a terrible Goliath who speaks disdainfully of the despised Israel! and David must be well prepared and ready, with sling and stones, to go forward in the name of the Lord of Hosts, otherwise he will not succeed. If it be superintended by God, it will ascend, in spite of the greatest obstacles, "*per aspera ad astra.*" Even if the entire plan do not succeed, the attempt is praiseworthy, though you get only the Charity School. "*Qui vult ædificare turrim, antea computet sumptus.*" In the meanwhile, my dear son, I would not desire that you should be withdrawn from your responsible and hitherto successful labors as a Pastor, or that you should be overburdened. "*Non multa sed multum,*" says Melanchthon. Be patient. The judgments and chastisements of God are perhaps nearer than we imagine, which will melt, refine and qualify us better for (Colleges) and High Schools. *Cura, ut valeas in Domino Immaueli nostro.*

I remain, your well-wisher in all things,

HENRY MUHLENBERG.

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Milman's History of Latin Christianity.
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Thoughts on Preaching.
The Knowledge of God, subjectively considered.
Annals of the Rescued.
True Manhood.
Annals of Scientific Discovery.
Christian Nurture.

ERRATA IN ART. II, JAN. NO.

Page 341, line 13 from below, omit 'the'
- 347, - 14 from below, read Cainan II, and in following cases :
- 348, - 8 from top, for *r* read l
- 348, - 10 from top, for *r* read l
- 348, - 13 from top, for *r* read l
- 348, - 19 from top, for *r* read l
- 348, - 7 from below, for 583 read 533
- 349, - 10 from above, for 989 read 986
- 356, - 9 from below, read Klotz's Archiv for Kurtz's
- 360, - 12 from above, read Menes
- 361, - 8 from above, read degrees for days
- 373, - 9 from below, for Jerusalem read Issachar
- 378, - 3 from above, for authority read astrology
- 384, - 14 from above, for 1258 read 1558
- 398, - 18 from above, for servants read savans

Some other minor errors will be obvious to every reader.

THE EVANGELICAL REVIEW.

NO. XLVIII.

APRIL, 1861.

ARTICLE I.

THE MINISTERIUM QUESTION.

By W. M. Reynolds, D. D., Springfield, Ill.

It has long been my deliberate opinion that the greatest weakness of the Lutheran Church is in the direction of her church government. Not that I think that she is unsound or erroneous in the *principles* of her church government, but that those principles have not been properly developed, applied and enforced. That she has the most correct, sound and scriptural principles in regard to church government and discipline, I shall endeavor, in the course of the discussion upon which I am now entering, to show; but that there has been a very general failure in nearly all parts of the Church, properly to apply and enforce these principles, will, I believe, become equally apparent.

A general view of the outward form of the Church, is of itself, almost sufficient to evince, not only that there is something peculiar, but also that there is something defective in the Lutheran system of Church government. Thus, if we examine the condition of the Church in Germany, we find different systems of government prevailing in different parts of that country, another in Denmark, yet another in Sweden, something still different in Finland and Russia, another form in Hungary and Transylvania, and something different from all these in the United States of North America. But it is in this country more especially, that these diversities become apparent, where every six men seem to feel themselves authorized to set up a Synod, and each Synod must be distinguished by some peculiarity of its illustrious founders. Lest

I may be accused of merely asserting without proving, I will give some well known facts. "The Synod of Pennsylvania," and the "New York Ministerium" are our oldest Church organizations in this country, and their very names testify to some diversity, although attempts have, from time to time, been made to designate the Pennsylvania Synod by the same name "Ministerium," and popular usage overlooks the proper designation of the body, which it calls "The New York Synod," instead of "The New York Ministerium." But the Pennsylvania Synod has an officer whom it calls its Senior, which is unknown to the New York Ministerium, whilst their Synodical regulations diverge from each other in various respects. So also the West Pennsylvania Synod differs from the Pennsylvania, out of which it was formed, as the Hartwick does from the New York Synod, of which it is an offshoot. So the Tennessee differs from the Ohio (Joint), the Missouri from the Buffalo, and all these from each other in various matters, which, although insignificant in themselves, still indicate the absence of some great, central and controling power. Nor has the General Synod supplied this want or greatly improved matters. On the contrary, different Synods, as they came into the General Synod, made it a condition of their union, that they should be allowed to retain their peculiar constitutions, as was done formally in the cases of the South Carolina and New York Synods, and practically by all others, each Synod forming its constitution without any regard whatever to that recommended by the General Synod, except in so far as to take it for a general outline, which it modified and filled up at its pleasure. Thus out of the *twenty-six* Synods united in the General Synod, I doubt whether *six* have taken this constitution for Synods recommended in 1829, and of which so much has been said in various ways, so that it has been thought by some to give not only a basis for district Synods, but even for the General Synod itself.

There is one thing, however, which our Churches in this country have taken so universally, that it may seem to form a principle in our church government, and which gives a certain degree of uniformity, if not of unity, to our system. I mean, of course, the method of Synodical government, including also the feature of lay-representation in the Synod. Yet, strange to say, this is a feature almost unknown to Lutheran forms of church government elsewhere. So much is this the fact, that Wiggers, in his admirable work "*Kirch-*

liche Statistik, oder Darstellung der gesammten christlichen Kirche," (Church Statistics, or an Exhibition of the Christian Church at large), gives the Synodical arrangement as one of the peculiarities of the Reformed Church, by which it is distinguished from the Lutheran. See his work Vol. I, p. 124. Is it simply the influence of our republican institutions and democratic principles, that has produced this change in our form of church government? Not exclusively, perhaps, as we find similar tendencies elsewhere, especially in Hungary, Transylvania and Russia; wherever, in fact, the Church is in any degree separated from the state and possessed of anything like autonomy. But that all parties, all shades of opinion, and all nationalities at once adopt a Synnodical system of church government, as soon as they begin to act for themselves in the United States, and especially that this system was introduced into the Lutheran Church in 1748, even before the separation of the Colonies from the British crown, is a clear indication that there are *principles* in the Lutheran Church, which naturally favor and impel to such an organization.

That the principles, announced by Luther in the development of the Reformation, naturally led to the autonomy of the Church and its independence of the state as well as of the papacy, of the king and nobles as well as the Pope and bishops, is very well established by facts of various kinds. Thus the Augsburg Confession, (in Art. 28) expressly excludes the civil power from interference in ecclesiastical affairs, when it is said: "For political government is employed in other matters than the gospel. The magistrate defends not the soul but the body and things corporeal against manifest injuries, and compels men by the sword and corporeal punishment to observe civil justice and peace." So also the Church is prohibited from interfering with the civil government, when it is said in the article just quoted: "Hence the ecclesiastical and civil powers are not to be commingled. The ecclesiastical has its command to teach the gospel and administer the sacraments. Let it not intrude into another's office, nor transfer the kingdoms of this world, nor abrogate laws enacted by magistrates, nor withdraw legitimate obedience, nor impede judgments in regard to any civil ordinances or contracts, nor prescribe laws to magistrates in regard to the form of the government, as Christ says in John 18: 36; "*My kingdom is not of this world.*" It follows, of course, that as the Church is not to be governed by the State

or civil magistrate, she must govern herself. The right of the Pope, bishops and clergy to domineer or exercise absolute authoority over the Church is denied mildly indeed, but firmly, when it is said, "The bishops have no power to establish anything contrary to the gospel. * * * It follows, therefore, that when ordinances are opposed to the gospel, it is not lawful for bishops to establish or enforce such services. *For it is necessary that the doctrine of Christian liberty be retained in the Churches.*" But the Smalcald Articles are still more explicit. There Art. 4 entirely rejects the jurisdiction of the Pope, whom it declares to be "*the real Antichrist who has exalted himself above and against Christ.*" The *tract "On the power and primacy of the Pope,"* &c., appended to the Smalcald Articles, takes the Church entirely out of the hands of the bishops also when it says, (p. 341 Müller's Ed.) "Since, therefore, the ordinary bishops are enemies of the Church, and unwilling to impart ordination [to evangelical pastors] the Churches retain their own right [of furnishing themselves with a ministry]. For wherever the Church is, there is the right of administering the gospel. Wherefore the Church necessarily retains the right of calling, electing and ordaining ministers. And this right is a gift given peculiarly to the Church, which no human authority can take away from the Church, as St. Paul also testifies in his epistle to the Eph. 4: 8.

It is clear from these passages that the Lutheran Church, at the very commencement of its career as a Protestant body, claimed the power of self-government, thus distinctly denying the right of the Pope, bishops or clergy to establish anything like an arbitrary government in the Church which was subject only to Christ, and empowered by Him to do everything that was necessary to its own edification and perpetuation. Thus it is said, "Christ's own declarations testify that the power of the keys is given to the Church, and not merely to certain persons." (Matt. 18: 20) "*Wheresoever two or three are gathered together in my name, there am I in the midst of them.*"

These are the principles, enunciated in the earliest confessions of the Lutheran Church, the Augsburg Confession and the Smalcald Articles, and they, of course, perfectly coincide with the position which Luther and his colleagues had previously taken in the discussions which brought the Protestant world to rally around the great doctrines of the gospel, here enunciated.

At a very early period in his work, Luther perceived that one of the greatest obstacles in the way of the progress of the Gospel and the Reformation, was the peculiar and exclusive power which the clergy claimed to rule the Church of Christ. This led him to prepare especially those two great, and, in many respects, most remarkable of his works, namely, "*The Babylonish Captivity*" and his "*Address to the Christian nobles of Germany on the reformation of Christianity.*" In the former of these, he sets forth the terrible corruptions which the Church of Rome had introduced into the doctrines and discipline of the Church, and in the latter he shows how these corruptions were to be removed, and the work of Reformation effected. In the latter discussion he commences by saying, that the Christian world had long felt the necessity of reforming the Church, as it was commonly expressed "both in its head and in its members," but that the court of Rome had always most pertinaciously resisted every attempt of the kind. He then proceeds to open up his subject in this way: "The Romanists have three walls drawn around them with great ingenuity, behind which they have hitherto defended themselves, so that no one could reform them, whereby all Christendom has been most wofully downtrodden. In the first place, when civil power has been brought to bear against them, they say that temporal powers have no authority over them, but, that, on the contrary, the spiritual is above the temporal power.

In the second place, when it has been proposed to correct them by the Holy Scriptures, they allege that no one has a right to explain the Scriptures but the Pope.

In the third place, when threatened with a council, they assert that no one has a right to call a council, except the Pope."

He then proceeds to remove each of these defences, or as he most aptly styles them, "walls," within which Popery had entrenched itself. Under the first head he sweeps away the exclusive rights and powers, claimed by the clergy in the government of the Church, as follows: "We find that the Pope, bishops, priests and monks are called the *spiritual orders*, whilst princes, nobles, artisans and farmers are called the worldly orders." This is, indeed, a fine contrivance and pretence. But let no one be alarmed by it, and that for this reason, *all Christians are really of the spiritual order, and there is no difference between them*, except that of office, as St. Paul says in 1 Cor. 12: 13, "*We are all baptized into one body*,"

yet each member hath its own office whereby it serveth the other. This is the result of our having one baptism, one gospel and one faith, and being all alike Christians. For baptism, the gospel and faith alone make a spiritual and Christian people.

And that I may be still plainer, if a band of pious Christian laymen were taken prisoners and placed in a wilderness where they had not with them a priest consecrated by a bishop, and were to agree in the matter and elect one of their own number, whether married or unmarried, and commit to him the office of baptizing, celebrating mass, granting absolution and preaching, he would just as undoubtedly and really be a priest, as though all the bishops and Popes in the world had ordained him. Hence it comes that in a case of necessity any one has the right to baptize and grant absolution, which would not be possible if all were not priests. In this manner, aforetime Christians elected their bishops and priests out of the congregation, who were then afterwards confirmed by other bishops, without any parade such as now prevails. Thus were St. Augustine, Ambrose and Cyprian made bishops. * * That which has come forth from baptism may boast that it is already consecrated as priest, bishop and Pope, although it does not suit every one to exercise this office. For as we are all alike priests, no one must step forward and thrust himself upon us, without our assent and election, to do that wherein we all have a like power. For that which is a common right no one may take upon himself without the common will and direction.

And where it happens that any one elected to such an office is deposed on account of any misdemeanor, he is then just as he was at first. The priestly order in Christendom should, therefore, be in exactly the same position as civil officers. So long as they are in office they exercise authority, but when removed from office they are just like other citizens, farmers and the like. And so in fact a priest when deposed is no longer a priest. But now they have got up the idea of an "*indelible character*," and pretend that a deposed priest is still something different from a mere layman; yea, they imagine that a priest can never be anything else than a priest, can never become a layman! This is all a mere invention and ordinance of man.

But it follows from this, that laymen, priests, princes, bishops, and, as they term them, the spirtual order and the secular order, can, at the bottom, really have no other dis-

tinction than that of their business and office, and do not differ on account of their order, for they all belong to the spiritual order, and are really priests, bishops and Popes, only they are not of the same business, just as among the priests and monks, all are not employed in exactly the same way. This is the meaning of St. Paul (in Rom. 12: 4 and 5, and 1 Cor. 12: 12 and 13), and of St. Peter (in 1 Peter 2: 9); as I have said above, we are all one body of our head, Christ, and all members one of another. Christ has neither two bodies, nor two kinds of bodies, the one worldly and the other spiritual. There is one Head, and He has one body."

Nothing can be plainer than that Luther here maintains that the clergy exercise merely a delegated power, and that the congregation, or whole body of the Church is the source from which they *immediately* derive this power. The congregation is the medium through which Christ bestows all the offices of the Church. He has given them directly to the Church, all of whose members are consecrated to him in baptism, washed in his blood, sanctified by his spirit, and "made kings and priests unto God." There is now no longer any partial priesthood, like the Levitical. Christ has made the one great sacrifice, of which all other sacrifices were typical, and has become the sole mediator between God and man, and all his people have free access to Him by faith. The Christian ministry is, therefore, not a priesthood, but simply an office to be conferred by the common suffrage of those who have a common right in this matter. So Luther has distinctly stated and clearly explained in his letter "*to the Senate and people of Prague in Bohemia, in regard to the institution of ministers to the Church*," written in 1523. We quote from the Jena ed. of Luther's Latin works, where it stands in Vol. II, fol. 576 to 587. Here Luther treats expressly upon this subject, and it is, therefore, the classical passage in his writings on this point. So he informs us in his introduction: "I have often been requested by letters from various persons to write to you about the method of calling and installing the pastor of a Church. The law of charity compels me at last to comply with this request, although I know that it is beyond my strength, and I already have more upon my hands at home than I can well perform. But since your circumstances demand it, and necessity compels, charity must make the effort, assured that she can do all things if only He operate who strengthens her."

He then proceeds to give reasons why the Bohemians should have nothing to do with the Church of Rome, and especially refuse to receive ministers or priests from that source. In doing so he first recapitulates the injuries which the Bohemians had received from the Pope and his partisans, and then declares that the Romish clergy is of such a character that no one should be willing to have its ministrations, and that good men who have been thus ordained lament the desecration to which they were thus subjected, and desire their authority, not from Rome, but from the virtue of the faith and spirit of the Church which has been compelled to receive and tolerate them in the place of a properly appointed ministry. He then proceeds to argue at length that all Christians are priests, but that those who bear an official character are simply ministers, summing up his argument as follows: "By all these things I believe it to be well established, that those who preside over the Sacraments and the Word among the people, cannot and ought not to be called *priests.* But that they are so called has been taken either from the rites of the heathen, or the remains of Judaism, and introduced into the Church to its great injury. But, according to the evangelical records, they should more properly be called *ministers*, *deacons*, *bishops*, *stewards*, or as they are more frequently called, on account of their age, *elders.* For thus says Paul in his epistle to the Corinthians (1 Cor. 4), "Let a man so think of us as ministers of Christ and stewards of the mysteries of God." He does not say as priests of Christ, because he knew the name and duty of a priest to be common to all. Hence those celebrated expressions of Paul, "dispensation" or administration, "ministry," "minister," "servant," "I serve in the gospel," &c. Thus, everywhere he would not establish a state, order, right or dignity, (as our Romanists wish), but only commended an office and work, the right and dignity of the priesthood being left to Christians in common."

By these most clear and reliable proofs from Scripture (if we believe God's word), is overcome that miserable necessity which has hitherto compelled Bohemia almost to beg a tonsured priesthood, and to endure any, however unworthy. For here we have it clearer than light, and more certain than faith, whence the priests or ministers of the word are to be sought, namely, from the flock of Christ itself, and nowhere else. For as it it has been clearly shown that every one has the right of administering the Word, yea, it is prescribed as

his duty if he see either that persons are wanting to teach, or that they who are at hand do not teach correctly, as Paul has decided in 1 Cor. 14: 31, that the excellency of God may be announced by us all. How much more will not *the whole* of any Church have right and command to commit that duty to some one by the common suffrages of all, to act in their stead? And these again to others by the concurrence of the same suffrages? * * * And if the proof which we have already adduced were not sufficient, yet it should abundantly exhort and confirm us in our faith, that Christ says in Matt. 18: "If two of you shall agree upon earth, touching any thing, whatsoever they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." If therefore the agreement of two or three, in the name of the Lord, can do all things, and Christ acknowledges himself to be the author of the act which such perform, how much more, with His approval and co-operation, should we believe this to be the case, if we be gathered together in His name, pray to Him and thus choose bishops and ministers of the Word from among ourselves, who, without such an election have been born through baptism and called to this service. * * * But they say, It is a new thing and without precedent thus to *elect and create bishops*. I answer, Nay, it is most ancient and approved by the example of the Apostles and their disciples, although abolished and extinguished by the Papists, by their contrary example and pestilent doctrines. Hence we must the more earnestly labor to explode the recent pestilent example and recall the ancient and salutary one.

Again, if it were a perfectly new thing, yet when the Word of God here shines with such clearness, and the necessity of souls also compels, the novelty of the thing should have no influence, but only the majesty of the Word. For what, I ask, is not new, which faith does? Was not this ministry also new in the time of the Apostles? Was it not new for Abraham to offer his son? Was it not new, when the children of Israel passed through the sea? Will it not be new to me when I shall pass through death to life? But in all these things we regard the word of God, not the novelty, otherwise if novelty is sufficient to interpose delay, we shall never be allowed to believe a single word of God.

Thus therefore do: First seek God in prayers both public

and private, for it is a great thing; nor does its novelty move one so much as its magnitude. This is the reason that I do not wish anything to be attempted in this matter by your strength or by your prudence. But undertake it in humility and with fear and trembling, bewailing and confessing your misery and your captivity as deserved by your sins, beforethe mercy seat of God and the throne of His grace, which is Jesus Christ, the Bishop of our souls, supplicating and entreating that he would send his Spirit into your hearts, who may labor with you, or rather, who may operate in you both to will and to do. For if that thing is to be happily begun, and successfully continued, it is necessary for it to be done by the power of God in you, which He himself gives, according to the testimony of Peter. Then when you have thus prayed, do not doubt that He is faithful, whom you have entreated, to give what you have asked, to open to those who knock, and to be found of those who seek; so that you may be most certain that in this case you are drawn by the Spirit of God, and not acting of yourselves. Then being assembled and freely coming together, let those whose hearts God has touched, so that they think and decide the same thing, proceed in the name of the Lord, and choose such person or persons as you please, and who may appear worthy and qualified for this office. Then let those who are more excellent among you, having placed their hands upon them, confirm and commend them to the people and to the Church, or whole body, and let them by this act be your bishops, ministers, or pastors, Amen! What kind of persons ought to be chosen, Paul sufficiently teaches in Titus 1, and 1 Tim. 3."

I think it sufficiently evident from these passages that Luther not only approves of the self-government of the Church, but that he also suggests both the congregational principle and the Synodical form of government. He first establishes the right of any number of Christians, however small, to provide for their own and their neighbors' spiritual wants, and he then argues that if a few may do this, much more may the whole body, that is the Church universal. It is not very easy to distinguish Luther's use of the term "*Church*," as applied to a single congregation, from his application of it to the collective body of the Church. But as the seventh and eighth Articles of the Augsburg Confession so distinctly teach the unity of the Church in all parts of the world, we cannot doubt that Luther desired that the whole Church should be governed by common counsels. This, however, can only be

done by representative assemblies, such as our Synods and General Synod. Nor do we anywhere find Luther favoring the idea of isolating congregations and allowing them to act without any reference to the great mass of their Christian brethren in other congregations. The frequent consultations and public conferences which Luther held with the lay representatives of States and cities, as well as with theologians, such as the Conferences of Schwabach, Torgau, Smalkald and the like, abundantly establish this principle. The Augsburg Confession itself is, in fact, the product of such an assembly of laymen and clergymen, although not as formally organized as our Synods now are. There were, indeed, even among the Protestants of Augsburg, those who were disposed to confine the work of the preparation and presentation of the Confession to the *theologians,* but better counsels prevailed, and Luther expresses especial satisfaction that God had raised up such noble confessors as those laymen, whose names are appended to the Augsburg Confession, (see his letter to Cordatus in de Wette IV, 70 and 71) where he says, "*Mihi vehementer placet vixisse in hanc horam, qua Christus per suos tantos confessores in tanto consessu publico est praedicatus confessione plane pulcherrima.*") The signatures of those nine laymen, representatives of the regenerated Church of the Reformation, to that sublime document in which she first proclaimed her simple faith to the wondering world, should, it seems to me, preclude all controversy in the Lutheran Church as to the propriety of associating the laity with the clergy in all her public deliberations.

That the laity were not admitted to the full exercise of their rights in the congregation, and that a Synodical form of government for the whole Church was not introduced in Germany and other parts of Europe, was owing partly to want of experience in the Reformers, but still more to the arbitrary principles of government which were almost universally prevalent in that age.

In our own country where the Church was left untrammeled by the State, there was no hesitation on this subject. The venerable pioneer of Lutheranism in Pennsylvania, Mühlenberg, and his little band of assistants who laid the foundation upon which the superstructure of our Church in this country is built, we mean so far as its external organization is concerned, all united, without any apparent hesitation, in the adoption of the Synodical system. We find the narrative of this interesting fact and of its attendant circum-

stances very briefly given in the third number of the "*Nachrichten von den Evangelischen Gemeinen in America*," pp. 76 and 284, in the former by the Editor (Dr. Francke), and in the latter by Mühlenberg. "In order that the necessities of more of the congregation might be provided for, although only one preacher had been sent [over to America at this time]; it was found advisable to *ordain* to the ministry Messrs. Kurtz and Schaum, who had hitherto been assistants, as they had manifested all fidelity in the congregations hitherto entrusted to them, and therewith not only attained more experience and fitness for the ministry, but also secured the love and confidence of their congregations. For this end, as well as for the closer union of the preachers and associated congregations with each other, as well as for mutual consultation and settlement of the affairs of the congregations generally, an assembly of the ministers, elders and deacons (*Vorsteher*) of the aforesaid congregations was arranged to be held in Philadelphia from the 15th to the 20th of August, 1748."

In 1754 Mühlenberg, Brunnholz and Handschuh give the following account of their Synodical organization, in a letter which they addressed to the Court preacher Ziegenhagen and Dr. Francke in Halle, by request and "in the name of the collective Ministerium:" "We erected in our united congregations the office of elder, consisting of twelve settled men, and the office of deacon (*Vorsteher*) of four men, who were to attend to external matters in the building of the Church, and also to the establishment and observance of good order and discipline in external matters. We resolved to hold annually a General Synod in the most important places in order, with the deputed elders, to consider and promote the best interests of the united Churches. This General Meeting was held for the first time in Philadelphia in 1748, in Lancaster in 1749, in Providence in 1750, in Philadelphia in 1751, in Germantown in 1752, in Tulpehocken in 1753, and in this year, 1754, in New Hanover." (See Achte Forsetzung der Nachricht aus Pennsylvanien, p. 676). Mühlenberg's notice of the first Synod is very brief, occupying less than four lines in the "Fünfte Fortsetzung der Nachricht aus Pennsylvanien" p. 489, as follows: "On the 15th of August we preachers and the deputies came together in the Church, and held the first common *Conference* or *Synod*, as it is to be called, the labor of which, however, had reference mainly to its external arrangement." Whether they adopted a *Con-*

stitution, or what was the form of the organization which they adopted, I have not been able to ascertain. If any documents of that period are preserved in any of our Churches or by any individuals, it is highly desirable that they should be given to the public with as little delay as possible. That those, which they then adopted, differed in various respects from our present Synodical arrangement is evident from various facts, which we need not here cite. But in connection with his notice of the third Synod, held as above noticed at Providence (the Trappe in Montgomery county, Pa.) Mühlenberg has the following remarks which give us a clear insight into his reasons for the organization of the Synod. "On the 18th of June we again assembled in the Church, listened to a sermon from Mr. Weygand, after which we held a long *Conference*, in regard to the external arrangements and improvement of the congregations. Of the necessity, object and advantages of such an annual convention and conference of the preachers and deputed elders of the congregations, a great deal might be written, if it were not self-evident to every one, how and why this is necessary." p. 353.

In this judgment all parties in the Lutheran Church in this country seem to coincide, and we presume that the Church in Europe, if left free to pronounce and carry out her convictions, would adopt a Synodical government with equal unanimity. In many parts of Europe, indeed, there would be great diversity as to the manner in which the Synod should be constituted, and its powers and mode of action, but in the United States there is but little difference of opinion on the main features of a Synodical government. It is generally agreed that a Synod should be composed of the ministers and lay delegates of the congregations, which are united in it and give character to it as a body. The principle also seems to be generally conceded that the number of clergymen and laymen composing a Synod should be equal, although there are many exceptions to this, more, however, in practice than in theory. Thus, it very seldom happens that the number of laymen in a Synod is equal to the number of clergymen in the great mass of our Synods, a consequence of the little interest which the laity take in Church affairs. On the other hand, in the Tennessee, and perhaps one or two other Synods, the lay delegates preponderate, each congregation being allowed a representative, and one clergyman sometimes serving half a dozen congregations. On the other hand, the General Synod in its "Con-

stitution for Synods" has recommended that if a lay delegate be present from a congregation from which no pastor is in attendance, said delegate should have no vote in the Synod. If this rule were reversed, and no clergyman allowed to vote who had not a lay delegate present from his congregation, it would, in my opinion, be equally just, and would be a very efficacious plan for securing a full attendance of lay delegates.

But the most peculiar feature of our Synodical system is the *Ministerium.* The nature of this arrangement has been very clearly expressed in the General Synod's Constitution for District Synods, chapter XVII, 1, as follows: "The clergy shall then hold a meeting consisting exclusively of Scripture elders, that is, preachers, (Acts 20: 17, 28), for the purpose of attending to those duties which Christ and his Apostles enjoined upon them alone, viz: Examination, Licensure and Ordination of candidates for the ministry. This meeting is called the Ministerium, or Presbytery, by which in Scripture is meant ministers alone, (1 Tim. iv: 14.") It is added in section 3, "The Ministerium shall also be the body by whom all charges of heresy against a minister are to be examined and decided; as also all appeals from the decision of a Church Council, on a charge of heresy against a *layman.*"

Objection has, from time to time, been made to this arrangement, and many Synods in connection with the General Synod, have practically ignored it by allowing and even inviting the laity to attend the meetings of the Ministerium. Such especially was for years the practice of the East Pennsylvania Synod. But at the late meeting of that body held in Sunbury, Pa., (Sept. 15,) a discussion of a somewhat animated character took place upon a proposition to abolish the Ministerium, of which a somewhat extended report is given in the Lutheran, Vol. I, No. 8. In what I have to say upon this subject I shall first state my own objections to the Ministerium, and then endeavor to meet the arguments urged in its favor in the discussion in the Synod of East Pennsylvania. 1. My first objection to the Ministerium is, that it establishes a diversity of orders, a distinction between laymen and clergymen, unauthorized by the Word of God, and directly opposed to the position taken by Luther in his great work (*Address to the German nation,* &c.,) from which we have quoted above, where he declares that this pretended distinction is the "first wall" or great strong-hold of the papa-

cy by which its power and corruptions are perpetuated. Ministers, according to the Lutheran idea, are simply officers or representatives of the Church, and so may very properly represent it in Synod, but if the Church chooses to appoint other representatives, or delegates, to aid them in their duty, she has an undoubted right so to do, and also to invest them with equal authority for the discharge of the duty, wherewith they are entrusted.

2. The business which is thus committed exclusively to the ministry, undoubtedly belongs to the whole body of the Church. It relates first to the furnishing of the Church with a ministry, and, secondly, to the preservation of that ministry in soundness of faith and purity of life. These are the great points involved in the licensure and ordination of ministers, and in the examination of charges which may be brought against them, involving heresy, or fundamental errors in doctrine. We say, that it is the duty of the whole Church to furnish herself and the world with a suitable and sufficient ministry, and not merely a duty, and least of all an exclusive duty of the clergy. This is the well established and acknowledged doctrine of the Lutheran Church. Thus in the Smalcald Articles, it is plainly declared (Müller's Ed. p. 341, 67), "For wherever the Church is, there is the command to preach the gospel. The Church, therefore, necessarily retains the power of calling, electing and ordaining ministers. And this power is a gift given peculiarly to the Church, which no human authority can take away from her," as St Paul also testifies in his epistle to the Eph. 4: 8, when he says, "He ascended on high, he gave gifts to men." Among these peculiar gifts of the Church he enumerates, "pastors and teachers," and adds that such are given "for the edification of the body of Christ." Therefore, where the true Church is, there is necessarily the power to elect and ordain ministers. * * * To this belong those expressions of Christ, which testify that the keys of the kingdom of heaven were given to the Church, and not to particular persons, (Matt. 18: 20), "Wheresoever two or three are gathered together in my name, there am I in the midst of them."

Hence we argue, that a Synod being the representation of the whole Church, which has delegated its powers to it, naturally and properly has this power of appointing or selecting its ministers, of which the examination of candidates and their ordination as ministers are necessary and integral parts.

To say, therefore, that this right or duty belongs exclusively to the ministers, is to take from the body, which has appointed certain officers the rights inherent in the body, and transfer them to those who are simply its appointees. I do not indeed deny that the Church can delegate its powers to its ministers, which is just what our Church has done in either giving, or tacitly permitting the exercise of this power by the Ministerium. In this case the ministers are, as they usually appear in Synod, where they transact nearly all the business, the representatives of the Church. But as the Church has given them this power, so she can take it from them again, as is implied in the nature of all delegated power, and without which right in the constituents, a delegation becomes the worst form of a tyranny, a self-perpetuating despotism.

Furthermore, when the Church has united other delegates with her ministry, for the administration of her affairs, it is a manifest usurpation of authority for one part of the delegation (the ministers) to say to the other, (the lay delegates) here are certain duties, and those the most important that concern the Church, in which you shall have no voice, and whilst we attend to these, you are to withdraw from the Synod and not intrude upon our prerogative.

3. We maintain that the lay delegates, as they are called, instead of being incompetent to this work of examining and selecting ministers for the Church, are, especially qualified for it, are the very persons whose voices ought to be heard in regard to the fitness or unfitness of a candidate for ministerial functions, at least some of them. Such, for instance, is manifestly the case in regard to the fitness or unfitness of a man to teach. Intelligent laymen, such as are usually sent, or ought to be sent to our Synods, are certainly competent to say whether the candidate under examination is able to answer correctly some of the most important questions which ought to be proposed to him on such an occasion, such as his personal experience in religion, his views of regeneration, baptism, faith, holiness, as well the most important doctrines of the Divinity of Christ, his mediatorial work and the like. So also they ought from these and other sources, be able to judge of the candidate's "*aptness to teach*," which is certainly a matter in which the laity are equally interested with the clergy. Nor can any one doubt that they are equally qualified to judge of the moral character of any actions, that may be presented for their consideration.

On the most difficult of all these points, viz, the judgment of doctrines, Luther has expressed himself very distinctly in his tract "*De Instituendis ministris ecclesiae*,"* which we have already quoted upon another point. "The seventh and last duty is, to judge and decide concerning doctrines. It is evidently no common reason, that has induced the priestly hypocrites to arrogate this to themselves, namely, because they perceived that if they left this common to the whole Church, they could retain none of their other privileges." * * * * Having quoted John 10, Matt. 7, 16 and 23, he adds, "By these and many similar passages of the Gospel and of the Scriptures generally, we are admonished not to trust to false teachers, but each one of us having a strict regard to our own salvation, should be certain as to what he believes and follows, and be a perfectly free judge of all his teachers, being taught within by God alone, John 6. For you shall not be condemned or saved by another's false or true doctrine, but by your own."

4. That clause of the General Synod's proposed constitution for Synods, which gives *to the clergy alone* the trial of a layman "on a charge of heresy," is so manifestly contrary to the principles of natural justice, that it requires no discussion. It is an unmistakeable relic of priestly arrogance, which would long since have been scouted out of the Church, had it not, from its first announcement, been a practical nullity. Laymen are seldom the originators of heresy, and it is not likely that the Lutheran Church will be especially afflicted in that way. Still, as a matter of principle, such an inquisitorial regulation ought to be wiped from our statute books.

5. Equally clear is it, that this attempt to deprive the laity of all influence in the reception of men into the sacred office is *unscriptural*. Thus in the first chapter of the Acts of the Apostles, we find Peter consulting the whole body of the disciples, the whole Church, in regard to the appointment of a successor of Judas in the Apostolic office. He did not "hold a ministerial session" of the eleven Apostles, but brought the matter before the whole of the "one hundred and twenty," of whom the Church in Jerusalem was then composed, consulted them in regard to those whom they might deem qualified to fill the Apostolic office (of which he

* Fol. 584.

explained the design to them) and thus undoubtedly took their advice in regard to those whom they regarded as qualified for that highest office that has ever been known to the Church, even if he did not allow the whole assembly to select the two persons for whom the lots were cast, as I am inclined to believe was the fact. I am, indeed, aware that the attempt has been made to evade the force of this example, by saying that Peter acted in this case without Divine authority, and that not Matthias, but Paul, was substituted as an Apostle in the place of Judas. But this argument (if argument it can be called) is self-destructive; it here denies what it elsewhere maintains, that the Apostles were invested with full authority to appoint their colleagues and successors in the ministerial office. If they had no such authority *then*, they never had it. Peter also gives the Scriptural ground, the authority of the Holy Ghost upon which they proceeded when they gave the office ("bishopric" as our English version calls it) of Judas to another. See Acts 1: 20. The objection thus raised against the propriety of Peter's procedure, is equally frivolous, and opposed to the decision of the primitive Church which "numbered Matthias with the eleven Apostles." Our most distinguished theologians, Chemnitz, Gerhard and others interpret the transaction recorded in Acts 1: 15, et seq. in the same manner, citing it as a proof that the people, the whole congregation should be consulted in the appointment and election of ministers.*

Analagous to this is the election by "the whole multitude" of the Church, of the seven deacons, who, although at first engaged only in the supervision of the temporal affairs of the Church, subsequently took part in the public preaching of the Gospel, without, so far as the Scriptures tell us, any further ordination to the work.

So too in the first Synod ever held in the Christian Church (as recorded in Acts 15: 2–6, et seq.) the "elders" as well as the Apostles were brought together to consider the important *doctrinal* question which was there decided. These "elders" were evidently just as much laymen as the "lay delegates" of our Lutheran Synods. They undoubtedly corresponded to the elders, old and influential men, not priests, who managed the temporal affairs of the Jews as well as of nearly all tribes in those ages. If they were qualified to take

*See the passages cited in full by Dr. Walther in his "Stimme der Kirche," pp. 288 to 297.

part in such a discussion and to give their vote in its decision, they were equally qualified to pass upon ministerial qualifications. But the final decision of this matter was made not solely by "the apostles and elders," but equally by "*the whole Church.*" See verses 22 and 23. It admits of no doubt, therefore, that the whole body of the Church, lay, as well as clerical, was called upon to assist in deciding this most important question of doctrine and practice in regard to the abrogation of the Mosaic law and ceremonies, and how far Christians were bound to observe these. Surely if they could assist in deciding such a question, the laity could equally assist in electing their own officers?

Again, in Acts 14 : 23, the Apostles, (Barnabas and Paul) have "elders," (or bishops) "*elected* in every Church," as is undoubtedly the meaning of the original χειροτονήσαντες, and not "when they had *ordained* them elders," as it reads in our English version, as is proved by the use of the word in 2 Cor. 8 : 19, where it is applied to one who had been "chosen" by the Churches, to travel with Paul and aid him in the distribution of their alms. The same process is indicated in Acts 15: 22 where Judas and Silas are chosen to go with Paul and Barnabas to Antioch. In all of which the coöperation of the laity with the ministry, in the appointment and ordination of preachers, is clearly indicated.

But it is said that Christ appointed the Apostles as his first ministers, and directed them to ordain others, and that this work of appointing and ordaining ministers is thus committed exclusively to the clergy, and that the laity therefore have no right whatever to interfere in the matter. To this we answer, first, that it is agreed among us Lntherans, that the Apostles have no successors in their office as Apostles, they being appointed, as St. Peter expressly tells us in Acts 1 : 22, for a specific purpose, namely, "*to be witnesses of Christ's resurrection,*" eye witnesses, so to say, which no one could be, who had not seen Christ, both before and after his resurrection. Secondly, there is not a particle of evidence that none but ministers were to take part in the appointment of ministers. Christ certainly did not make the Apostles the exclusive depositaries of this power, as he appointed both the "seventy" disciples as preachers, and Paul as an apostle, without their intervention, which he would not have done had he designed the Apostles as the channel through which all subsequent ministers were to come. Thirdly, when Paul appoints Timothy and Titus as preachers, he does not

do it by his own independent power, as he himself tells us, that in the case of Timothy he had the "co-operation of the Presbytery," (see 1 Tim. 4: 14) by whom we are to understand not merely the ministers, but as we have already seen in our account of the first Synod at Jerusalem, the officers of the Church generally. So also when he tells Timothy and Titus to "commit the things that they have heard of him to faithful men who shall be able to teach others also," and to "ordain elders in every city," he is to be understood with the same restriction. They are not to deprive the Church of any of its rights, but to show her how she is to exercise them. The people, it is admitted on all hands among us, are to elect their elders and to elect their pastors. Thus Timothy or Titus would, according to Paul's directions, inform the people in regard to the qualifications of pastors or teachers, inquire who among them had these qualifications, advise them to select the proper persons, and when they had done so, he would instal or ordain them in their respective offices. In all this there would be no exclusive examination of candidates or ordination of ministers, as is demanded by our Ministerium. Such also is the decision of Luther upon this subject as given in his book "Against Henry, King of England," (*Contra Regem Angliae*) p. 564 of Vol. II, Jen. Ed. "For although Paul directs Titus to ordain presbyters, it does not follow that Titus did that merely of his own authority, but that he appointed them by the votes of the people. Otherwise the words of Paul will conflict with the example of the Apostles."

But it is said that this power of the Ministerium or of the clergy is implied in the power of *ordination*, which we are willing to concede to the ministry or Ministerium? We answer No! We think of *ordination* precisely as Luther did. In his "Babylonish Captivity," (fol. 2966. Tom. II, Jen. ed.) he says, "The Church ignores this sacrament, which was invented by the Church of the Pope. For it not only has no promise of grace, placed anywhere, but the whole New Testament does not say a single word about it. But it is ridiculous to declare that a sacrament, which cannot be shown to have been anywhere instituted by God. Not that I think that this rite, celebrated through so many ages, should be rejected, but because I am unwilling that human inventions be introduced into sacred things, nor is it lawful to introduce anything as a divine ordinance which was not divinely ordained, lest we become a scorn to our enemy. We must

endeavor to have all things, which we declare articles of faith, pure and certain, and established by plain Scriptures, not the least part of which can be done in regard to the sacrament in question."

This is very strong language, but in accordance with the teachings of the Lutheran Church generally. Nor does it differ in principle, though the phraseology is so different from the well known statement of Melancthon, in the Apology (Art. XIII, p. 203, II Muel. Ed.), where he says that "we would have no objection to call ordination a sacrament," provided this be understood to apply to the divine appointment of the ministry and preaching of the Gospel, but not to corroborate the Romish ideas of a sacrificing priesthood.

But the greatest Theologians of our Church have expressed the view which we have just quoted from Luther. Thus Gerhard (Loc. de eccl. 202, as quoted by Dr. Walther in his "Stimme unserer Kirche," p. 345) says, "As regards ordination, it is not necessary in virtue of any divine command, and does not enter into the essence of the ministry, as the Papists imagine, (whence Rufinus writes (in his Hist. lib. I, c. 10), in regard to the king of the Iberians, "not yet ordained, he was made the apostle of his nation." Still it is a useful rite on account of the ancient usage of the Church, and its distinguished commendations, and therefore by no means to be rejected or rashly omitted."

So also Calovius: "Ordination is not precisely and absolutely necessary, does not rest upon a divine command, is not of divine right, but only of ecclesiastical, and is thus a non-essential ceremony, nor do we believe that it confers gifts essential to the ministry; still it should be sacredly observed in the Church," etc.

These are the highest authorities in the Theology of the Lutheran Church, and we might multiply them to any extent, but we hasten to the establishment of another point, namely, that *ordination, in order to be valid, rests upon the previous action of the Church, of the laity, of whose call of any one to the ministerial office it is only the public declaration, or attestation.* Whence also we infer, that ordination, in order to be valid, ought to have the concurrence of the laity, and that our Ministerium arrangement, which appears to exclude them from participation in it, is, on that account, objectionable.

Chemnitz, undoubtedly one of our greatest names, says, "Although ordination does not make a call [to the ministry], yet when any one is lawfully called, this usage is a declara-

tion and public confirmation, that the call which has preceded it is lawful." (Loc. de eccl. p. 136). In the same spirit *Baldwin* (quoted by Dr. Walther, Stim. uns. Kirche, p. 393), says, "Ordination is nothing else than a public and solemn confirmation of a lawful call, that it may be evident to all, that the person has not violently taken possession of the Church office, nor entered in any other way like a thief or a robber, but gone in through the true gate. * * * Can any one be admitted to ordination who has not yet been called to any particular ecclesiastical office? Answer: By no means; for ordination is the confirmation of the call; hence the call being wanting, there is as yet no place for ordination."

Hence it is agreed that before ordination, there should be a *call* from the Church, either as a body or from some particular congregation requesting the services of a man as preacher, minister or officer. But when the Ministerium or body of ministers arrogate to themselves the whole power of examination, ordination and sending forth men to preach the Gospel, they manifestly deprive the Church of its proper influence and of the power, given to it by Christ himself, that is to say the selection of its ministers. The ministers who are only a *part*, thus take upon themselves the authority, which properly belongs to the whole body.

I know that it will be said that the congregations have the power of electing their own pastors, and that their rights are thus unimpaired. But to this there are several objections. First, a congregation is only a part of the Church, so that by this arrangement, the organic act of the Church as a whole, one body composed of a number of congregations, is impaired. Secondly, the *minister* is already made, when he comes to the congregation, so that it really has no part in bestowing a ministerial character upon him. Thirdly, if the Ministerium has full power to make a minister without the concurrence of the Church, it would be the duty of the congregation to receive such a person when sent to them, and their rejection of him would be an impious rebellion against the divine right of the ministry to ordain or appoint pastors, which is, in fact, the position consistently assumed by the Church of Rome and some other advocates of ministerial prerogative.

Hence it has been the usage in the Lutheran Church not to ordain a man until he had a call from a congregation, which is, I believe, the uniform usage in Germany. Such also was

the usage among our fathers, the founders of our Church in this country, as we find that Mühlenberg and his associates, both before and after the formation of the Synod of Pennsylvania, did not undertake to ordain men until they were regularly called by congregations desiring their services. See, for instance, the statement in the "*Hallische Nachrichten*," p. 284, where we are told, "On the third of August, (1748), were assembled the pastors, Brunnholtz, Handschuh, Hartwick and myself, (Mühlenberg). We examined Mr. Kurtz, and in the evening *had the Deacons and Elders* [representatives of his congregation] from Tulpehocken, *who were present to subscribe his call.* We also prepared a declaration of faith (Religions Revers) for Mr. Kurtz." Again, p. 330 of the same work, "On the 3d of June, (1749), we examined Mr. Schaum, *prepared the documents for his call*, and had them subscribed by the Deacons and Elders who were present from York." Both these gentlemen, Kurtz and Schaum, had been acting as Catechists or assistants to Mühlenberg, for some time, and this is undoubtedly the origin of that system of licensure, to which so much exception has been taken in the arrangement of our American Lutheran Church. It was intended, among other things, to allow the congregations to get acquainted with the candidates for the ministry, so as to say intelligently and conscientiously, whether they were prepared to recommend their ordination and call them as pastors. It was thus an evident effort to adjust this matter of ordination, so as to give the Church, the laity, their proper influence in the same. Allow the representatives of the Church to take part in the examination of candidates and pronounce upon their fitness for the ministerial office, and the necessity for this part of the arrangement falls away, although it still has various other advantages which recommend its retention. But the influence from all these facts is irresistible, that both the principles and the usage of our Lutheran Church, the world over, require that before a minister is ordained he should have a call from the Church, from the congregation, and not merely from the ministers who ordain him. Ordination is the attestation of this call, and is not regarded by our Church as indispensably necessary, but only as a becoming manner of attesting and giving publicity to the call upon which the right of the minister to officiate as such ultimately and properly depends. Hence our Ministerium arrangement, which entirely sets a-

side the necessity of a call, is in manifest contravention of Lutheran principles and practice.

The quotations given by Dr. Seiss* from Gerhard and other sound Lutheran theologians, do not affect this argument. I have already quoted Gerhard as saying that "Ordination is not necessary in virtue of any divine command, and does not enter into the essence of the ministry," is not, therefore in his view, essential to it. He only insists that the ministry should be consulted and should participate in the examination and call of ministers or pastors, which we most freely admit and earnestly maintain. Ministers are also a part of the Church, an important part, but still only a part, and are therefore incompetent to do the *whole* work in furnishing the Church with its most important officers. Gerhard is undoubtedly sound in principle upon this subject, but it must be recollected, and is shown even in Dr. Seiss' quotation, that Gerhard lived in an age and country where the arrangements of the Church were very imperfect so far as its government was concerned, where the State governed the Church. Hence he speaks of the rights of magistrates or government, which we entirely reject, except in so far as they represent the laity of the Church. I find nothing in Gerhard which would exclude the laity, assembled in Synod with the clergy, from being present at the examination of candidates for the ministry, and voting as to their reception into the ministry. He distinctly states that the people have the right of *voting* (*suffrage*, as Dr. Seiss translates it) as to whether a man shall be ordained or not, and it is very clear to me that this can be done much more properly, more intelligently and deliberately by the representatives of the whole Church of a given district, assembled in Synod, than by a single congregation, where there is often great ignorance, prejudice, passion and want of proper deliberation and insight into character. The recommendations so often sent to Synod by congregations, who demand or desire the services of men without a single qualification for the work, can not commend this system very strongly to those who have much experience in matters of this kind.

Nor do I differ from Hunnius as quoted by Dr. Seiss, where he says, "*Ministers are entitled to ordain ministers into* (*for*) *the Church.*" I not only have no objection, but believe that it is very proper and becoming that they should

*"Lutheran and Home Journal" for Oct. 19, 1860, p. 57.

do this. Their education, and habits, and relations to the Church qualify and fit them for this service. But, at the same time, I am equally clear that they should only do this when requested by the Church, as its ministers and representatives, and so in its stead. Their act should be an attestation that the Church has called the person whom they ordain to the ministry, and desires his services in that work.

As to Boehmer's decision in his "*Jus Ecclesiasticum Protest.*" to the effect that "*no one is competent to ordain unless he be himself ordained,*" it is in manifest conflict with the declarations which we have heretofore cited from Luther and other authorities of the highest character.

I am not, however, to be understood by any thing that I have here presented, to take the ground that the Ministerial character of those who have heretofore been ordained by our Ministeriums, is imperfect, or their acts as ministers of the gospel invalid. I avoid this by taking the ground that our clergy have here acted as the representatives of the Churches who have either tacitly or expressly given them this power, allowing or requesting them to furnish the Church at large with a ministry in the manner provided, in our ministerial constitutions. I also hold that, as our affairs are managed in Synods, ministers are the representatives of our Churches. In fact, most of our Churches have no other representatives, as they so generally fail to send lay delegates to our Synods.

But I am deeply convinced that our Synodical system is a very imperfect one. It is entirely too loose. Our Synods have too little influence and authority, and are exceedingly inefficient, whilst the relations of Synods to each other are a complete chaos. We want the relation of the Synod to the congregation, more strictly defined, and Synods, that carry greater weight and authority with them. Let the interest of our congregations in the general affairs of the Church be quickened by the constant participation of their most intelligent and most influential members in the business of Synods, and let them appear there, impressed with the idea that they are the representatives of the Church in her most important duties. They will then be prepared to assist in all the deliberations of the body, to which they belong, whether those deliberations relate to doctrine or to practice, to the qualifications of a man as a Pastor or as a Professor of Theology. Nor will this be any intrusion by the laity into the peculiar duties of the ministry which are well defined and re-

fer to the preaching of the word and administration of the ordinances, together with a participation in the government of the Church and congregation. But to provide a ministry for the Church is a matter which concerns the whole Church, laymen even more than clergymen, inasmuch as the clergy are comparatively a small part of the Church. In this, therefore, the laity should fully and freely participate, and exercise all the influence, to which they are entitled. Let them, therefore, assist in deciding this most important matter of furnishing the Church with such a ministry as she needs, and they will undoubtedly feel greater responsibility in sustaining that ministry and co-operating with it in the upbuilding of the Church and the promotion of the great interests of religion, for which it is to labor. The confidence of the Church in her ministry will be increased, and so will her respect and sympathy for them. Let our Synods be so arranged as to carry out this idea, and I have no doubt that they will at the same time correspond more fully to the original principles and purer usage of Lutheranism, and do more than they have ever yet done in this country, (and, I believe, that with all their deficiencies they have done much), for the advancement of all our Church interests. If in this adjustment of our Synods to pure Lutheran principles, the clergy are still an examining committee, and perform the ceremony of ordination, it will not, in my opinion, interfere with the principles, which are maintained by those who call for the abrogation of the Ministerium.

ARTICLE II.

BACCALAUREATE ADDRESS.

No. XVI.

Although the following address was published in pamphlet form, it is reprinted now to make the series complete, and is the last of the addresses delivered by the first President of Pennsylvania College. It was addressed at the Commencement, in Sept. 1850, to the Graduating Class, consisting of George W. Anderson, Daniel J. Barrick, John Baugher, William J. T. Carroll, James F. Crocker, Charles J. Ehrehart, John M. Eichelberger, Daniel Garver, William F. Greaver, Robert G. Harper, Jacob Keller Kast, Samuel O. Kämpfer, Cornelius Nitterauer, Henry

Reck, David Stroh, Milton Valentine, Daniel Worley, Samuel Yingling.

Ephes. 6: 11. *Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil.*

YOUNG GENTLEMEN OF THE SENIOR CLASS:

YOU have passed through the period of preparation for professional study, or efficient action in the world, an important stadium of your earthly existence. Thus far all has been well, creditable to you, and will be properly remunerated at a period near at hand. You will be crowned with the Academic wreath, and be the observed of the observers. From this time, disengaging yourselves from the trammels of College life and its cloistered retirement, you will advance to a broader theatre, and commence to play a part of more significance and power. In a higher degree than heretofore, you will be your own masters, the shapers of your own destiny. Your task is increased, your responsibility enlarged, and the necessity is produced of a multiplication of your efforts. Now you are on the line, which, passed, places you in a new region, and it is natural for you to look around to inspect it, and to see what it offers to you. Some of your fellow men have so long occupied this territory, and have made themselves so well acquainted with it, that you may gladly avail yourselves of the information they can give you and profit by their experience. I propose on the present occasion, being your Senior, to act in this capacity, and hope that you will attend to and heed the last instruction, which you will receive from me in the relation, still existing between us.

It is Human Life, in its distinctive features and it duties, to which your attention is invited. First, What is it? and secondly, How is it to be encountered—are the topics.

First, What is it? In describing it, and the mode by which it is to be encountered, I shall be guided by the passage selected as a text, and consider it as the march of a soldier with the accoutrements, which are subservient to his purposes. It is not, I remark, a pleasant march over fertile territories, presenting every thing we desire. It is not our design to indulge in a querulous strain, and to find fault with the great Creator. Far be such impiety from us! The world in which we live, though marred by the fall, and shorn of much of its pristine loveliness, and not to be described as an Eden and represented, as presenting the spectacle of the wolf dwelling with the lamb, and the leopard lying down with the

kid and the calf, and the young lion and the fatling together, and a little child leading them, and the cow and the bear feeding, and their young ones lying down together, the lion eating straw like an ox, the sucking child playing on the hole of the asp, and the weaned child putting his hand on the cockatrice's den, no hurting or destroying in all God's holy mountain, and though properly described as groaning and travailing in pain altogether until now, made subject to vanity, not willingly, but by reason of him who hath subjected the same —still it is a beautiful world, it has numerous objects to delight the eye and regale the senses, innumerable aptitudes to operate pleasantly and beneficially upon man. It speaks loudly of the goodnes of its Former, and proclaims unceasingly the beneficence of its Preserver, praises ever the love, whence it originated. It must be admitted that provision has been made, ample provision, by the munificence of God, for the happiness of man, and to deny that man has many and great enjoyments in life, is either to impugn the bounty of God, or to overrate the evils of man's apostacy. We have no sympathy with those croakers, who, commencing with the denial that earth is a Paradise, conclude with characterizing it as a Pandemonium. Human life, then, if the most be made of it, may be eminently happy. Many of its miseries are of our own creation, and though it is true that the race is not always to the swift, or the battle to the strong, this I conceive is the exception and the contrary is the rule. The description, however, to be rendered just, must be accompanied with some abatement. If entering upon life we expect to march through it without witnessing anything disagreeable, and encountering no trial; if, in other words, we expect that all will be smooth and equable, and no calamity come across our way, we are destined to be disappointed, and to find that afflictions, various in kind and differing in intensity, are allotted man. Such has been the experience of men in all ages and all circumstances, from the renowned sufferer of Idumea down to the last recorded experience of human life; it is of few days and full of trouble; oft a dreary waste and here and there an oasis to refresh and strengthen us. Such is not human existence as it appears to the young, perhaps to you, my young friends, fancy, hope, delusive hope paint it in different colors: you see before you a fairy scene, all the objects are delightful, they smile, they beckon you to come, but as the wise man more than intimates, when he teaches us to remember our Creator in the days of our youth, the evil

days will come and those in which we shall say we have no pleasure in them.

If, then, you are not to indulge in morose, morbid feelings, and to expect nothing but calamity and woe, do not, on the other hand, think that pleasure and joy will attend your every step, and that your progress to eternity will be attended with unalloyed gratifications.

Human life is not an unopposed progress towards its great end. What is the great end of life? The attainment of a meetness for a blissful immortality. In other words, it is holiness, conformity to the law of God, assimilation to the moral perfections of God, imitating the virtues which adorned the life of the Son of God. It is the duty of every man under the tuition of Jesus, to become prepared for eternal glory. Suppose such is our conviction, suppose we have entered upon the career, believers in Christ, and we must believe or we will perish, for he that believeth not, shall be dammed, nevertheless it will be necessary for us to move forward in the discipline of goodness, until, having undergone a sufficient probation and brought to maturity our character, we are qualified for a higher sphere; until that time, it is to be remembered that our life will encounter opposition, the opposition of intelligence and great power, directed by wily agents, unwearied in their efforts to defeat our purposes. It is called, in the passage at the head of our remarks, the wiles of the Devil, and in the same connection we are informed, that we wrestle not, or carry on a contest with flesh and blood, but principalities, powers, the rulers of the darkness of this world, and spiritual wickendess in high places.

Opposition, then, will be made: 1st, by human agency—flesh and blood, our own and that of others. In life, man finds a foe in his own corrupt heart, and no less in the beings of the same nature by whom he is surrounded. He encounters a world hostile to godliness and meets foes from the spirit world, highly intellectual, of great attainments, of skillful strategy, of indomitable perseverance and marked prowess. Singular as the constitution may appear to us, it is nevertheless real, that in the universe of God there are degraded beings, whose element is mischief, the foes of God, the foes of man, who looking with envy on man's happiness, and determined to defeat him in the pursuit of it, conspiring to ruin him and exerting great might to effect it, hover around and about to molest and to annoy, and availing themselves of every moment of security, watching every season

of inaction, use it for the accomplishment of their bad ends. Such does the Bible teach us in man's condition, and there is much in human experience to sustain its declarations. This is the expectation that you are to form. Sometimes your enemy may stand in front of you, and challenge you to combat. He may display his horrid front and bid you defiance. He may summon all his terrors to throw a panic into your spirit, and send forth his lion roar, that every fibre in you may quiver. At another time, his attack may be more insidious, in the flank, or in the rear, but none the less deadly. He may appear with a flag of truce, that he may take you by surprise, and effect an advantage over you. But by whatever means he aims to bring about his purpose and effect your ruin, he cannot be concealed. His wiles are too well known to admit of much doubt. Carelessness alone can give him any vantage ground. He may seek to seduce you to the false, lure you to compromit the truth, but the father of lies stands revealed in your sight. He may seek to induce you to act unjustly and to trample on righteousness in your dealings with men, but the enemy of righteousness will not be hid. He may try to lull you into activity and paralyze your energies; but by unmistakable evidence you will discover the perverter of God's laws. He may attempt to throw doubt over the evidences of your faith, but the sophist and the perverter will not be concealed. He may aim to destroy your hope, and to infuse despair, but his misrepresentations will be glaring in the light of divine truth. He may revile the throne of God, as emanating no mercy, but your cherished experience will detect and expose the shallow artifice and its propagator. Expect, then, on the right and the left, from within and without, to experience influences subtle yet powerful, repressing your onward progress, your upward tendencies, the high, noble aspirations of your renovated nature, aiming to blight your highest, your most cherished hopes.

How few of us start in life with any such views; how few think that the foe, like a staunch murderer, steady to his purpose, will pursue us through every lane of life, will hang on and hurl his fiery darts, darts poisoned with a deadly venom, the inflamed wounds of which create great anguish and demand for their care a most painful surgery. Remember then that if your are in the territories of the Great King, those territories are in revolt, and though you may be loyal subjects and have no sympathy with rebellion, yet you live in the midst of it, and will feel its influence from day to day.

For if you be good men and true, and you had better not be at all than to be anything else, for it was said of one who occupied that position, that it would be well for him if he never had been born, and when he died a violent death, that he went to his own place, you will be identified with God in the great contest he is carrying on with the enemies of light; his friends will be your friends, his foes will be your foes, his victories will be yours, and in his glories you will share.

Strongly should the mind be impressed with the seriousness, the solemnity of life. It is not a frolic; it is not sport; it is not repose; it is not, as we have laid down in the point we are treating, an unopposed progress. If it is not an unimportant position to be either constantly in sight of a powerful enemy, ready at every moment for battle, withholding his hands merely because you are on the alert, or to know that he is in ambush, in vast force, waiting till he can obtain a favorable opportunity to crush you; so is it not, to be, as we are, marching under the Captain of salvation to another country, in the face of a foe of practiced skill, a tried warrior, a veteran Captain, with well disciplined troops, who, though often defeated, has been flushed with victory in many an encounter.

The fact and the magnitude of this opposition the Bible sets before us, and very amply, indeed, in the passages immediately connected with the text. It is true, and this is our great consolation, that mighty foe is doomed; he has been subdued in the great contest in which he engaged with the Son of God, his final overthrow is certain; but yet he has strength for a little while, and during his day, he may and he will be the author of many sorrows.

I remark in regard to human life, that it is not a sinecure. This would follow, as a matter of course, from what has been said. Deep solicitude, as to its result, and active efforts, are certainly appropriate. Levity is not suitable to beings, who have such an existence as we have. Properly weighed, human life will appear to us an immense trust, and cannot but strike us as demanding serious inquiry how it may be made to fulfill its end. With deep solicitude that it may not be a curse, but a blessing to us—that it may conduce to human weal and to no man's sorrow, that God's glory may be promoted by it and all human beings pronounce it praise-worthy, should we turn to and salute it, address to it our energies and consecrate to it our talents, our attainments, whatever we have of physical power or moral force.

Before we pass to our second head, we recapitulate and say, Human life is a mixed scene, a cup in which, with a pleasant draught, there is bitterness intermingled; beset with difficulties and exposed to hostile incursions of wily foes, of a deadly hate, a continued warfare, a never-decided contest; whilst it is prolonged, full of solemn, trying scenes, awaking thought, and stirring emotion powerfully within, summoning to action, the signal for the onset often falling on our ears. Such is life, not as painted in novels, not as pictured in the unsanctified muse, but as portrayed by the pencil of inspiration, as sketched in the word of God, as experienced by holy men, whose memoirs are contained in our sacred books, and as realized by all wherever born, wherever living, in whatever condition, either of elevation or depression.

How is life to be encountered? With an intelligent view of its nature and our capacity, it cannot but appear to us formidable, and we ought anxiously to inquire whether, in our own unaided strength, it must be met. The answer is not difficult. Life will be a failure, or in other words, it will not be successful; our enemies will triumph and we be discomfited, unless aid be afforded us, superior to our own. Strength we need, but that strength must be infused into us by supernatural power. We must be strong in the Lord and in the power of his might. We must feel our own insufficiency and regard our sufficiency as of God, and turning to him, rely upon his power to uphold us. It is the greatest of errors and fatal to all our interests to presume on our own might. "Let him that thinketh he standeth, take heed lest he fall." Many have fallen, because they placed undue reliance on themselves. Many will fall because turning away from God, they will be without strength in the time of trial. In our text, the experienced veteran, in the Redeemer's service, exhorts us, in view of the powerful adversaries arrayed against us, to put on the whole armor of God. The panoply, we need, is furnished by God; and it has efficiency the greatest; it is divinely efficacious. Not carnal but mighty are the weapons which we should wield. But what are they—what is this panoply? There are various pieces all important, each performing a distinct service, the whole constituting an entire defence, and affording the means of aggressive agency of the most effective stamp. Examining each, we find first presented to us, truth, the girdle of truth. This is to brace us up, and preserve our powers in due tone; to give them vigor, and enable them to act energetically. Truth, whether

considered as knowledge, residing in the understanding, whether pertaining to this or a future world, is essential to man in the execution of the task assigned him.

The love of truth, in its highest forms, is characteristic of a regenerated nature. Revealed truth should be sought by us as hid treasure, and should be garnered up in our hearts. It is our light in the path of life, our guide in our journey, our map in the enemies' territory, our directory in our spiritual campaign. Truth in our intercourse with men, the opposite of falsehood and insincerity, the communication of what we design and the performance of what we promise, can never be lost sight of without serious detriment to our moral good. It is the true man, the man who hates lying, falsehood, deception, who sweareth to his hurt and changeth not, that is strong and contending with the enemy, he contendeth with advantage.

Righteousness is another part of this armor. It is the breastplate which we should wear. What is it? The love of justice, equity, reciprocity, veneration for the maxim, "As ye would that men should do to you, do ye also to them." It gives to every man his due. It withholds no just claim, it refuses the payment of no just debt. It exacts no unrewarded services. It claims no more than it allows. A righteous man walks by the law of his God, and makes that law the rule of his life, and in doing so, he feels that he has moral power, he is not weakened by the loss of confidence in his fellow-men, he is not debilitated by the reproaches of his own heart. An unrighteous man is weak; his breast is exposed, the enemy, attacking him obtains an easy victory, but honest in his purposes, honest in his acts, devouring no widows' houses and taking no bread from the orphan, no man's oppressor, but rather submitting to wrong that he may not do injury to others, he is powerfully defended against every hostile attack, and no weapon formed against him can prosper. He has a breastplate, wherewith he can quench all the fiery darts of the wicked one.

Another part of this armor is alacrity, readiness, quickness in action, the opposite of indolence, of delay, of procrastination, styled in the language of Paul, being shod or sandalled with the preparation of the Gospel of peace. It is certainly the design of our Maker, that we should not pass our life in inactivity, or repose. Our own interests; the proper cultivation of our minds and hearts, the interests of others, variously related to us, call upon us to have our powers

stretched to the highest tension, and to exert ourselves in every prescribed direction with untiring zeal. Our motto should be, "Always ready"; our feet should be prepared to move swiftly in the way of duty. Happiness in the future will much depend on the full use of all your privileges, on the proper application of all your resources, on the cultivation of habits of industry and prompt action. If the flesh rebel and ask for rest, the flesh must be, and it can be conquered, and when once you have learned, and you have already made, I trust, respectable progress in this direction, you will find it easy, and the task will become a pleasure, and by a wonderful metamorphosis, the indolent body will become the impulsive agent in the efforts of life. I can safely recommend this as a powerful instrument in your onward progress, as a tried weapon against your sworn foe. An inactive army, an indolent soldier, and in the time of war—these are utterly inadmissible! Nothing but disaster and destruction await those who occupy the seat of war, and thus demean themselves.

So has it been, in many sad instances, with young men of fine talents and extensive attainments, of much promise, and whose brilliant opening-career has attracted many hearts, and enlisted the sympathy of generous natures; they have, having run well for a season, permitted their energies to flag, have sat down exhausted before their work was fairly begun; they have yielded to temptation, easily operative in the unemployed spirit, have given themselves to vice and dashed all the high hopes, formed concerning them, and in a miserable and disgraced existence, or a premature grave, the drunkard's or the felon's, have become monuments to a cotemporary generation of the incalculable evils of unapplied energies. Consider time as a talent, a precious talent, rapidly passing from your grasp, a talent dealt out in no profuse quantity, sufficient for its purposes but nothing more. Consider life as hastening to its close, and your sun as destined speedily to go down, and thus, looking at the magnitude of the interests confided to you and the amplitude of your work, receive the conviction that you cannot loiter, you cannot step aside to gather flowers, you cannot lie down by the stream and in dreamy musings pass your hours; that you must not give to conviviality and gay associates your precious moments, and not neglect, by seeking to live in an ideal world, the duties which you owe to a real. The peace-bringing Gospel of Jesus teaches us thus to live, teaches us thus to bring

up our forces, teaches us thus to run the race set before us. Thus acted He, who never became weary in well doing, who worked the works of Him who sent him, whilst it was day; thus acted he, the Author of the book, from which we have taken our text. He inculcates this; he calls upon us to be shod; he pressed forward in this spirit, till his martyred death transferred him to an eternal crown.

Next comes faith; and this is another important part of our armor. We may live without faith, that is, without belief in God; we may give ourselves up to that mental condition, which the Psalmist represents in the language, "The fool hath said in his heart there is no God." We may theorize ourselves in the belief, that there is no personal divinity, and in the spirit of Spinoza or Hegel, *et id omne genus*, consider the universe as God and ourselves a part of the godhead. We may maintain that man needs no revelation beyond the light of nature, and needing none he can claim no more, or that even if his wants render desirable some interposition of God of a supernatural character, he has never condescended to afford it. We may persuade ourselves that with an intellect superior to that which has bowed in reverence before the Cross of Christ, we have ascertained that the religion of Jesus is a cunningly devised fable. These are positions that we may occupy, but if we do, we ought to count well the cost; we ought to be entirely satisfied that we are not playing into the enemies' hand; that we are not making most dangerous mistakes, and that we will not bitterly deplore our folly, when it will be too late. Should the supposition be indulged, that we advert to these things because we apprehend tendencies in this direction in your minds, we are able to correct the mistake. We entertain no fear of this nature. We believe you to be too well acquainted with the foundations of religion, natural and revealed, too well acquainted with the evidences of the divine existence and the truth of Christianity, to anticipate that you will be found any where in the life before you, but on the side of God and his Christ, with unshaken confidence in God, with humble trust in Jesus. Faith is described by the author of the Epistle to the Hebrews, as the substance of things hoped for and the evidence of things not seen. It is not only represented in the Scriptures as of indispensable necessity, as is evident, if we admit the relations here presented to us to be real, but of mighty power in forcing up the soul to a proper culmination, in resisting the agencies employed against our

happiness, in advancing us in our march to the celestial Paradise. It brings the might of the upper world into our spirits; it clothes us with divine power; it enlists in our interests the highest and holiest agencies in the universe. It forms not only a defence, but an offensive instrument of potent efficacy. He who lives under the influence of faith in the Son of God, and the unseen realities of the eternal world as revealed in the Bible, may be said to have a charmed life. He is safe. Dangers may fly thick around. Enemies may beset his path on one side and another; fiery darts may be projected, but all will be fruitless. Secure in his defence, he may pass through the waters, and they shall not overflow him, through the fire and he shall not be burned. Seeing him that is invisible, he can endure. He carries with him a principle which has wrought many wonders; it has subdued kingdoms, it has wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens. By it women received their dead, raised to life again, and others were tortured not accepting deliverance, that they might obtain a better resurrection. Nothing has accomplished so much and so illustriously as this. No glory transcends or equals theirs who are chronicled in the pages of faith's history. No worthies can the world show like those heroes, who, with a strong trust in God, went forth to battle against the ills of life and to lay hold on eternity. The world was not worthy of such men. They have purchased for themselves a good degree; they inscribed their names in the Book of Life, and all generations will call them blessed.

Much might be said of the utility of this principle, of the altered aspect it gives to every thing about us and all our relations; of the revolution it effects within us; of the elevation and dignity it gives to our sentiments; of the emotions, pure and benevolent, which it cherishes in the soul; of the power it displays in the afflictions of life, and the moral energy which accompanies it in every case. And what shall I say more? for the time would fail me to tell of the beauty and power of faith, and to trace it in its walk of light and love and purity. I remit you to its records in the Scriptures. I remit you to the eulogium, contained in the Pauline epistle to the Hebrews, merely adding, that by it the Elders obtained a good report; without it, it is impossible to please God; and that if we would come to God, we must believe that he

is, and that he is the rewarder of them that diligently seek him.

Another piece of this armor is the helmet of salvation; something to guard the very seat of vitality. It might be called the hope of future salvation; a powerful principle in animating conflict. How paralyzing fear, how inspiring hope! The army that contends with depressed spirits is almost defeated by its own emotions; but hope of success, swelling into assurance of victory, quickens into activity every power and excites an enthusiasm which will hardly admit of defeat. Most true is this, when fired with hope we contend with those who are disheartened by apprehension. Thus do *we* contend. Our enemies have small assurance, compared with ours. They may succeed, but it can only be because we are indisposed to triumph. But this helmet of salvation, this safeguard of the seat of life, may be a strong persuasion, based on the promises of God properly appropriated, that we are his adopted sons and heirs of his kingdom. You go forth, then, endorsed by God in your heart of hearts, with his powerful witness in your souls, his spirit testifying with yours that you are his; it requires no great power of deduction to determine that we are well armed, that, with such a weapon, we can push on our way, and naught can hinder; we can overcome enemies and none can stand before us, triumph over devils, unallured by their wiles. What more powerful than this? What more desirable? With it our courage will never falter; our arm will ever be strong enough to enable us to wield that other instrument prepared for us by God—the sword of the Spirit, which is the word of God. This constitutes our war cry, the Pæan that we sing, when we rush to the battle, it strikes terror into the foe. He cannot stand before it. Well versed in the word of God, prepared by the light of heaven to expose the darkness of hell, by the truth of God, the lies of the Devil; with promises and threatenings all powerful, we need but that grace, which is given in answer to prayer, to go forth invulnerable to certain and joyful victory.

This, then, is the panoply which God has provided for us. This are we to use. With this are we to withstand in the evil day—to be firm, to meet the onset and to push on; with this, having used it well, will we be able to stand, covered with glory, crowned with victory. Put on this armor, wear it well and use it truly, and then will you have encountered life, like men, and having encountered it thus, you will have

your reward; it will be given you in part in this world, but in an incomparably higher degree in another, after you have fought the good fight, finished your course and kept the faith; and that reward will be a crown—a crown of glory, unfading, eternal.

YOUNG GENTLEMEN: Your life and duty are before you. Entering the ranks, you understand what is expected of you by your leader. You know what powerful considerations urge you to fidelity. Your labor will not be in vain, if properly directed. The prize is a great one, and success is certain, if you desire it and submit to the guidance of God. I may say, you enter upon your work under most favorable auspices. You have enjoyed great advantages. I will say more—you have not enjoyed them in vain. Favored of your Maker, favored by Providence, nurtured in the bosom of literature and religion, you appear, exciting high hopes and prepared for an elevated destiny.

I hope that no one of you will be a deserter; that you will never leave the banner of religion and science, under which you have enlisted. I trust that your post will always find you at it, ready to attack or repel: in the thickest of the fight you will be there, and when the spoil is divided, yours will be an honorable share.

I feel assured that your position will not be characterized by the epithet, laggard, that you will be industrious and persevering, that you will give all diligence to accomplish the great ends of life, and above everything else, to make your calling and election sure. You will feel that you have here no abiding city, and act as pilgrims and strangers on the earth. Sympathizing with human wretchedness, whether physical or mental, we expect you to be ready to succor and industrious in the relief of human woe.

Be it then, young gentlemen, your ambition to fight the good fight, to lay hold on eternal life, and wherever you may be and whithersoever you may go, be assured that you carry along with you the affection and interest of your teachers, and that none will be more ready, not your most cherished friends, than they, to rejoice when you rejoice, and to weep when you weep!

ARTICLE III.

THE WORK OF THE EDUCATION SOCIETY.*

By Rev. M. Valentine, A. M., Reading, Pa.

The mission of this Society is not without a glorious endorsement. The Saviour himself, during his entire ministry, carried along, as something of the first importance, this work of training men for the publication of the Gospel. The propriety of a preparatory training for the office received his sanction. The place, the work had in his care, shows where it is ever to be in the care of the Church. This Society, therefore, is organized on the basis of the Saviour's example. In its work it is simply to follow in his footsteps. The supply of a competent living ministry, was deemed by Christ, one of the first requisites in the founding of his Church. It must ever continue so. The need presses now as strongly as ever. If there is any need that rises higher than others in the present exigencies of the Church, it is that, amid the manifold activities and obliquities of this age, there should be strong and full ranks of these ever-speaking witnesses for Christ.

There are several prime necessities that underlie the work of this association for beneficiary education. They are necessities with which we are familiar; for they thrust themselves on our attention, whenever we turn to the subject. Their urgent importance compels us to review these old wants again.

I. *The work of this Society starts from the felt need of an increased ministry.* The state of our Church demands an augmented number of laborers in the harvest.

1. There is not a doubt that a living ministry is God's chief ordained agency for the proclamation of the Gospel and the gathering of souls into the Saviour's fold. The Chief Shepherd himself began, and illustrated the work. Apostolic hearts and hands and voices continued it. The ministry enters as one of the first articles in the constitution of the New Testament Church. In its work the great heroes of our faith have exercised their talents and wielded their power. And whatever other instrumentalities may be brought into

* Delivered before the Education Society of the Synod of East Pennsylvania, at Sunbury, Pa., Sept. 24, 1860, and published by request.

play, or whatever agencies set to work, by the awakened energy of the Church, the ministry must ever hold the first place, and guide them, as the pilot at the helm directs the vessel through the shining waves. Without the ministry all other agencies would die. With an inadequate ministry, they would become inefficient.

Arising from the Church itself, it is not only God's agency, but also the Church's, to offer Christ to the world. In giving up her sons to this work and sending them forth in it, it becomes her own means of fulfilling the Redeemer's last great commission, "Preach the Gospel to every creature." The great body of the membership of the Church come into contact with the work assigned them, only through the office of the ministry of reconciliation. Not preaching in person, they send their efforts through the agency which God has ordained. The preparation of men for this office is, then, the first duty of the Church toward the perishing. This is a blessed feature of the ministry, that though it is God's agency, it is also the Church's agency. It is yours. "All are yours, whether Paul or Apollos or Cephas—all are yours." It is the privilege of every man to send forth his efforts through it.

We magnify this office for its peculiar adaptedness to convey the largest blessing, both to them who exercise it, and to them for whom it is exercised. God may not bless a man in putting on him the robes and crown of a kingly office. But he does, in sending him to ministerial work. The riches of its reflex influence are so great, that many, amidst its duties, have joined the gratitude of the Apostle, "I thank Jesus Christ my Lord, * * that he counted me faithful, *putting me in the ministry*." 1 Tim. 1: 12. God did not give to radiant angels the advantage of working in or through this ministry. In appointing *men* as ambassadors, He, from the first, commended the rule of benevolence, "Freely ye have received, freely give." If it is more blessed to give than receive, He has allowed to us, first the less blessedness of receiving, and then, the greater of giving. It is for the minister's good to labor; it is for the Church's good to labor through him. It is to tear up from human hearts, the roots of selfishness, that have matted through all the soil, that God requires his people to labor to give the Gospel to others. It is to make your hearts flow out of themselves in Christ-like, goodwill and self-sacrifice; so as to fulfil that highest develop-

ment of Christian character, "None of us liveth unto himself."

And not even a ministry of angels could have so effective an adaptation to bless its intended subjects. If it is requisite that the truth come from the heart, in order to reach the heart, we have a feature of close suitableness in the humanness of the Gospel ministry. Though the truth is divine, God sends it to men in earthen vessels. Did God, as each Sabbath day comes round, dismiss from heaven angelic messengers to preach in our pulpits, there could not be the play of a common sympathy between the speaker and the hearer. We could never feel that they could understand our peculiar trials and infirmities. They have never gone through the experiences, the conflicts and trials of Christian life. They have not, as lost sinners, realized what it is to "enter into the strait gate," and to walk in "the narrow way," through which it would be their office to call men to heaven. If the Great Shepherd became human that he might the better "go before" his sheep and "lead them," the religious experiences of the herald of the cross are needed to form a proper bond of sympathy, when he says to men, "This is the way, walk ye in it." And while angelic hosts might be willing to take upon them the work of this ministry, God has magnified the suitableness of the office in giving it to men. Whilst the earthliness of the vessel, that conveys the grace, proves its power to be of God, the humanness of the instrument but the more closely adapts it to its human relations.

2. That more ministers are required to accomplish the work assigned the Church is so well known that it needs only be stated.

This arises, first, from the smallness of their present number, compared with the field to be occupied. No part of the Church, that rejoices in a salvation bought by the Saviour, can release itself from the obligation to help to send the Gospel abroad. There is not a little territory to be yet possessed. The great "field is the world;" and every branch of the Church is bound, not only to look to that field now "white unto harvest," but to thrust in the sickle and gather. *We* are faithless to Christ and recreant to his cause, if *we* do not. To *us* comes the command of Christ's unfulfilled commission, "Go into all the world and preach the Gospel." Who does not know that, though eighteen centuries have passed since the feet of the ascending Redeemer pressed the sod of the

Mount of Olives, there are hundreds of millions of our race, to whom the Church has not yet carried the news of his atoning death? Every year is carrying millions of souls into eternity, without knowing of Jesus and his cross, and still a selfish Church retains the men and the means.

Leaving out of view the necessities of the foreign field, to which doors are standing open on a hundred shores, as they have never before, the air is filled with pleading voices that call from places in our own land. The Macedonian cry has become a familiar sound. From every branch, except, perhaps one, of the Church of Christ, is heard the complaint of want of ministers. Everywhere charges are vacant, and the sheep are wandering without shepherds—just the condition that moved, to its very depth, the Saviour's loving heart.

But let us come home. Here the want most plainly teaches us. We know that the necessities of our Lutheran Zion are very pressing. Our laborers are entirely too few to reap down our whitened harvest field. Within the range of our organized Churches, the supply of ministers is continually falling short of the demand. Look at the minutes of every Synod; you find congregations vacant for want of men. Statistics show, that from our theological institutions, the annual additions to the ministry, little exceeds the loss from death and disability. Within our own Synod, the most difficult part of Conference business is known to be, to make arrangements for the supply of vacant points. In the Great West, we have never been able to keep up with our moving population. At many points should churches be at once organized, and we are annually losing hundreds of our scattering membership, moved westward from our eastern churches. And see the thousands of immigrants yearly stepping on our shores, bearing the Lutheran name, but many of them with but little of Luther's faith. The truth is, that there is no measuring excess of the demand beyond the supply! The Saviour's own language expresses the facts in hand. "The harvest truly is plenteous, the laborers are few."

Let the light fall on this want from another direction. Compare the fewness of men—not now with the largeness of the field, but with the importance of the work. No nobler object of labor could awaken zeal or enlist human effort. Could we suppose so glorious a mission as the ministry would be allowed to suffer? And suffer, too, at the hand of churches, whose loftiest interests for this world and that to come,

have been secured by it? But look about you. You see every other avenue of activity more eagerly entered. You see the money-making professions and callings all crowded, while the thin ranks of the ministry show how little its self-denial attracts the young. And yet its work is more worthy of high and enthusiastic endeavor than any of them. Is it not co-working with God, honoring the Redeemer, promoting the highest good of society, and the happiness of men, bringing souls to Christ and putting on their brows crowns of eternal glory? Just place before you, that every prize in the effort of the ministry is a *soul*, bought by the Redeemer from everlasting death, and lifted to angelic bliss—a SOUL, every one worth more than worlds of earthly wealth, and think whether you have laborers, in number proportionate to the importance of the work. And think, how thousands of these precious souls are annually passing into Eternity, untaught in the Saving Truth, and say whether there is any want of momentousness in the work to justify or excuse this deplorable fewness of the workers? Surely there is not. But the young see that it is an office of self-sacrifice and denial from beginning to end—that it precludes all prospect of ease or wealth or worldly promotion. They see that it must be ever battling with men's prejudices and sins, that it is misinterpreted, abused, maligned—that its good is evil spoken of, and for its failings there is no charity. And whilst these things, like a screen, standing at the entrance of the holy office, help to keep out of it sordid and unworthy men, they have also the effect of keeping the ministry small in number. It requires most decided piety and a stern sense of duty, often, to forbid the young from turning aside into other channels of exertion. They have to feel like the Apostle, "Woe is me, if I preach not the Gospel," before they will go. Thus the work that might well fill an angel's hands, and once filled the Saviour's heart, is compelled to plead, as it now pleads, for more laborers. This is one plea of this Association.

II. *But the plea of this Society is not only for more ministers, but for a thoroughly educated ministry.*

We are an *Education* Society—organized not only to fill up the ranks of laborers, but to *educate* them. We want not simply ministers, but ministers of a particular stamp. We maintain that this thorough education is part of their necessary preparation. It is only on this ground that there is need of funds. If men do not need to be thoroughly educated for the ministry, there is no work for this Society to do.

But here is its strongest and most pressing claim. We must look at this.

1. *A thorough education, even the highest this Society can give, though its treasury were ten times as full as it is, is demanded by the very nature of the ministerial work.* There may be some dissent, about the extent of the proposed training. But surely, little reflection will satisfy, that the best can never be too much, whilst an inferior grade will rarely be enough.

Of course, good natural talent and an ardent piety must ever form the groundwork of a minister's preparation. We do not want education without natural talent, but talent educated. We do not want education without piety, but warm piety with its best equipment of learning. The arduous and responsible duties of the office demand all.

a) It is true, the records of our faith are given in the Bible. We are to preach no other Gospel than that here presented. Yet these records are of ancient date, and some of the light, needed in their interpretation, must be gathered from distant ages. The sacred writings are tinged with the hues of all the ages in which they were composed. Their proper interpretation involves a knowledge of the customs and habits of the most distant times, of the products and climates and laws of many nations. Though acting in the "living present," no class of men have so greatly to draw on all the "dead past." It requires no scanty stock of information to be the public expounders of a volume whose allusions point to every period of past time, allusions, whose meaning and force must be gathered from the languages and laws and manners of many nations, and of ages now dead, but to the scholar's view. He is the Teacher of a religion that has a long history, running into almost every other history—a religion that has a philosophy whose rays are to be traced in all other philosophies, that has an archaeology that is itself the study of almost a life-time. Whatever may be the simplicity of the divine narrative, in its saving truths, its public expounders should manifestly be men whose enlarged learning makes them masters of the volume in all its records. Though the Bible is a plain book, yielding its rich fruit to the hand of a child, it is yet a book of the most wondrous compass of connection and relation. The mightiest mind can never exhaust its treasures. There is no other class of men whose investigations must draw help from so broad and distant and varied fields, as the minister of the

Gospel. What is the measure of training to make him the familiar master of this almost measureless field?

b). But more—the minister is then the guardian of the most solemn and precious interests of man. The principle is confessedly correct, that the more precious the interests involved, the more careful should we be of the competency of those appointed to take care of them. When his life is endangered, a wise man does not commit himself to the hands of the quack, who has but a smattering of medical knowledge. He looks for the best physician. When a person wishes legal counsel in an important case, he never thinks of applying to one whose legal education has but taken him over the surface and around the outskirts of the science of law. But when the eternal interests of souls are to be looked after, the Church is to be fostered, the honor of the Gospel to be vindicated; when heaven's laws and heaven's morality are to be expounded and enforced on men, and they are to be guarded from the thousand specious errors that assail them, shall the narrowest and most superficial discipline be then deemed quite enough for this service? With a costly cargo at sea, the merchant would be satisfied only with the pilot, who is thorough master of the science and art of navigation, and has strided every rock that lies beneath the wave. And when souls, freighted with the wealth of immortality, for which the Redeemer's blood has been shed, are to be piloted through this sea of life, shall there be no care that they are placed only in charge of those who thoroughly understand the whole Scripture chart and all the dangers of the way? What shall be said, when these precious interests are entrusted to men whose mental discipline has not been enough to save their well-meant, but bungling performances from the ridicule or contempt of the educated part of the community?

2. *But still more—The characteristics of our age especially demand a high education of the ministry.* This is not simply an age of material progress. It has mental and religious characteristics, upon which the minister's work must touch at myriad points. *Mind* is almost universally educated, and much of it irreligiously and thoroughly. The land is flooded with papers and books, and everybody reads. Many have just enough learning to be a dangerous thing. Many others, of extensive research, use their strength, to assault the Christian doctrines. The press circulates these specious philosophical cavils among the masses. One of the

most remarkable features of our day, is the popularizing of old philosophic forms of infidelity, and then sending them down through our current literature, disguised under some specious appearance of learned piety. Once, men like Strauss, wrote learned infidelity for the schools. Now, routed in the schools, they ask and find a hearing of the million readers of novels, monthlies and dailies of the press. "The upland waters have broken away, and are flooding the champaign." The people are told now that the Gospel cannot stand the test of the keen eye of philosophy. They are told that astronomy refutes Christianity. They are told geology rebuts the Mosaic Record. And they are then treated to obstruse and high-sounding speculations which they can neither refute nor understand, but from which they get the vague impression that the foundations of revealed religion are about to be overturned. Error is approaching the people in myriad insidious forms. A great deal of it is from professed friends of Christianity. They sap its foundations whilst they pretend to help you on them. What they call a "liberal Christianity" is "another Gospel,"—every essential and saving doctrine of Christ being cut out. There is a growing tendency to look with less reverence on the Bible, to regard its old decisions as set aside by modern progress, or as inconsistent with the deductions of unfettered philosophy. There is a growing tendency to look on the ministry as taking but a narrow range of view, as wedded to the old doctrines because they are behind the philosophy and investigation of the age. There are hundreds of infidel scholars that tell the people so, through all the channels of current literature. Now, such an age surely demands a ministry, whose superior education and commanding learning shall hush into respectful silence, or smite into dumbness, these insinuations of the enemies of Christ. How disastrous would be the results, were the people to see that those enemies know more than their pastors! The guardian of Christian doctrine and of souls, must be familliar with the researches from which those errors come, and wipe off all aspersions by clear statements of the truth. Is it not needful that the teacher of Christianity be ahead of the people in all the elements and range of useful knowledge? I know that the minister is not to *argue* the Gospel, but to *preach* it. I know that the Holy Spirit must give the results. But if the education and culture of the ministry be such as to compel respect and admiration—such that every man must feel that the expounder of the faith

is not a whit behind the very chief of philosophers in the knowledge of other departments of investigation, this will at once give vantage ground to its teachings. Who has not seen the need of this, when infidelity, pointing to some half fledged preachers, of the smallest minds, the smallest attainments, has said, "See! It does not require much mind or learning to make a preacher. They are an empty-headed set of fellows, behind the times. If they had more learning they would preach more liberal doctrines." This age, more than any other, requires commanding attainments in the ministry, a ministry whose learning, as well as piety, shall carry with it the confidence of the world. Never, for the sake of souls and the honor of the Church, should the ministry, instead of leading all progress, as Christianity must ever do, lag behind, or be unable to stand abreast of the most intelligent forces in society. Surely at this time, if the Lord has no need of a man's learning, his ignorance can be put to but very little service!

To all this, some may demur. They may think it enough to undo all this, to reply, "It all looks very well, but Christ did not proceed on this plan when he selected his first ministers from the fishermen of Galilee." But such an objection is made to lick the dust by a few facts. *First.* That those first ministers were *inspired* and thus at once had a help better than the best education. *Secondly.* They enjoyed the advantage and prestige of a three years' tuition under the Saviour himself. *Thirdly.* They were equipped with miraculous gifts to enforce and attest their mission and teaching. *Fourthly.* Their age was that of the first proclamation of the truth. The leisure, philosophy and malice of ages have created the necessity of its vindication and defence. *Fifthly.* After all, the case of the Apostle Paul, the one with mighty mind and thorough learning, as full of zeal as any of them, and in labors and success more abundant than they all, is a standing testimony, that even then a thorough education was helpful. His case shows how God can sanctify and employ the most ample and varied attainments to augment the success of the word. Knowledge is not inimical to piety, never. Both combined in Paul, show a model of the ministry demanded by our age.

Now here are the two things held up to view by this Society, an *increased* ministry, and *educated* to meet the wants of the office and the exigencies of the age. Here is its claim upon the help and sympathy of you all. Its plea is for

III. *A supply.* How is this to be secured? To augment the *number*, you have often been referred to the means.

1. *Prayer is one.* When the Saviour beholds the perishing, what is his direction? "Pray ye, the Lord of the harvest, that he would send forth more laborers." There is wondrous power in prayer. It is the key to unlock the treasury of all blessings for the Church. God can turn the hearts of the young, as streams in the south. Carry the petition in your hearts, offer it at the family altar, in the closet, in the prayer meeting, and be assured the answer will come. Do you say, you have prayed? Remember the success of prayer is often in its perseverance. Enter your closets, not once, or twice, or thrice only. Elijah praying earnestly that it might rain, cast himself on the ground, again and again, and again, sending his servant each time to the top of Carmel, to look for the coming shower. And was it not only at the seventh time, that he saw a little cloud, like a hand, rise out of the sea. But then the sky was quickly overcast, and the hills and fields rejoiced in abundance of rain. Fall down in prayer, then rise and *look out for the men* that God has sent, and soon the wilderness and solitary places will be glad for them, and the desert rejoice and blossom as the rose.

2. *Another means is, devoting your sons to this service.* The Church must offer its youth to God. There are so few parents able to say of their sons, with the mother in Israel, "I have lent him unto the Lord, as long as he liveth, he shall be lent unto the Lord." And hence there are so few *trained*, like Samuel, to go in and out before the Lord, in the holy office. When you dedicate your children to God, you do so only in part. You dedicate them to be *saved*, but not *used*. Hence you do not teach that vows are upon them—that they are not their own—that they are to submit their calling to the direction of the Lord. Hence you do not endeavor to awaken within them the inquiry, whether it be not His will that they should serve him in the ministry. You claim the right, notwithstanding your dedication of them, to decide their future sphere of effort. You divert them from the ministry. You have great power to make what you will of the young, especially when the moulding influence begins away back in childhood or infancy. Samuel fulfilled, not only his mother's vow, but his mother's training. Oh, if it were not for the opposing influence of even Christian parents, hundreds more of their sons would annually fall into the ranks of the Saviour's ambassadors.

3. *But the great means now before us, and which looks beyond the simple increase of the number, is the Beneficiary Education of indigent pious young men for the work.* God has blessed this already with precious results. The Church turns to it with a confident hope. Without this effort our destitutions would be greater than they are. With it, more energetically prosecuted, they will become less. Here a channel is opened, through which every Christian can help to fill the ranks of the ministry. Every Christian should feel the Redeemer's great commission, "Go preach the Gospel to all the world," laid, in part, on his own soul. Not being able to go yourself, you can, by your contributions, help to qualify and send others. There are many of the young, with talent, but no means, whose piety impels them to respond to the Divine call, "Here am I, Lord, send me." Is this not to be interpreted as a call from God to you, to preach the Gospel through them? Your contributions may open fresh lips to call perishing souls to the Saviour. Can you weigh your money against these souls, blood-bought and precious as your own?

Let a plea of duty and gratitude come home to your hearts, this evening. It is a plea that the Redeemer makes of you, to help to give the living ministry and the living truth to the destitute. You highly appreciate your own religious privileges. Feeling that your souls out-weigh the wealth of worlds, you profess to have found in Christ your highest treasure. You feel that for you to be robbed of your Christian hope, it would be better if you had never been born. Perhaps, if put to the test, with martyr-spirit, you would, rather than forfeit your soul, roast and burn at the flaming stake. Do you not pity them from whom the Church has withheld this Gospel which is all to you? What does the golden rule require you to do for them? Reverse the facts: If they saw *you* perishing, what do you think they should do for you? Should they exhaust their piety in simply enjoying what had been brought to them, at the sacrifice of God's own Son, in the first place, and by the labors of self-denying believers, in the second? Should they live in luxury and spend on trifles the means, that God had given them to spread the Gospel? Should they do as Christians have done, use the Gospel and its civilization and temporal advantages, to add land to land, to make their houses rise to palace beauty and fill them with luxuries, and to make their

wealth rise into many thousands, and then retain both their wealth and the Gospel? "Retain both," did I say? No! I believe a man forfeits his religion, when he thus withholds his money against the cry of the perishing and the call of the Saviour. He may not give the Gospel away, yet he has none of it himself. If, whilst this channel of effort is open to you, you do nothing, may not souls hereafter cry against you from their deep ruin, for selfishly neglecting to call them to the Redeemer? In making you your brother's keeper, God has made you guardian of his truth for him; and how, at the bar of your conscience and at the inquisition of the final account, shall you feel yourself clear, unless you can say of your effort and self-sacrifice and liberality, what the Saviour said of Mary's, "She hath done what she could?" Mark 14: 8.

Your privilege runs in the line of your duty. It is your blessing to help this cause. Because you are poor, you say, "We must leave this work to others." Leave it to others! Had Christ thought so, who would have redeemed you? Had the poor Apostles thought so, who would have given the Gospel wings to fly over land and sea, even to you? Leave it to others! Who then shall receive God's approval, "Well done, good and faithful servant"? If God has an approving smile for him, who makes sacrifices for his cause, do *you* not want that smile? God will bless your liberality, not less to yourself, than to others. You never lose, when you give to God. He will return it to you, as He returns the seed the farmer scatters, in the golden harvest. Even a cup of cold water given to a disciple in the name of a disciple, never loses its reward. There is no rule of loss and gain, that works so disastrously to Christians, as that selfishness which "withholdeth more than is meet." "It tendeth to poverty." It makes the treasury of the Church poor, but it makes your own souls poorer. Give, and both will be richer!

ARTICLE IV.

THE VALUE, THE MEANING AND THE PROPER USE OF THE LORD'S PRAYER.

From an unpublished translation of "Das Vater Unser, Ein Erbauungsbuch für jeden Christen," by Dr. Franz Delitzsch. 14th Edition.

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The Lord's Prayer, as it proceeded from the lips of Christ, is recorded in two places in the New Testament. *First* in the Sermon on the Mount, Matt. 6: 9–13, where the Lord, in opposition to the vain repetitions of the heathen, who think they shall be heard for their much speaking, gives directions how men may offer prayers that are acceptable to God, brief, yet comprehensive. The *second*, and more condensed form, is given in Luke 11: 2–4. When Jesus, in the third year of his ministry, and while upon his last journey, had prayed in a certain place, one of his disciples, speaking for himself and his associates, said to him, "Lord, teach us to pray, as John also taught his disciples." As John had conducted his disciples (among them several of the apostles) to a higher stage of prayer than had been hitherto reached, so this disciple expected that the Saviour would teach them a lesson surpassing the teachings of John, appropriate to the days of the new dispensation, in which they were living. The Saviour, therefore, instructed the inquiring disciple, first in regard to the contents of prayer (verses 2–4), and then in regard to the certainty of its being heard. (5–13). Promptly responding to the question of his disciple, he says, "When ye pray, say: Our Father," etc., i. e., turn to God with even more child-like confidence, than you and others were taught to feel, even by John, and address him in the following manner.* That it was not the Lord's intention to give this as a form of prayer, which was to be exclusively acceptable to God, and to be used exclusively, but rather as a form of prayer as well as a specimen of prayer, is apparent from the fact, that in the verses from the fifth, he insists upon persevering prayer, and that he here repeats, in a condensed form, the

* Bengel, Gnomon.

prayer already given to the people, in the Sermon on the Mount.* Perhaps this disciple was not present at the delivery of the Sermon on the Mount, or he and his fellow-disciples may have been in doubt whether the Lord's remarks to the people also concerned them in particular. (See Luke 12: 41).

That the Lord's Prayer is the most excellent of all forms of prayer, is self-evident; but it will become still more so, when we examine its origin, contents and arrangement. Let us consider its *origin*. It has been given unto us by Jesus Christ, the only-begotten Son, who is in the bosom of the Father; who, in virtue of his consubstantiality with the Father, knows his heart as fully as he knows the heart of men, by his omniscience; who spake as man never spake; who is our advocate with the Father; and is substantial wisdom. Owing to its origin it bears within itself the surest pledge of the approbation of God, and his willingness to hear and answer us; for this is the confidence that we have in him, that, if we ask anything *according to his will*, he heareth us. (1 John 5: 14, 15). It is the incense of prayer, which, because it is placed in our hands by the Son, must certainly be a sweet odor unto the Father; it is the key to the father-heart of God, and to all the treasures of salvation, presented to us by the Son of God. Consider, says the sainted *Cyprian*, this prayer was formed by him, who had to purchase for us the spirit of prayer. Shall not then his words be powerful enough, if we repeat them with sincere devotion, immediately to bring down abundantly upon the suppliant the spirit of grace? This prayer was made by him who is the truth. Shall God then, who is not a man that he should lie, neither the son of man, that he should repent, shall he say a thing and not do it? or hath he spoken, and shall he not make it good? Shall he, the God of truth, refuse to hear such a prayer? How better can we win the favor of God, than when he sees his own words? and what will sooner soften a father's heart, than to see the petition, written by the hand of his child? And *St. Augustine* says, "Shall we not hope to gain our cause, when such an advocate has indited and placed in our hand the petition?"

When we consider the *contents* of the Lord's prayer, we observe, in the shortest form, a wonderful fulness of thought, an inexhaustible richness, which embraces everything that

* Crusius, Moral Theology, II, 1332.

may become the subject of prayer. The deepest longings of the soul, when looking to God, are here expressed in the plainest and most unostentatious simplicity of speech. It is the perennial fountain of prayer, sending forth the water of life, from which all the prayerful thoughts of Christians are drawn. He who does not see anything peculiar in the Lord's Prayer, is undoubtedly wise in his own eyes, and refuses to perceive, that it is the source of all godly prayers, that may at all be compared with it; such a one is certainly still spiritually blind, and therefore cannot behold wondrous things out of the law of God, and in the Lord's Prayer. To such a man, its single petitions, each of which opens a boundless field of holy contemplation to the believing suppliant, are tinkling bells. He who has not found, by experience, that the words of Jesus are a dew to quicken the dead; he who only knows Christ by history, but not by experience, cannot be expected to speak of the power and sweetness of the words, which are spirit and life. But even believing Christians are in danger of losing sight of the comprehensiveness and depth of the Lord's Prayer. We are, unfortunately, so constituted, that the divine, which should ever be new to us, soon loses the charm of novelty, and with it the importance which it possesses. The blue sky, or the starry canopy of night, which would delight a blind man who had regained his sight, does not move us. The wonders of nature fail to awaken our admiration, because they are so familiar. It is the same in spiritual things. The wonderful prayer of the Lord easily becomes common-place, because we have known it from our childhood, and perhaps use it daily. But only fix the eye of the spirit upon this prayer, which the Lord has taught thee to pray, and consider how *comprehensive* it is! The apostle exhorts us that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; (1 Tim. 2: 1); and all these forms of converse of the believing soul with God, *prayer* for the bestowment of all manner of good, (petitions 1–4), *supplication* that evil may be averted, (petition 5–7), *intercessions* for our neighbor (our, us), and *giving of thanks* (in the doxology, thine is the kingdom, etc.), are found together here.* All the wants of the spiritual and also of the natural life, felt by you and all men, are here expressed in a few words

* Neumeister, die Lehre vom Gebet nach Anleitung des heil. Vater Unsers. S. 1123.

and petitions. And what a union of the greatest depth and simplicity! As the whole word of God, to quote the saying of Gregory the Great, resembles a river, in which a lamb can wade, and an elephant can swim; so the Lord's Prayer is as easy of comprehension for children, as it is unfathomable to the profoundest thoughts of the most experienced and enlightened Christian. It would be wrong to be unwilling to go beyond the meaning, which the people and disciples, according to the degree of their knowledge, at that time attached to the several words of the Lord's Prayer; for the proper understanding of the Lord's Prayer increases in proportion as it rises to the meaning which Christ himself connected with it. But this meaning which Christ connected with it, no one can disclose to us, save the Spirit of Christ, which searcheth all things, yea, the deep things of God; and it is the will of God that it should be revealed to us gradually, in this world, and fully, in the world to come. Nor is everything revealed to all men here; to many a one but one petition, or one word of the Lord's Prayer has revealed its depth and glory, like a flash of lightning.

When we turn our attention to the *arrangement* of the Lord's Prayer, we recognize the same wisdom, whose ordering hand we admire in the works of nature. Looking upon it outwardly, it may be divided into *three* parts, the introduction, *seven* petitions, and the conclusion or doxology.* But if we penetrate more deeply into the consideration of its arrangement, we find more than a mere outward collection of thoughts appropriately divided and numbered; we behold a beautifully organized whole, whose component parts stand in the most intimate, necessary and firm connection. And, what is most surprising, this harmony of arrangement strikes the eye, not only when viewed from one, but from every side. As some master-piece of architecture always presents to you the symmetry of its proportions, and the beauty of the whole, in ever new forms, at every point of view; so the Lord's Prayer, you may take whatever position you will in spiritual contemplation, like the Temple of Wisdom, with its seven pillars, (Prov. 9; 1) is wisely arranged.

1. The opening and closing word, the first and last link of the golden chain of prayer, mutually correspond with each other; and constitute the two poles, between which the whole

* Augustine, in the second part of his work on the Sermon on the Mount, is the first who enumerates seven petitions.

moves. The prayer begins with the sweet name of *Father*, and closes with the victorious and triumphant *Amen*, which is based, and impresses the seal upon the filial relation to God. Think of all the bodily blessings, which the heavenly Father is willing to bestow; realize all the spiritual blessedness, which Christ has purchased for us; add to this the heavenly riches, prepared for us in a blessed eternity; unite all the promises which God has given us in his word, which doth not lie; and add all the oaths and solemn asseverations, by which he testifies of his goodness to us; and all, all is bound together in the single word *Amen*.*

2. In the introduction, the words, *Our Father, which art in heaven*, succeed each other according to the wisest arrangement. The word "*Father*" is a word of *faith*, for by faith we again enter into a filial relation with God. The word "*our*" is a word of *love*, for by love we unite ourselves with all our redeemed brethren. The word "*which art in heaven*," is a word of *hope*, for heaven is the goal of our hope and longing; there are the hills unto which we lift up our eyes, and whence cometh our help. These holy three, therefore (1 Cor. 13: 13) the introductory words of the Lord's Prayer unite in expressing faith, which looks into our heavenly Father's heart; love, which the Holy Ghost sheds abroad in our heart, and hope, which is Christ upon Christ in us, the hope of glory.† (Col. 1: 27).

3. In the first three petitions we ask for that which more immediately concerns *God*, and in the last four for that which more immediately concerns *us;* the first three petitions express God's relation to us, and the remaining ones our relation to God. "In the *former* we express our filial disposition, which willingly accords whatever is demanded by God's right, honor and pleasure, as the angels declare in their song, which corresponds to the first three petitions, "*Glory to God in the highest; and on earth peace, good will toward men;*" (Luke 2: 14) in the *latter* there is sowing and reaping for *our* benefit. Both together express the aspirations of the children of God from earth to heaven, and how, so to speak, they are anxious to draw heaven down to the earth."‡ The manner in which the seven petitions are unequally divided, is also not accidental. An excellent writer‖ makes the fol-

* Neumeister, as before, p. 1112.

† See Heilbronn Catechism, by John Lachman, (1528).

‡ Bengel, Gnomon. Matt. 6: 9.

‖ Neumeister, as above, p. 1113.

lowing remarks upon this point: "In the division of the Lord's Prayer, we ought to recognize the great goodness of God to us men. For see, three petitions concern him, and the remainder refer to us particularly. Thus he is willing to give more to us, than he keeps for himself. What a gracious, kind and loving God he is! As he has given us six days for our earthly pursuits, sanctifying but one day of the week for public worship; as he has given us the whole day for business, and the entire night for rest, satisfied with an hour in the morning and in the evening, in which we may present to him the words of our mouth and the meditations of our heart; so he has also unequally divided with us the blessings in daily prayer, so that we might have the larger portion. Nay, even that, in the first three petitions which refers to him particularly, is nevertheless all intended for our salvation."

4. The first three petitions contain, in the most beautiful order, the gradual developement of one thought. *a*). The *sanctification of the name of God* is to be the starting point and aim of all our thoughts, words, acts and desires, and therefore it comes first; *b*). God's name is hallowed, when his *kingdom* is extended, and his subjects lead holy lives; *c*). in the kingdom of God the only rule of action is the *will of God*, the fulfillment of which, according to the example of our Saviour, John 4: 34, should be the meat of our soul.*

5. The first three petitions clearly refer to three persons of the Godhead, according to the economy of grace revealed in the Scriptures, just as this relation is also the ultimate reason of three-fold divisions occurring in the Bible. The Father, who, as the first person of the Trinity, is addressed in the introduction of the Lord's Prayer, sent his Son into the world, so that blieving, we might have eternal life; and thus he proves himself our father. This surrender of his only-begotten Son, this selection of men to hold the filial relation to himself, is the most glorious revelation of the holiness of God, i. e., of the whole glory of his infinitely perfect attributes; and we *hallow the name of God*, when we devoutly acknowledge, and with faith, receive this revelation. That which had been promised concerning the *kingdom of God;* which God intended to establish in the world, was now accomplished, by the advent of the *Son of God;* the kingdom of God had come, and its reception, with a changed heart,

* *Rambach*, the well instructed Catechist,

was the sum of Christ's teaching. Matt. 4 : 17. The kingdom, whose coming we pray for, is therefore no other than that in which the Son of God, Jesus Christ, is king. The incarnate Saviour began by walking in lowliness; but now, having been exalted, after the accomplishment of the work of redemption, he works by His and his Father's *Holy Spirit*, by whose operation the gracious will of God is accomplished *upon us*, and by whose power the gracious will of God is also fulfilled *by us*. The third petition, therefore, looks to the Holy Spirit, by whom the Father and the Son gather and rule the believing Church, so that the *will of God* is done upon the earth as it is in heaven.*

6. The Lord's Prayer, says *Andrew Kessler*, (1643) must be divided into two tables or principal parts. The first three petitions speak of the bestowment of a threefold spiritual good; the fourth of the bestowment of bodily good; and the last three petitions of the warding off of a threefold spiritual evil, viz: *the evil of guilt* and the evil of punishment. The *evil of guilt* consists partly of sins, which we have committed, (petition 5) partly it arises from sins into which we might fall, through the temptations of the world, the flesh and the devil, (petition 6). The *evil of punishment* consists of bodily and spiritual, temporal and eternal punishment; deliverance from which we ask in the seventh petition. When this three-fold evil of guilt and punishment is removed, then God, according to the first three petitions, is all in all to believers.

7. The fourth petition, for our daily bread, occupies the middle of the seven petitions, because our whole earthly life should aim to promote, on the one side, the *glory of God*, as the first three petitions indicate, and on the other side, *our salvation*, as the other three petitions show. Life itself is not to be an end, but merely a means to reach and promote those two closely connected ends. Therefore we only find one petition for temporal things, in the midst of sin, for the spiritual and eternal, which should ever be the beginning and end of all our aspirations. Again, the fourth petition is the *first* of those which refer to *us*, because natural life precedes the spiritual.† As the redemption presupposes the creation, so the life of grace presupposes the life of nature, and the lat-

* Crusius, Moral Theology, p. 1322–23.

† Bengel, Gnomon.

ter, after the fall of the human race, finds its divine nobility and unspeakable value in this, that it is the soil, into which the incorruptible seed of the word of God is sown, and from which all the plants of divine grace sprout. It is the candlestick on which God kindles and sets the heavenly flame.

8. The last three petitions, to use the striking language of *Bengel*, correspond to the *beginning*, *progress* and *conclusion* of spiritual life. Spiritual life is *born* in justification through the forgiveness of sins; (petition 5), it is maintained by divine protection, (petition 6), and is transformed into life everlasting by the final deliverance from all evil. (petition 7).

9. Another teacher of the Church, looking upon the Lord's Prayer from another point of view, divides it according to the three kingdoms. The first three petitions, he says, long after the three principal treasures in the *kingdom of Christ*, to secure eternal life to our souls, the sanctification of the name of God by the revelation of saving truth; the coming of the divine kingdom, by enkindling and strengthening faith in Christ; and the fulfillment of the divine will, by a new obedience. The fourth petition asks for the temporal possessions of the *kingdom of nature*, for the support of the body in this earthly life. And, finally, the last three petitions refer to the warding off and removal of everything belonging to the *kingdom of the devil*, sin, (petition 5) temptation, (petition 6) and all evil, (petition 7).

10. The conclusion of the Lord's Prayer, in three ascending steps, conducts the soul to the highest point of undoubting certainty, that its prayer will be heard. The communication of the desired blessings is represented as God's own cause; they are the blessings of his kingdom, whose progress and glorification is the aim of the entire creation, *For thine is the kingdom.* Against the misgivings of poor, wavering reason, and the apprehension of an opposition apparently invincible, the confidence of the soul is strengthened by the thought, *and thine is the power.* Happy he, who is able to rejoice in hope of the glory which shall be revealed in the children of God. (Rom. 8: 18–21). Therefore the prayer closes with the words, *and the glory;* uttered with the joyfulness of faith. This joy is strengthened by the greatest of all conceptions, next to that of God himself, viz, that of the endlessness of duration, *for ever*, and then closes with the believing and confiding *Amen*, the way for which has been prepared in the soul, by the devout acknow-

ledgment, that the kingdom, the power and the glory forever belong to God, and it is supported by these three reasons for being heard, as by three pillars.* Doubtless the three significant words of the conclusion are also closely related to the last four petitions. *Thine is the kingdom*, inasmuch as the kingdom of power is thine, thou canst provide for our bodily wants, and as the kingdom of grace is thine, thou canst forgive sin. *Thine is the power*, thou canst preserve us from temptation, and overcome the flesh, the world, and the devil in us and for us. *Thine is the glory*, thou canst deliver us, and make us blessed and glorious for ever.

In this way the Lord's Prayer, regarded from opposite points of view, presents the wisest arrangement, as beautiful as it is appropriate. The observations here communicated by no means exhaust the contemplation which may be, and has been instituted from many other points of view; but they will serve to awaken the reader to further reflection upon the excellence of the Lord's Prayer in this respect. I cannot, however, forbear to introduce here some appropriate observations of some godly men of other days, whose knowledge was drawn from the living fountain of deep spiritual experience. The Lord's Prayer, say several of these,† is a mirror of all the glory of our God; in this house of prayer we become acquainted with all the workings of the court of God; in it the Lord shows us all his treasures of grace, leading us, as it were, from one room into the other. In the first petition he conducts us into his *royal chapel*, and shows us how his holy name is truly hallowed, by prayer and thanksgiving, by attentive hearing of his word, and a Christian walk and conversation; the Church triumphant in heaven, the redeemed and angels, and the Church militant on earth, here, in one choir, and with harmonious melody sing, Holy, holy, holy, is the Lord of hosts. In the second petition he leads us into his *royal palace*, and there we see the lofty throne, and upon it the King of kings, who, with extended sceptre, rules omnipotent in the kingdom of power, graciously in the kingdom of grace, and gloriously in the kingdom of glory; and also rules in the midst of his enemies. In the third petition he introduces us into his secret *court of justice*, and there reveals to us his gracious and per-

* Crusius, Moral Theology, II, 1330–31.

† Spangenberg, Fink in Neumeister, p. 1008, Shaller, The Lord's Prayer, Pref.

fect will, resolved upon from all eternity, in the councils of the most Holy Trinity, and what he asks of us, according to the Law and Gospel. In the fourth petition the Lord takes us into his *storehouse*, into his rich granary, and there shows us the inexhaustible store, with which he is able and willing to satisfy all our earthly wants. In the fifth petition he takes us into his *exchequer*, and there, in his account book, he points out the debt of ten thousand talents recorded against us, but also cancelled by the precious blood of our surety, provided we manifest brotherly love and patience towards our neighbor. In the sixth petition, as in a glorious *arsenal*, a richly furnished armory, we behold the spiritual weapons, the sword of the spirit, the shield of faith, the breastplate of righteousness, and the helmet of salvation, with which, strong in the Lord, and confident of victory, we are to withstand and overcome all the temptations and assaults of our foes. But finally, in the last petition, the Lord Jesus Christ conducts us into his celestial paradise, into that ever-blooming, shady, pleasure-garden, watered by fountains of living water, in which, after having been delivered from all evil, we are to live for ever. When a believer, adds *Michael Raab** to this attractive view first presented by *Cyr. Spangenberg*, experiences the fulfillment of all these petitions, then follows the conclusion, with praise and thanksgiving, both in this world, and in that world, where we shall see face to face; where we shall never more find it necessary to repeat the seven petitions, but shall joyously sing for ever, *Thine is the kingdom, and the power, and the glory for ever, Amen!* This will be our sweet employment in that new world, when we shall meet and recognize each other in the kingdom of grace, in yonder courts of the Great King, where all that we have prayed for so long and earnestly, shall stand before us in all the fulness of its glory.

A pious statesman† connects the seven petitions of the Lord's Prayer with the seven days of the week. Our Heavenly Teacher of prayer, he says, in order always to maintain the fire of devotion upon the altar of our heart, has divided the seven petitions according to the seven days of the week. *Monday* invites us to think of God as *our Heavenly Father*, whose name is holy in itself, and should also be hallowed by our prayers. If we look towards heaven—it is his dwelling

* See Schaller.

† Neumeister, p. 1100. Schaller.

place. If we look to the earth—it is his footstool. The Holy Scripture is his letter; affliction his paternal rod; food and raiment a father's gifts. In this way we are to look upon all things as connected with him, and coming from him. *Tuesday* sets God before us as that *Gracious Being*, who shall say, in that day, Come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. In the meantime the kingdom of God is righteousness, and peace, and joy in the Holy Ghost; this we should seek first, and all things needful shall be added unto us. On this day we should look upon heaven as the kingdom of the glorious revelation of our heavenly Father; the earth as the kingdom of the grace of his dear son, Jesus Christ, who, with omnipotent hand, protects his Church, and leads her, through conflict and tribulation, to eternal peace and glory. *Wednesday* calls upon us to meditate upon Christ, as the *gracious bridegroom of our souls*, whose will we should obey without murmuring, yea, make it our own, as we are taught to do by his example in Gethsemane, when he prayed that his heavenly Father's will might be done. The dowry, which this bridegroom brings us, is found in his meritorious sufferings and death, which in holy baptism he has bestowed upon us as an eternal possession, entering into an inseparable union with us. *Thursday* presents God as the *faithful Shepherd*, under whose guidance we shall not want; who leadeth us beside the still waters, and feeds our bodies with the bread of earth, and our souls with the bread of heaven. *Friday* sets the Lord before us, as our *merciful Redeemer*, who, with his own precious blood, has redeemed us from the bondage of sin, the devil, and all evil, prompted by his unfathomable mercy, which should move us to exercise mercy towards those who trespass against us. On this day we should dwell on the Crucified One, and think how much it cost him to purchase our redemption, and to blot out our transgressions. *Saturday* sets God before us in the character of a *physician*, ever ready to help, whose assistance we, whose bodies and souls are sick through sin, always need, and especially in the hour of temptation. This physician helpeth our infirmities. As the Redeemer, he pays our debts, and as a physician, he prescribes a rule for our future life, so that we may not perish in sin, but may resist temptation. Finally, *Sunday* calls upon us to think of God as a *righteous Judge*, whose sentence we would have reason to fear, if he should deal with us according to our sins, but from whom, because he regards the

righteousness of his Son, appropriated by our faith, the pardon of all our offences, and the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.

So full of meaning, with all its brevity, so inexhaustible to believing contemplation is the Lord's Prayer! It is an invaluable treasure, whose worth, like that of precious stones, is not to be estimated by its size, but by its essential excellence. It is like a polished many-sided diamond, which flashes forth a new glory, no matter how you turn it. This superiority of the Lord's Prayer, to all other prayers, is also indicated in the names, by which the Church, from the beginning, distinguished it. In the ancient church it was called *Oratio Domini* (*Oratio herilis*), i. e., *the Prayer of the Lord*, or the Lord's Prayer, because it flowed from the loving heart and gracious lips of the Lord Jesus; *oratio paterna*, i. e., the *paternal prayer*, because it begins with the sweet name of father, the filial Abba-cry of the believing soul; *Oratio quotidiana*, i. e., the *daily prayer*, with which the Christian should daily appear before his heavenly Father; *Oratio legitima et ordinaria*, because it is prescribed by the Lord himself, and therefore, above all other prayers, first claims the Christian's attention. Although we have no perfectly satisfactory evidence of the fact, it is nevertheless more than probable that the Apostles, as is evident from many references in their epistles,* made frequent use of this prayer. *Tertullian* and *Cyprian* are the most ancient witnesses who expressly testify as to its use in the post Apostolical Church. The former speaks of it as the prayer prescribed and taught by God, on which all other prayers should be founded, and by which they are to be sealed; a summary of the whole Gospel, and an abstract of the words of Christ. The latter says, "What prayer better deserves to be regarded as a *spiritual* prayer, than the one which Christ, who sent down the Holy Spirit, hath given to us; and where is one that the Father will be more likely to regard as a *true* prayer, than that which the Son, who is the Truth, himself hath uttered! Therefore to pray otherwise, than he hath taught, is not merely ignorance, but also a sin, because the Lord has said, You make the commandment of God of none effect in

*Cuno, Versuch über das Vaterunser, Leips., 1789, p. 60. Bengel in the Gnomon, shows that there is a clear conformity between the first epistle of Peter and the Lord's Prayer, especially the first half of it.

order to exalt your traditions! Therefore, beloved brethren, let us pray, as our Teacher, who is God himself, hath taught us to do! The prayer of Christ will reach the ear of God." Tertullian tells us, that the first Christians, after they had repeated the Lord's Prayer, were in the habit of kissing each other, the brother the brother, and the sister the sister, by such a holy kiss, as by an *eternal Amen*, and a *seal* impressed upon their prayer, confirming each other in the persuasion that it would be heard. Towards the close of the third century, it was already considered a matter of duty, to repeat the Lord's Prayer at least three times a day.* Its use at the celebration of the Lord's Supper is very ancient, and it is probable that Justin Martyr refers to the Lord's Prayer, when he says, that the sacramental offerings are blessed by "prayer" of the word, which proceeded from him (the Lord).† The mysterious contents of the Lord's Prayer were carefully concealed from the catechumens, and the baptized alone were permitted to use it. The candidates for baptism were addressed in this manner: "*Receive this precious jewel and take good care of it; receive the prayer which God himself has taught us to offer to God.*"‡ They would then commit it to memory, and, on the day of their baptism, publicly repeat it, in the presence of God and the congregation. So highly did the ancient Church value the Lord's Prayer; but she was far from entertaining the extreme view of a new sect (the Bogomiles) which arose in the Middle Ages, and which rejected all churchly prayers *except* the Lord's Prayer; while on the other hand, she bears a firm and earnest testimony against those perverted and hyper-spiritual sects subsequent to the Reformation, who, falling into the opposite extreme, rejected all forms of prayer, including even the Lord's Prayer.

The teachers of the Church, during and after the period of the Reformation, seem to be at a loss how to find words to eulogize the Lord's Prayer. Foremost among them stands *Luther*, whose burning love for the word of God, humble and obedient faith, and child-like simplicity amidst, the ripest manhood of knowledge, deserves the emulation of all. What a depth of knowledge of the word of God, drawn from the pure fountain of living experience! And yet how slight

* Tertullian de oratione, c. 19, (25). Constitutiones apost. VII, 24.

† Apol. 1, c. 66.

‡ Augustin, Sermo. XLII. Euchirid, VII, 71.

and imperfect it appeared to him, when he compared his attainments with the depths unfathomed and unfathomable! The word of God was the daily bread of his soul, the element in which he lived and moved. Unconditional faith, in that word, was the one great demand he made upon himself and others. He knew, better than any other, that this spiritual knowledge and experience, dependent upon such unconditional faith, must always advance and grow here below, but never becomes complete and perfect. Over against the Word he always maintained the attitude of a docile and obedient pupil, and thus he became the great, unsurpassed *Teacher*. This is also especially proved by his writings on the Lord's Prayer, in which we find admiration lost in adoration, and a childlike tender love for the Lord's Prayer rewarded by a rich measure of knowledge. Inasmuch as this prayer, he says, originated with our Lord, it must undoubtedly be *the highest, noblest, and best of prayers*, for had this holy, faithful teacher known a better, he would have given it to us, Again, "There is no nobler prayer to be found upon the earth, because it has such excellent testimonials. God loves to listen to it, and we should not be willing to give it for the whole world." In another place he says, "The Lord's Prayer begins with praise, owns and thanks God as a Father, and pleads with him by paternal and filial love, whose pleading transcends all others; and therefore it is the noblest prayer under the sun." He calls it a strong wall and rampart of the Church, a mighty weapon of all true Christians, the prayer of prayers, whose words contain an inexhaustible eloquence, etc., etc. Of himself, he says, "I know that I do not yet fully understand the Lord's Prayer, however learned an old Doctor I may or ought to be." Again, "I am daily feeding and feasting on the Lord's Prayer, and cannot get enough; and although I am so fond of the Psalter, this is the best prayer after all. We cannot fail to realize, that the best of all teachers prepared and taught it." In the new introduction to the Psalter, he relates the following: "I have heard of a person that loved the Lord's Prayer so much, that she would repeat it amidst many tears. A bishop, wishing to aid her devotions, took away the Lord's Prayer, and substituted a number of very excellent little prayers; but at once she lost all her devotional feelings, and was oblidged to drop all these other forms, and return to the Lord's Prayer. And it is my opinion, that if any one would use the Psalter and the Lord's Prayer in the proper spirit, he would very

soon drop those little forms of prayer recommended so highly by some, and say, Ah! they have not the substance, strength, unction and fire that I find in the Psalter and Lord's Prayer!"

These sentiments of Luther were also shared by his fellow-laborers in that fresh spring time of the revived life of faith. It is the *very best* prayer, says *Jerome Weller*, which shall remain until the day of judgment. Everything needful for body and soul is contained in it, and no conceivable petition or desire is forgotten. Prince *George of Anhalt*, calls it the prayer of prayers, and the quintessence of all the Psalms. *John Bugenhagen* says, "Upon whom do you call in the Lord's Prayer? I call upon my Heavenly Father; I call upon my dear brother, Jesus Christ; I call upon the Advocate and Comforter, the Holy Ghost. What emboldens you so to do? My Heavenly Father bids me do so. Call upon me, he says, and I will deliver thee. My dear brother teaches me how to pray. My advocate and comforter, the Holy Ghost, urges me to do it. What confidence have you in praying thus? My Heavenly Father has promised to hear me. My dear brother has promised the same with an oath, Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. The Holy Spirit, the advocate endorses it, and beareth witness with my spirit. But what do you desire? The inheritance which the Father prepared, the Son purchased, and the Comforter hath sealed to me. Why then should I not heartily rejoice over this prayer?"

The Lord's Prayer, remarks another teacher of a later day, is distinguished for the most glorious order and perfection. It begins, advances and closes admirably. Just look at the glorious assurance of being heard, the glorious name, kingdom, will, maintenance, grace, protection, and deliverance! Here, indeed, is *summum bonum*, the highest good; *spiritually*, in God's name, kingdom and will; *bodily*, in our daily bread; *eternally*, after forgiveness, and deliverance from all evil—in eternal life.

Valentine Löscher, a faithful watchman of Zion, standing on the boundary of the good olden time, says, "The more we examine the precious prayer of the Lord, the more we find that it is *manna*. We shall never be able to exhaust it, and our successors in the life of faith will continue to find more sweetness therein, and will be constrained to admire the

unspeakable wisdom of God, which has concentrated so many treasures in so small and unpretending a casket."

Let me briefly sum up the testimony of many such witnesses. They compare the Church of God to the Garden of Eden, among the rivers of which the Lord's Prayer is the Pison, in which there is gold, bdellium and the onyx stone.

They compare it with the ten commandments, and say, that as these are a brief summary of all that we should *do*, so the Lord's Prayer is a brief summary of all we should *pray* for. They liken its seven petitions to the seven pillars of the House of Wisdom, (Prov. 9: 1), to the seven trumpets which caused the walls of Jericho to fall; to the ten large mountains full of roses and lilies; and, as *Claus Harms* also did recently, to the seven golden candlesticks, among which Jesus walked. (Rev. 1: 12, 13). They call it the sun, the crown, the kernel, the marrow, and the quintessence of all prayers; a register of all heavenly and earthly gifts; a fountain of all blessings; an arsenal of all spiritual arms; the saint's mightiest weapon; the church's alarm bell against all her foes; a sweet-sounding harp; the true ladder to heaven; the golden hammer, with which to knock at the gate of heaven; the master-key to the treasury of God, and the key of Paradise.

All this shows you how greatly our fathers valued and loved the holy prayer of our Lord. They did so because they looked upon it in the light of the Holy Spirit, and prayed it, in spirit and in truth. They regarded it as a divine prayer, which cannot be understood without divine illumination; they recognized in it the mysteries of the kingdom of heaven, which God has hidden from the wise and prudent, and has revealed unto babes. To him who finds nothing in the Lord's Prayer, but general religious ideas, such as the natural man can discover and comprehend, combined in a form of prayer; nothing but the expression of the mutual relation between the creature and God, the Creator and Preserver; who does not believe in the name of God as revealed in the work of redemption; in the kingdom of Jesus Christ; in the will of God, as revealed in the Law and Gospel; in a justification, preservation and redemption by grace; who wishes to discover the meaning of its single words and of the whole, by means of the book of *nature*, and not by the *Bible;* to such a one each petition retains an unbroken seal; to such a one the Lord's Prayer is nothing but an empty vessel, ornamented with oriental pictures, but which

continues empty, until it is filled from the flowing fountain of his own inspiration. But the result will be very different, as soon as we admit, in accordance with the truth, that our Lord Jesus Christ is the star and centre of the Lord's Prayer, as he is of the whole word of God. The Lord's Prayer is not a natural, not a legal, but a revealed, purely *evangelical* prayer of the New Testament, and therefore everywhere has a reference to Christ. We should not deem it strange that the name of Christ is not mentioned in it; the mention of his name in prayer was only enjoined when the time of his glorification was at hand. (John 16: 23, etc.) *Christ did not wish to be praised before his death*, was Luther's reply (in the table-talk) to the question, how it was, that the Lord's Prayer was addressed to the Father only, when those, who prayed, were to be heard for the Son's sake. In the very beginning, in which God is addressed as Father, a mode of address which is peculiar to the New Testament, and which was introduced by the Lord Jesus,* the aim and fruit of the work of redemption are expressed. It was reserved for Him who came into this world for the purpose of regaining for our fallen race the right of a filial relation to God, to bestow upon his followers the power to address God as their Father. All the petitions, not even excepting the fourth, are most intimately related to Christ's redeeming work; and we should greatly misunderstand and misinterpret them, if we should tear them out of this connection. Every petition is, as it were, a round on the ladder of the life in God, which cannot be mounted without prayer; and the seven taken together, present, in seven characteristic sketches, a complete picture of true Christianity, and teach us by means of prayer more thoroughly to understand and more fully to attain what constitutes its essence. The appropriation of the Gospel, and the formation of living faith in the soul of the suppliant, constitute the theme of the *first three petitions*. He who does not realize the *holiness* of God, will not take hold of Christ; but if we have realized it, we should perish for disconsolateness, had not the *kingdom of God* come to us. This kingdom of righteousness, of peace, and of joy in the Holy Ghost, has some; in the second petition the sincere and *gracious will of God*, desiring our salvation through Christ, finds an answering echo from the praying soul, saying, I will be saved! and this desire after the kingdom of God,

* In Isa. 64: 16, the expression, "Our Father" is not a form of address to God.

this hungering and thirsting after righteousness, which, although satisfied, does not disappear, is the essence, the soul of justifying faith. But the life of the new creature, beginning with and proceeding from justifying faith, must also manifest itself—and this is aimed at by the third petition, which admonishes the petitioner to exercise new obedience, and at the same time, makes him heavenly-minded, and accustoms him always to think of heaven. In this way these three petitions express all that is required of men before they can appropriate the great salvation through Christ, in a clear and simple, yet also deep and comprehensive manner, and one not only adapted to the people, who were then to be instructed concerning Christ and faith in him, but also all subsequent ages. The word *faith* is not mentioned, but the first three petitions clearly describe its progress, and contain the three parts upon which its beginning and continued existence depend, the three steps, or, so to speak, stations of the divine order of grace; first, the knowledge of the divine holiness, derived from the divine laws as illuminated by the Gospel; secondly, the longing after the salvation that has appeared in Christ; thirdly, the prayer for sanctifying grace to enable us to show a new obedience. The *last four petitions* direct the attention of the suppliant to the state of the present life; they teach him to pray for that which he needs for the support of his bodily, and the preservation of his spiritual life; the *fourth petition* reminds us of and accustoms us to contentment; the *fifth* teaches us the need of daily repentance, and that spirit of forgiveness, which should flow from the humble feeling of our own guilt; the *sixth* admonishes us to exercise that watchfulness which the conflict in which we must engage, demands. All that is expressed in the last four petitions, also belongs to that evangelical life of faith, which is wrought by the Holy Spirit, and the end aimed at is, that the man of God may be perfect, thoroughly furnished unto all good works. The first part of the Lord's Prayer, reflecting the majesty and supremacy of the holy name of God, the blessed kingdom of God, and the perfect will of God, presents faith *turning towards God*, in the attitude of adoration; the second part, returning to this present life, full of sin, conflict and wretchedness, presents faith in the attitude of supplication, over against life, *and how it proves itself active here.**

* Crusius, De Scopo homiliæ Christi montanæ, pp. 12, 13.

If therefore, the Lord's Prayer, as has been shown, is a purely evangelical faith, and the way of salvation through Christ is its great centre, then the very first requisite to pray it acceptably must be FAITH, by which the sinner, forsaking that natural state, in which the curse of the law and the wrath of God rest upon him, enters into a filial relation with God. The Lord's Prayer upon the lips of an unbeliever, of an unconverted man, comes from a heart that is spiritually dead and estranged from the living God; from a heart, which, in spite of all its sentimental religiousness and historical knowledge and belief, dreadfully deceives itself. To pray the Lord's Prayer acceptably, it is not necessary to have a particular degree of faith, but simply faith, i. e., the penitent flying of a soul that has been broken by the law of God, to Christ, to take hold, no matter, whether with a strong or a trembling hand, of his all-sufficient merit; for even that longing desire for grace, wrought by the Holy Spirit in a soul convinced of sin, ruin and death, or maintained in one that is anxious and doubtful as to its spiritual state, is a desire of faith, a *desire and willingness to believe*, which holds the same relation to the joyful assurance of faith, that the glimmering spark under the ashes holds to the bright flame, and the smoking flax which the Lord will not quench, holds to a brilliant fire. He who wishes to pray the Lord's Prayer acceptably, must, no doubt, be a justified and pardoned sinner; but, according to the word of God, such a one is every one, who, deeply realizing how much he deserves condemnation at the hands of God, comes laboring and heavy laden to Christ, to find rest for his soul; and like the prodigal son, comes to himself, and hastens to return into the open arms of his father. He is justified, although the feeling assurance of his justification is still wanting, or has just disappeared; he may, nay, he should look upon himself as justified, resting this persuasion upon the rock-like promises and never-failing declarations of the word of God: "All, that the Father giveth me, shall *come* to me; *and him that cometh to me I will in no wise cast out.*" (John 6 : 37).

But the *presence* and *existence* of faith, whatever its degree may be, is indispensably necessary in order to pray acceptably to God. You must acknowledge that you, like all men, are by nature, through sin, alienated from, and justly condemned by God, your Creator; that your sin and guilt have forfeited his love, and that you have incurred his just displeasure; but that he gave his only begotten son to raise

you from your deep fall, and that he again offers you his love in his son. But you must not only acknowledge this; you must make a personal application and appropriation of all this, you must believe, in the name of the Son of God, in order to regain the love of the Father; you must magnify the free grace of God, which, by the imputation of the righteousness of another, even the righteousness of Christ, wishes to make you a child of God, and seeks its glory in bestowing this pure and utterly undeserved mercy; begotten from death unto life, by the word of the Gospel, you must become assured that God is also *your* reconciled Father, through Christ, to whom you have again become acceptable in the beloved; and you must experience in your heart the operation of the Holy Ghost, who sheds abroad the love of God within us, and teaches us to pray, with child-like faith, "Abba, dear Father!" Therefore the very first words of the Lord's Prayer are *words of faith*, which you cannot utter in the right way, unless you have boldness and access with confidence by the faith of Christ. (Eph. 3: 12). And if you are unable to pray these first words in the proper spirit, you will not be able to pray any of the succeeding petitions, because they all flow out of this.

How great is the delusion and spiritual blindness of those who look upon faith as so very easy a thing, and therefore apprehend that the Christian doctrine of justification by faith will prove a serious hindrance to the cultivation of that virtue which they value so highly; and who take such a very superficial view of the word *Father*, that word of greatest love, indescribable solicitude, and inconceivable faithfulness, in which is contained all which distinguishes the new covenant above the old! It is a very easy thing to assume that the Creator of the Universe is the Father of all, and, measured by our way of thinking, a good and easy father, and that Christ's whole merit consisted in having taught this to men. So too, pre-supposing the admission of the truth of the doctrines of the cross, it is a very easy thing for a man to imagine that he believes, and so delude himself by supposing that such a faith will save him; but this is not the faith that endures in the day of distress, temptation and death; that overcometh the world, that sends forth rivers of living waters, (John 7: 38), the anchor of whose hope, both sure and steadfast, entereth into that within the veil. (Heb. 6: 19). This faith which, through the wounds of Jesus Christ, looks into the heart of the Father in heaven, is not the product of

natural reflection, or self-excited feeling, but a creation of the Holy Spirit; it stands upon the rock of God's word, and retains its light and life by means of a constant supply of divine grace. This faith can only *exist* in connection with daily repentance, as it cannot be *called into existence* without previous contrition of heart; and it is extinguished as soon as we lose sight of the greatness of our sins, or when, on account of the greatness of our sins, we lose sight of the unspeakable greatness of the grace of God. Yes, the word *Father*, is one which is hard to comprehend, and which is not so easily uttered by him, who has succeeded in comprehending it. The living knowledge of the heart of our Heavenly Father by faith in Jesus Christ, is eternal life, heaven upon earth, and the kernel of the whole Christian religion;* and this is not so easy a thing as it is supposed to be by a careless, carnal and secure world; not so easy as her favorite preachers would have her believe. "A son honoreth his father, and a servant his master; *if then I be a father, where is mine honor?* and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name." (Mal. 1: 6).

How greatly our own enlightened, experienced and humble *Luther* differs from all such perverters of the Lord's Prayer! He can teach us concerning the deep meaning, and the mighty power of that word *Father*, and how different it is to utter it in truth and with all the heart, and what conflicts and temptations must be endured by faith, without which we cannot acceptably pray to God. He says that we meet the greatest difficulty, a very mountain of difficulty at the threshhold of this prayer, in endeavoring to utter the words "*Our Father*" with real earnestness and faith. He who by grace can confidently utter these words, has already passed over the mountain; has laid a good foundation; and all will go on well. And in his table-talk we find the following: "Who is able to understand the very first words of the Lord's Prayer? If I could understand these few words, and believe that God, who has created and rules heaven and earth, and all creatures, is my Father, then I would come to the conclusion that I too am a lord of heaven and earth." Again, "I would feel assured that Christ is my brother, and that all things are mine; that Gabriel is my servant, and Raphael

* Bogatzky, Erbauliche Gedanken von dem Vaterherzen Gottes und dem heiligen Vaterunser.

my coachman; and that my Heavenly Father has given to me all the angels, to serve me in every time of need." How truly also he appeals to the experience of every individual, as to the difficulty of praying the Lord's Prayer with a joyous spirit! He says, "You will find, in your own experience, how difficult it is to believe this word, and to pray the Lord's Prayer properly; not that it is in any way deficient in reliableness and certainty, but because we are so weak, and as restless as quicksilver, and cannot cling to it, although it deserves to be grappled with hands and hearts of iron and diamond." In many passages in his writings, he advises the penitent Christian, whose consciousness of unworthiness prevents him from exercising firm confidence towards God, to come to God, in spite of such feelings; to drive away such thoughts; and to say, from the heart, *My dear Father in Heaven.* And he also makes the following acknowledgment of his own experience, "Although I feel and experience that I do not succeed in saying *Our Father* with all my heart, (for no man on earth can say it as he ought to say it, or we should already be among the blest here), yet I try to make the attempt, and do my best. I cannot believe it enough, I will not look upon it as untrue, or gainsay it, but daily practice it until I do better. And however feeble and stammering and imperfect my utterance may be, I pray God that I may make some slight advances from day to day."

The second requisite in order to pray the Lord's Prayer, acceptably is LOVE. As the word Father is a word of faith, so the word *Our* is a word of love, which is very comprehensive, and overflows with a three-fold love, which is essentially one. In as far as it refers to our Heavenly Father, it expresses our filial love towards him; in as far as it embraces, in a spirit of supplication, all our fellow-men, who either have already, or may yet become the reconciled children of our Heavenly Father, it is the expression of our brotherly love towards believers, and of our general love to all who have been redeemed with us. This *Our* is, as *Claus Harms* expresses it, the broad platform of the Lord's Prayer, on which God has placed all mankind, because in his thoughts, and seeking, and pity, he is the Father of all. *Luther* also agrees with this, "It should be observed, how carefully Christ has arranged this petition; he does not permit a man to pray for himself only, but for all men, for he does not teach us to say, *My Father*, but *Our Father*. Prayer is a spiritual common good, and therefore we ought not to rob any one of it, not

even our enemies. For if he is the Father of us all, he wishes that we should be brethren, love each other, and pray for each other, as we do for ourselves." Therefore the believing petitioner in the Lord's Prayer prays *for* all men, because in Christ, God offers himself as a father to all men, and Christ has purchased the right of adoption for all; and, in accordance with the comprehensive, merciful love of God, we are to exclude no one from our prayers and supplications. (1 Tim. 2: 1). But at the same time he prays *with* and *for* those especially, who, like himself, being begotten again with the word of truth, as by a second spiritual creation, (James 1: 18; Eph. 2: 10), have become the sons of God, and as such are united together by stronger bonds than those of earthly relationship. The Lord's Prayer is the Abba-cry of the whole congregation of believers, of all the elect people of God; and, as one praying choir after the other takes up the hallowed strain, it goes up from every part of the earth, by day and night, blending harmoniously with the prayer of the Church triumphant in heaven. In it one prays for all, and all for one; one Christian for another; and all together for all those who have not yet entered, but who still may enter into the relation of God's children; who indeed, as yet, are out-cast children, but towards whom God stretches forth his arms of love, endeavoring to induce them to return. It is the *priestly* choir of believers, who, in the Lord's Prayer, pray for themselves and all men. Those who have been quickened, pray for those who are still dead; the awakened for the sleeping; and those whose tongues have been untied for the dumb. For all, God has delivered his only-begotten Son, in whom is his name; for all, has he established his kingdom, whose monarch is Jesus Christ; for all, has he revealed his will in the Law and Gospel; all have similar wants, and those who feel them, express them also in the name of those who do not as yet feel them, and who are not yet able to pray acceptably. *Luther* says, "We are priests, and this is far more than to be kings, because the priesthood makes us worthy to appear before God and intercede for others. For the privilege of standing and offering supplications before God belongs to the priests alone." And again, "Christ hath given *one daily* prayer to each and every one of his Christians, which of itself is a sufficient proof, that there is one eternal priesthood, equally shared by all Christians." Therefore love, not a partial, divided love for this

or that one, but a comprehensive love, kindled at the glowing source of the infinite love of God; love for the brethren, for all men, and even towards our enemies, is needful, if we wish to pray the Lord's Prayer in an acceptable manner.

A third most important requisite, in order to pray the Lord's Prayer properly, is DEVOTION, i. e., the fixing of all the powers of the soul on God, and upon the thoughts expressed by the words of the prayer. If prayer is the heart's conversation with God, then the heart, separated from all that is earthly, must be immovably turned towards God; and yet how easily prayer, even with believers, degenerates into a mechanical habit, and a mere outward solemn religious formality! The royal preacher says, "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, *for God is in heaven, and thou upon earth.*" (Eccl. 5: 2). Of this we are to be reminded by the words, "*Which art in heaven;*" they should direct our thoughts to the omnipresence of God, that we are praying to a God who fills heaven, (Jer. 23: 24), and who, in infinite majesty, omnipresence and omniscience, looks down upon the earth. (Ps. 102: 19). But if there is danger, at any time, of praying, without devotion, and repeating words which do not come from the heart, it is when we are repeating the Lord's Prayer, which is so familiar and used so frequently. What a shame and pity, exclaims Luther, that such a prayer, taught by such a master, should be so thoughtlessly rattled off all over the world! Perhaps many pray a thousand *paternosters* in a year, and if they would pray on in that way for a thousand years, they would not really appreciate or pray a single word or letter. Therefore I maintain that the Lord's Prayer (together with the word and name of God) is the greatest martyr on the face of the earth; for every body plagues and abuses it, and few comfort and gladden it by using it properly."

Whenever, therefore, you repeat the Lord's Prayer, steadily fix your spirit's eye upon God, and at the same time upon these words of prayer which Jesus has placed in your mouth and heart, as an incense acceptable to God. During prayer, and by means of prayer you must endeavor more and more to understand, and more fully to appreciate the meaning of these words, which are spirit and life, constantly looking up to that father of lights, from whom every good gift and every perfect gift cometh down; and all this without seeking violently to excite your natural powers. Doubtless, even

while you are repeating this short prayer, wandering thoughts will disturb you, but only drop them as soon as they appear. But, if on the other hand, the hidden richness of meaning of one of its words or petitions is suddenly revealed to your eyes; for peculiar circumstances in your life and certain spiritual states will bring home some particular petition with unusual force, so that your eyes seem to gaze more closely than ever before, into the pure depths, then do not hurry over it, but do like Luther, who gives you the following direction, approved by his own experience: "When such rich, pure thoughts come to us, we ought to drop all other prayers, and give place to such thoughts, and listen quietly and attentively, for at such times the *Holy Ghost preaches to us;* and one word of his preaching is better than a thousand prayers of our own." Permit me, as briefly as possible, to offer the following suggestions in regard to the thoughts, which you should connect with the several petitions.

When repeating the *first* petition, consider, that God's name is He himself, in so far as he has revealed his being, unapproachable to angels and men, and exalted above the conceptions of every creature, in a manner visible to every one who wishes to see, especially his revelation in the work of redemption, which most gloriously reflects all his infinite attributes. His name is *hallowed*, when his essentially holy works and word are recognized and glorified as holy; and this sanctification of the divine name, the glory of God (1 Cor. 10: 31) should be your first petition, your dearest wish, and the aim of all your thoughts and efforts.

When uttering the *second* petition, bear in mind, that the Father's *kingdom* is none other than that in which he has made his dear Son Jesus Christ, (whose glory, when he taught the Lord's Prayer, was for the time being to remain hidden), king; inwardly this kingdom is righteousness, and peace, and joy in the Holy Ghost; and outwardly the union of all men in obedience to Christ; but inasmuch as the heavenly possessions and blessings of this kingdom are, in this world, bestowed upon faith, in increasing measure, and their complete revelation is reserved for eternity; and in so far as the kingdoms of this world are only gradually becoming the kingdoms of our Lord, and of his Christ (Rev. 11: 15) and as the completion of the eternal kingdom of Christ (Rev. 12: 10) foretold in the Old and New Testaments, must still be expected, longed and prayed for, the kingdom of God is still a coming kingdom, until finally, on the threshhold of eter-

nity, the kingdom of power shall be swallowed up in the kingdom of grace, and in eternity itself, the kingdom of grace, in the kingdom of glory. The *third* petition teaches you, that the fulfillment of the divine *will*, as revealed in the Law and Gospel, upon you and through you, as well as in all the world, should be your earnest prayer; and that you ought to die unto your own will (the third petition the most difficult!) in order to do the will of your Heavenly Father, and to glorify whatever happens in accordance with his will, whether it be an act of his grace or justice. In this the *heaven* of glory is to be the standard and exemplar of earth; we are to be heavenly-minded; and in this world already, as in a heaven upon earth, to enter into an actual fellowship of enjoyment and conduct, with the angels and saints made perfect. When repeating the *fourth* petition, reflect, that it would be a despising of God and earthly blessings, if you neglected to pray for them; and the most wretched ingratitude, if you do not thank God for the innumerable blessings of creation and Providence. But God teaches you to ask for nothing more than your *daily bread*, i. e., for that which you need *to-day* for the support of your natural life, in order to teach you contentment, to impress you with your dependence on his grace, and to banish all anxious thoughts. The *fifth* petition reminds you, that the law binds you to manifest perfect love towards God and your neighbor, but that you are the servant who owes his lord ten thousand talents, without being able to pay them, inasmuch as you have incurred this heavy *debt* not only by the omission of this love, but also by innumerable sins, have ruined body and soul, the valuable possessions which your creditor has intrusted to your hands. As God is a righteous God, he could not remit this debt without satisfaction, which Jesus Christ voluntarily and perfectly rendered for you, condemned by the righteous judgment of God; he gave his life for a ransom for all (Mark 10: 45; 1 Tim. 2; 6); his blood is to blot out your sin and guilt, provided you are also willing to be merciful towards your *debtors*, i. e., to forgive the sins your neighbor commits against you. This fifth petition is the most dangerous of all, for if you are unmerciful and implacable, you are actually upon yourself a curse and damnation, instead of a blessing. In the *sixth* petition you do not pray that God, who does not tempt men to evil, but to do good, should not tempt you for the purpose of trying, purifying and establishing your faith, for this is even solicited by his saints, not in a vain reliance

upon their own strength, but in full dependence upon divine grace (Ps. 26 : 2; 139 : 23, 24); nor do you pray, that God would preserve you from being tempted by the flesh, the world, and the devil, for these temptations are unavoidable in this world, we are surrounded by them, and we know that God permits them, (even as Christ himself, for our sake, was led up of the Spirit into the wilderness, Matt. 4 : 1) to prove us, to know whether we love him with all our heart and with all our soul; (Deut. 13: 3), but you pray that God may not send you a *temptation*, which does not proceed from his grace, but from his righteous wrath, and which must therefore result to your injury, as in the case of David, 2 Sam. 24 : 1, and Hezekiah, of whom we read, 2 Chron. 32: 31, "*God left him, to try him, that he might know all that was in his heart.*" Every man that thinketh he standeth, and apprehends no fall; every man that does not daily depend upon grace, and grace alone, is in danger of falling into such a destructive temptation. It is a divine judgment upon all who pride themselves upon the gracious gifts they have received, and whom God thus casts down from the pinnacle of their pride.

The *seventh* petition is a sigh, which the feeling of the heavy burden of sin, and the sight of the ten thousand dangers, temptations and tribulations, which surround you in the present life, must daily press out of your heart. (Rom. 7 : 24). In this most needful petiton you pray God to *deliver* you here in time, and finally and forever, by a happy end, from all the *evil* of sin, the penalty of sin, and the chastisement, rendered necessary by sin ; so that you may be able to say with the Apostle, "Henceforth there is laid up for me a crown of righteousness." This seventh petition, says an old writer, is a sponge, in which are gathered all the tears we weep in this life, and pour into the holy bosom of our God. It is a hand which does not rest, until it takes hold of the heart of God, and causes it to break in tender compassion over our wretchedness. It prepares our death-bed, and renders it soft and smooth, so that we may fall asleep in the happy assurance that we shall be delivered from all evil. It erects a Jacob's ladder, so that we may ascend into heaven. It is a key to heaven, and opens its gates, so that we may hear the triumphant songs of the redeemed, proclaiming their final deliverance from all evil.

And now a few words by way of special introduction to this new collection of explanations and paraphrases of the

Lord's Prayer. As the several petitions of the Lord's Prayer, as we have already seen, are transcendant, both in regard to their depth of meaning, and the richness of their contents, any explanation or paraphrase of the Lord's Prayer must not add anything to it, but simply draw from the inexhaustible fountain, which flows from every word. No poetry can *beautify* the prayer of the Lord; his word bears the impress of everlasting truth and beauty, and needs no artificial ornament. Every exposition of it, whether in prose or poetry, renouncing all flourishes and embellishments, should devote itself to the simple task of pointing out the richness of its contents, and their principal application.

It is, no doubt, interesting and edifying to see what thoughts these several petitions, as an incorruptible seed of the word of God, have begotten in this or that suppliant; what they have been able to see in the clear mirror of each petition; how far into its depths they were able to gaze; what new aspect of its richly varied contents their spiritual eye was able to seize; in short, what the Holy Spirit taught them *concerning* the Lord's Prayer by *means* of the Lord's Prayer. We know that the Holy Spirit prays in and with believers, and that believers pray through him. Every exposition of the Lord's Prayer should really be nothing more than a simple, faithful setting forth of those spiritual disclosures, which, in frequent repetitions of the Lord's Prayer, have been granted by the Holy Spirit, the spirit of prayer. All conceptions, however striking and brilliant, that have sprung from the soil of nature, the carnal reason and imagination; all useless additions, made for the sake of rhyme, oratory and poetry, which only dilute and dissipate its meaning, should be rigidly excluded. The ancients were not remarkable for skill in versification, and therefore frequently fell into the last mentioned error, and I must confess, that their paraphrases of the Psalms and the Lord's Prayer, with a few exceptions, (foremost among such, Luther's unsurpassed *Vater unser in Himmelreich*) are not to be reckoned among their master-pieces, in so far as they do not contain the immediate impression and outpouring of the views and feeling, produced by the Holy Spirit, but are adapted to some chosen scheme. Nevertheless they contain Scriptural truth, although the shell is often rough, and the language stammering. They are *spiritual*, and catch the spirit of Christ's words, while modern expositions of the Lord's Prayer may be compared to Cain's offering of the fruit of the ground, i.

e., they do not celebrate God as a Father reconciled in Christ, but simply as a Creator. This is the greatest of all defects, and is not atoned for by the most brilliant tirades, the deepest pathos, or the most melodious words.

No! we shall never learn to understand the Lord's Prayer by nature, by unaided reason, or the efforts of imagination, but from the Scriptures, with the help of God; not by mounting upon Pegasus, but by humbling ourselves into the dust, and seeking the privacy of the closet. We shall not be able to look into the heart of that Father, with whose sweet name the Lord's Prayer opens, by gazing through the starry canopy of heaven, but only by looking through the heart of Christ. You must believe in the *divine* nature of Christ, in order to appreciate the divine depth of the prayer which he taught us. You must have perceived his glory, streaming through the lowly form of his humiliation, in order to be able to enjoy the words, fragrant as roses and myrrh, that drop from his lips. You must love Christ, if you wish to explain the Lord's Prayer in accordance with the Spirit of Christ.

To form a collection of expositions of this kind, was the task I imposed upon myself, and here I found myself in the midst of a fruitful field, in which previous collectors had not merely left a simple gleaning, but had scarcely commenced to harvest. I have studiously passed by all paraphrases of a naturalistic character, which do not even touch the surface of the meaning, as well as all that are barren of thought, in spite of pretensions and beautiful language; while, on the other hand, I have introduced much, which however negligent in form, nevertheless contains thoughts which afford material for reflection and prayer.

May this new collection, therefore, like its predecessors, become a book of devotion, in many hands and for many hearts! May it be instrumental in inducing many more, highly to value, deeply to love, more thoroughly to understand, more diligently to pray, in accordance with the will of Him that gave it, this unfading, ever-blooming prayer of prayers, this invaluable jewel which the Lord has intrusted to his Church! May this prayer, in these manifold paraphrases, written amidst the most varied circumstances and states of spiritual feeling, become a fountain of faith, joy, peace and consolation; a manna, such as they need in the wilderness of this world, and especially in our own dark days. This is the great reward for my labor, which I desire, long

and pray for. The grace of our Lord Jesus Christ, who has taught us this prayer, and the love of God the Father, to whom it is addressed, and the communion of the Holy Ghost, through whom we learn to pray it, be with him, who writes this, and all those who read it. Amen!

ARTICLE V.

LIST OF PUBLICATIONS BY LUTHERANS IN THE UNITED STATES.

SINCE the publication of the last Catalogue of Lutheran Publications in the United States, the number has been nearly doubled. Although the present list may not be found entirely accurate, it is more complete than any that has yet appeared. We publish it in the Review, in the hope that it may be found useful for reference. Sermons or dissertations, that have appeared merely in newspapers or other periodicals, are not included in the list.

J. W. Albaugh, A. M., St. Louis, Mo.

Life of Luther: Related from original authorities, with sixteen engravings. By Moritz Meurer. Translated from the German. H. Ludwig & Co., New York. pp. 694.

Rev. J. M. Alleman, A. M., Hanover, Pa.

Memoir of Catharine E. Alleman: By one that knew her well. T. N. Kurtz, Baltimore. pp. 131.

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ARTICLE VI.

EMMAUS ORPHAN HOUSE.

By Rev. C. J. Ehrehart, A. M., Middletown, Pa.

Many of the readers of the Review will be surprised to learn that an *Orphan House* was projected at so early a period in the history of our Church in this country, and that provision so generous was made for its successful establishment. But for the incompetency, prodigality and dishonesty of those, to whom its early management was entrusted, the Lutheran Church might have had a flourishing Orphan House in operation for more than fifty years, and hundreds of poor orphan children might already have been trained in it for usefulness and happiness. It is sad to follow the Institution through much of its past history. It is another exhibition of the folly of leaving works of charity to be executed after death. How much better it would be, were men to

* Deceased.

† At the present time not in connection with the Lutheran Ministry.

become their own executors, and, in their lives, do the good they hope to accomplish after their death! It is not our purpose in this sketch to present more than a general outline of the past history of the Institution. It would occupy too much space, were we to enter upon a minute detail of all the facts connected with its history.

I. *The Location of the Institution.*

Emmaus Orphan House is pleasantly located in the Borough of Middletown, Dauphin county, Pa. The building, devoted to the orphans, occupies a central position in the town. It stands on a beautiful eminence a short distance from the Pennsylvania Railroad, and commands a view of the Swatara and Susquehannah rivers, with their islands and delightful scenery. The edifice, built of brick, with handsome portico, is surrounded by a yard containing about three acres of ground, planted with ornamental and fruit trees.

Middletown, itself, is one of the oldest towns in Central Pennsylvania. During the past few years it has been much improved, and now presents quite a handsome appearance. The Institution and its grounds will, no doubt, in time, be one of the chief attractions of the place.

II. *The Founder.*

This Institution owes its origin to the benevolence of George Frey, formerly a prominent citizen of Middletown. It is impossible, at this late day, to gather much information in regard to the founder. He was a native of Germany, and was born on the 1st day of March, 1732, in Glatt, a small town of Wirtemberg—the county seat of Glatt was Dornstetten. Of his parentage, and at what age he arrived in this country, nothing is certainly known. It is evident, however, that he reached our shores, whilst yet quite young, poor and friendless. The following we gather from a sketch found in the "Pennsylvania Historical Collections:" "The life of Mr. Frey was marked with not a little romance. His real name, by the way, was not Frey, but Everhart. When Mr. Fisher, the founder of Middletown, first came to the place, he used to hire George, who was then a poor, penniless German lad, to assist in ploughing his fields and clearing up his new land. George lived with Mr. Fisher some years, until he had saved a little fund. But his ambition looked above the plough, and investing his money in a stock of trink-

ets, finery and other articles for Indian traffic, he mounted his pack and started up the Susquehannah. Passing the mountains, he encountered a party of soldiers from the garrison at Fort Hunter, who arrested him as a run-away redemptioner, a servant who had been sold, for a time, to pay his passage from Europe, a character common in those days, and far more consistent with George's appearance and language than that of a peddler, for what peddler, said they, would risk life and property thus, alone and on foot, on this dangerous Indian frontier. "Ich bin frey, ich bin frey," (I am free), repeated George earnestly, in reply to their charges. He succeeded in convincing them of his independence, and went with them to the garrison, where he became quite a favorite, the soldiers knowing him by no other name than "Frey," which they had caught from his first reply to them. He sold out his pack at a fine profit and continued to repeat his adventures, still passing as George Frey, until he was able to start a little store in Middletown. He afterwards erected a mill. Near the close of the Revolution, when the old continental money was gradually depreciating, Mr. Frey, who always kept both eyes open, continued to be on the right side of the account, so that instead of losing, he gained immensely by the depreciation. In short, by dint of untiring industry, close economy, and lucky financiering, George Frey at length, became, on a small scale, the Stephen Girard of the village, and owned a great part of the real estate in and around the town."

The Church records show, that Mr. Frey was a prominent member of the Lutheran Church. When the church edifice, which is still occupied by the Lutheran congregation, was erected in 1767, he was a member of the building committee. He is spoken of as having been a faithful reader of the Bible and Arndt's True Christianity, two books which were constantly lying open upon his table. He was also a man of prayer. He encouraged others to pray, and was accustomed to say to them, that if they would pray more, they would be more prosperous. He had High Church notions, and when the Rev. Mr. Illing, pastor of the Lutheran congregation, was debarred from preaching in the Church, in consequence of certain usages which he practiced, contrary to the wishes of many of the members, Mr. Frey fitted up a room in his warehouse, in which Mr. Illing continued to preach. Mr. Frey was never entirely reconciled to the Church, and hence, before he died, his special request was

that his remains should be buried, not in the Church yard, but upon his farm near town. This request was complied with. He died on the 13th day of May, 1806, at the age of 74 years, 2 months and 13 days, and was buried on his farm adjoining Middletown. Here, on a rising ground, a short distance from the mansion house, his remains reposed until the 27th of October, 1860, when they were removed to the Orphan House Grounds, and deposited a short distance in front of the building, where a tasteful monument has been erected to his memory.

In appearance, Mr. Frey is represented as having been a man of slender frame, of medium height and of dark complexion. His education was limited, but the disadvantages of this were measurably overcome by a powerful memory. He was a man of energetic and decided character, firm in his opinions, and generally esteemed. His energy and enterprise are seen in his works which yet remain, some of which were indeed a wonder for his time. It is related of him, that in defiance of the "Embargo Act," he once sent a vessel, laden with his flour to one of the European ports, for which he received very handsome profits. He personally superintended all his affairs, submitting details to clerks and workmen. Daily, it is said, he would mount his horse and ride from farm to farm, directing their operations. Thus he rose from penury and obscurity to affluence and prominence, and finally became a public benefactor.

Mr. Frey was married to Miss Catharine Spayd, who survived him nearly fourteen years. They had no children. Mrs. F., was also a native of Germany. Her death occurred on the 17th of January, 1820, at the advanced age of 89 years, 5 months and 7 days. She is remembered as a most excellent character and a woman of devoted piety.

III. *The Bequest, Provisions of the Will, etc.*

Animated by a desire to apply his estate in such a way that "the name of the Lord might be adored and praised through time and eternity," Mr. Frey devised it entire to the Orphan House, which he directed should be called "Emmaus," written by mistake "Emaus" in the will.

The estate thus devised, consisted of personal and real estate. The inventory of the personal property amounted to nearly $27,000. This included the personal estate, to which the widow had exclusive right during her life, but which was to revert to the Institution at her death. The

real estate consisted of a grist mill at Middletown, farms and land around and near the town, together embracing above 900 acres, the mansion house devised to the widow during her life—three other houses in Middletown, a number of unimproved lots, ground rents on upwards of one hundred lots, together with a tract of land in Union county.

At a very moderate computation, the estate devised to the Orphan House, was worth one hundred thousand dollars. No portion of the real estate was ever to be sold, excepting the tract of land in Union county.

The principal object of the Testator was to erect an Orphan House upon his real estate, for the maintenance and education of poor but healthy orphan children. As so many children were to be admitted into the Institution as the income of the estate would maintain, they were required to be between the ages of five and twelve years, the boys to remain in the Institution until they were fifteen years of age, and the girls until they were fourteen, and they were to be educated in the German language and in the doctrines of the Lutheran Church.

"For the better ordering and governing of the Orphan House," its affairs were entrusted to the direction of six persons, viz: four trustees, "a person styled the Principal of the Orphan House," and "a person who shall be the Tutor." These constituted "the members of the Institution." They are also called "the Trustees and Officers of the Orphan House."

The leading duties assigned them respectively in the Will, are as follows:

1. *The Trustees.* The Trustees are to hold the property in trust, the income to be applied to the support of the Orphan House. They are to *advise* and *direct* the Principal in the superintendance and management of the whole estate, and in every other part of his official duties. They are minutely to examine the accounts of the Principal, to ascertain whether they "are honest and accurate, as becomes a Christian." They are also invested with power to remove the Principal, if it should appear that his accounts are willfully inaccurate and unjust, or that he is careless in the management of the concerns of the Institution, or that he is addicted to any enormous vices. In connection with the Tutor, they have the power to fill a vacancy thus or otherwise created in the principalship.

2. *The Principal.* The Principal has the immediate supervi-

sion and management of the whole estate, subject to the advice and directions of the Trustees. He is required to keep a correct account of the daily receipts and expenditures, and regularly account with the Trustees. He has the general supervision of all the property, and it is his duty to see that it is kept in good repair.

3. *The Tutor.* The Tutor has the instruction and training of the children, admitted into the Institution, and their general management under his special care.

4. *The Trustees and Principal.* The Trustees and Principal are required to meet at the Orphan House, at least, once every two months, and liquidate the accounts of the Institution, and to examine the method of husbandry and agriculture, pursued upon the lands, and suggest to each other and consult upon such subjects as may tend to the benefit and advantage of the trust estate. They have power to erect buildings and make improvements, that may be deemed necessary and useful to the Institution. They also elect the Tutor when a vacaney occurs.

5. *Duties of Trustees, Principal and Tutor conjointly.* The Trustees, the Principal and the Tutor are conjointly to carry the will into effect. They are to decide what children are to be admitted to the benefits of the Institution. They have power to modify and conform the mode of tuition of the pupils to the orthodox belief of the Lutheran Church; they are required annually forever to submit to the Court and Grand Jury of Dauphin county a statement of all their accounts relative to the Orphan House and the estate. Should they fail to exhibit such accounts, the Court has power to compel them. The Court may approve, or if there be good ground, may censure or reprimand a trustee or trustees, principal or tutor for negligence or mismanagement in the economy of the Institution. They were directed to petition the Legislature for an act "constituting the said Trustees, Principal and Tutor a body politic and corporate by the style and title of the Emmaus Orphan House, to be conformed to the spirit and meaning of the will."

The Institution is expressly *allied* to the Lutheran Church. The Principal of the Orphan House and the Tutor are required to "be persons of sound religious principles, of good morals, and be regular members of the Evangelical Lutheran religion, according to the Augsburg Confession." The children are to be educated in the principals of religion, according to the teachings of the Evangelical Lutheran Church;

the mode of tuition is to be modified and conformed "to the orthodox belief of the Church and the method practiced in its schools," and the children are to be diligently instructed in the principles of the Lutheran Catechism. Direction is also given that at a suitable age the children are to be admitted into membership with the Lutheran Church.

The Trustees are not required to be members of the Lutheran Church, still the whole arrangement of the Institution contemplates that, at least, a majority of them should be in her connection, otherwise they would not be competent "to modify and conform the mode of tuition to the orthodox belief of the Church and the method practiced in its schools."

The government of the Orphan House is to be parental in its character. The Tutor must be a married man and reside in the building, taking special care of the children. Regard is to be had to their physical development as well as their mental and moral training. To promote the former the children are required to spend a portion of each day in manual labor. Such are some of the leading provisions of the will. It will be seen that the Testator did all in his power to make the institution an efficient means of relieving poor orphan children and preparing them for the responsible duties of life.

IV. *History of the Institution.*

Mr. Frey had, prior to his death, established a German School, in which all poor children were taught free of charge. This school, under the care of Mr. Frederick Miller, was directed to be continued until the Orphan House should be completed. The Trustees, failing to establish the Orphan House as soon as was contemplated, continued this School for a number of years, the teacher receiving his stipulated salary and having, during much of the time, the mere shadow of a school.

Mr. Frey had also commenced the erection of the Orphan House. The location, he had chosen, was about one-fourth of a mile east of its present site. The work upon it had progressed so far as to place it under roof, when the Founder died, May 13th, 1806. This building however was never completed. Not being closed, it soon decayed under the ravages of time, and became entirely useless.

It is difficult at the present day, to determine why the Orphan House was not immediately completed, and the institution put into successful operation. It is very manifest that the funds were adequate for this purpose. The first obstacle,

in the way of the Trustees, seems to have been a suit in the Circuit Court of Dauphin County to try the validity of the will. A verdict was given in favor of the validity of the will and against the codicil on the 16th day of April 1807. The delay occasioned by this suit, would have been a trifling matter, but for the debt incurred in prosecuting it. The attorneys of the Trustees charged the extravagant sum of $4800, for their services in the case. This sum, added to some debts left by the Testator, made the liabilities of the estate at the expiration of the first year some $7000 or $8000. Large as this amount appears, it might easily have been paid, had a proper application of the personal estate been made. It is very manifest, however, that the money, arising from the personal estate as well as the $2666,67 realized by the sale of the tract of land in Union County, was almost entirely, if not altogether, diverted from the institution, and never came into its treasury, but was used by the trustees or their agents for private purposes. The same is true also in regard to the revenues of the estate. Instead of applying them to the liquidation of the debt, and the establishment of the Orphan House, they were squandered. Thus the debt not only remained but was continually increasing. Upon legal processes, for the payment of debts, mostly created by the Trustees, houses and lots and lands were sold prior to 1835, to the amount of $17683,67.

The Trustees also failed to comply with the requisitions of the will to file an annual account of all the receipts and expenditures of the Institution for presentation to the Court of Dauphin county. The first eighteen months only, did they file a full account. The receipts for that period were $4,-882 19, and the expenditures $4,724 47.

In 1820, Rev. George Lochman, D. D., then pastor of the Lutheran Churches of Harrisburg and vicinity, requested Samuel Schock, Esq., a member of the Dauphin County Bar, to adopt the measures necessary to require the Principal and Trustees to settle their accounts and to carry the will of Mr. Frey into effect. George W. Harris, Esq., afterwards became associated with Mr. Schock in the prosecution of the case. On account of the resistance made, and the difficulties thrown into their way by the Trustees, with the usual delay of legal proceedings nearly fifteen years elapsed before the Trustees' accounts were finally decreed upon. On the 25th of May 1829 the Supreme Court appointed Francis R. Shunk, William Clarke and Valentine Hummel, auditors to examine

the accounts of John Cassel and Christian Spayd, the former having been Principal from 1806 to 1814 and the latter from 1814 to the time of the auditors' appointment.

On the 22d of November of the following year these auditors reported. They found a balance in Mr. Cassel's favor of $711,84 and in Mr. Spayd's favor of $9029,67.

This report of the Auditors was very justly set aside by the decision of the Supreme Court in November 1834. Chief Justice Gibson, in delivering the opinion of the Court and speaking of these balances in favor of the principals, says, "Had the respondents (Cassel and Spayd) performed their respective duties and accomplished the purpose of the trust, these balances, though sufficiently startling, might have been deemed to have accrued consistently with good management and fair dealing. But when we find that not a single step had been taken for three and twenty years towards a dispensation of the founder's bounty, that not a single orphan had had the benefit of it, and that the Orphan House built by the founder has been suffered to rot till it is not worth the cost of repairing it, that a considerable part of the estate has been dilapidated and sold by the sheriff, a part of it to one of the respondents, and other parts of it to some of the Trustees, and that the respondents, having taken the profits without having fully accounted for them, yet claim to be let in as creditors on the fund to an amount that would bankrupt it, we are astounded by the magnitude and boldness of the pretension." Instead of confirming the report of the auditors, the Supreme Court declared John Cassel a debtor to the estate of more than $15000 and Christian Spayd a debtor of more than $12000, with five years proceeds of the estate to account for, amounts which neither of them was able to pay or ever did pay. In justice to Mr. Cassel it is proper to state, that the auditors believed him strictly honest, and that in consequence of his ignorance of the English language, he permitted the business of the Institution to be translated by others, who abused the trust committed to them.

Notwithstanding the fact, that the will of Mr. Frey had been tried and established upon a feigned issue, the children of a deceased brother, encouraged to believe that the will could not be carried into effect and that eventually they must recover the estate, ventured a suit to get the estate into their possession. Some of these children sold out their claims, and the purchasers united with those who did not sell, in an

ejectment to the August term of the Court, 1827, more than twenty years after the Testator's death.

Christian Spayd, the principal of the estate and the defendant in the ejectment, was a nephew of Mr. Frey, and claimed one-fourth of the estate as his share—the plaintiffs, and among them were some of the trustees, claimed three-fourths. It was thus the interest of both parties' that the plaintiffs should recover, as then each party would receive the shares respectively claimed. Owing to this state of things, no proper defence was made, and a verdict was rendered for the plaintiffs for three-fourths of the estate. The charge of the Court had been in favor of the defendant and against the recovery of the heirs, consequently on motion, without argument, a new trial was granted, the Judge asserting that he would not permit such gross injustice to be done whilst on the bench.

For some years the Synods of Pennsylvania and West Pennsylvania, through committees, had been endeavoring to secure such an administration of the affairs of the estate, as would conduce to the ends, contemplated by the Testator.

Whilst the suit above referred to was still pending, the plaintiffs in the ejectment, who called themselves heirs, desired to effect a compromise with the Synods of Pennsylvania and West Pennsylvania. At their request a meeting of representatives from the heirs and two Synods was held in York, Pa., on the 25th of March, 1835. The representatives of the heirs, presented to the committees of the Synods the following proposal at this meeting, viz: "That if they were permitted to get possession of the estate, then they would appoint and authorize Abraham Bombaugh and David Hummel to sell the entire estate and would appropriate the money arising from the sale in the following manner. The one-twentieth part thereof to be paid over to the Directors of the Poor in and for Dauphin County, for the use and support of the poor of said County, and the residue to be divided into two equal shares, one of said shares to be paid over to the heirs of George Frey, and the other share to be paid over for the benefit of the Lutheran Church in Pennsylvania to be invested and the annual interest of it to be applied to the maintenance and education of orphans and other poor and pious young men for the Gospel ministry."

The representatives of the Synods, consisting of J. George Schmucker, D. D., President of the Synod of West Pennsyl-

vania, John C. Baker, D. D., President of Synod of Pennsylvania and S. S. Schmucker, D. D., Frederick Smith and John Barnitz, committee of the Synod of West Pennsylvania promised to lay the proposal of the heirs before their respective Synods for approval or rejection.

A special meeting of the Synod of West Pennsylvania was called on the 14th of June 1835 to consider the proposal. The Synod of Pennsylvania held its annual convention the same month at Germantown, and in reference to this proposal adopted the following action :

"Whereas the reputed heirs of Geo. Frey have proposed to this body a compromise &c., &c. Therefore the members of this body have, and it is hereby resolved.

That they will accede to the proposed compromise for the following reasons:

1. Because the last Will and Testament of said George Frey expressly declares that the Institution, contemplated by him, should be connected with the Lutheran Church in Pennsylvania, that its Principal and Teacher must be members of the Lutheran Church, and its instruction be accommodated from time to time, to the orthodox belief of the Church and the method practiced in its schools.

2. Because, although the compromise sets aside some of the localities and minor circumstances of the Will, it accomplishes the grand moral and religious design of the Testator.

3. Because, after an experiment of twenty-nine years, the Church has failed in her attempts to coerce the parties to execute the design of the Testator under the Will, and there is but little prospect of having the residue of the estate applied with better success to the said design."

The writer has not had access to the action of the Synod of West Pennsylvania, but presumes it was substantially the same. Whatever judgment may now be formed in regard to this action of the Church, she certainly could not be condemned for attempting to secure some portion of the estate, and applying it to a *useful* purpose, when she saw that the whole of it was in danger of being uselessly squandered.

Pending these negotiations however the old Board of Trustees, which was favorable to the compromise, resigned, and in July of the same year the Supreme Court appointed a new Board of which Dr. Mercer Brown was Principal. The new Board was averse to the compromise of the heirs with the Church ; consequently it failed. Subsequently the trustees themselves compromised with the heirs, and agreed to pay

them $4500, to have the ejectment discontinued, and all claims released and surrendered for ever. This compromise was afterwards authorized by legal enactments.

When the new Board of Trustees entered upon the performance of their duties in 1835, every thing is represented as having been "out of order and in a bad condition. The Grist mill required new works, the Saw mill had to be rebuilt, a barn had tumbled down, the fences were worthless, the lands unproductive and the Orphan house had rotted to the ground." Without funds and without means, but as they could be made out of the estate, they commenced the work of improvement. An Orphan House was also erected, and in 1837, the Rev. S. D. Finckel was called to take charge of it. Mr. Finckel continued his connection with the Orphan House three or four years, and had in his charge, during that period, from *two* to *five* orphan children, who were maintained by the estate. This was the first benefit, conferred upon the poor orphan children, by the estate left for their special welfare, more than thirty years previous.

It was not until 1839, that an act of incorporation was secured. This act was not, in all respects, conformed to the will of Mr. Frey. One of the most important changes is omission of the Tutor's name as a corporate member of the institution. This omission has been so interpreted as to exclude the Tutor from membership in the institution. It is believed however, that so soon as the relation of the Institution to the Church is properly understood, and those having its management in hands will have the true interest of the Institution and the Church, with which it is allied at heart, they will cheerfully accord to the Tutor the position in the Institution, which the will assigns him.

Another change, made by the Act of Incorporation and no doubt a salutary one, has respect to the continuance of the Trustees in office and their appointment. According to the will the Trustees are in office for life, and are a self-perpetuating body. The Act limits the term of office to eight years, and gives the appointing power to the Court of Dauphin County. It thus happens that a Trustee is appointed every two years. The Act also provides for the leasing of a portion of the real estate for any term not exceeding 100 years. It also allows the English language to be taught in the institution, and directs the religious exercises to be continued "in the manner approved by the Synods of the Lutheran Church in Pennsylvania." It also invests the Principal and Trustees

with power to lease the grist and saw mills and the farms, belonging to the Institution, for any term not exceeding six years, and any portion of ground along the canal or rail-road not exceeding in all ten acres with or without the additional privilege of water power, for any term not exceeding twenty years.

This permission to lease away the mills and farms has greatly diminished the labors of the principal. According to the will it was his duty to oversee and direct the agricultural concerns of the whole estate, to take upon himself the care and superintendence of the mill, to hire millers and other artizans and closely observe that their accounts be accurate and clear. The Act relieves him of this personal responsibility in regard to the details of the estate, and consequently greatly diminishes his cares and labors. These are the principal points in which the Act of Incorporation affect the will.

In consequence of debts, amounting in 1840 to about $8,000, incurred in repairing the estate and in compromising with the heirs, the Orphan House as such was again discontinued after Mr. Finckel's withdrawal. About the same time the Orphan House was enlarged and a grant was obtained from the Legislature to connect a select school with the Institution. The Orphan House was now virtually converted into an Academy, and for fifteen years the Tutor was nothing more than the teacher of a select school, receiving a part of his support from the estate, in consideration of which he taught a few poor children gratuitously.

Six years afterwards (1846) in view of the fact, that during this period no orphan children were maintained by the estate, and yet its indebtedness had increased, an effort was made by the Lutheran Church to secure such additional legislation as would be calculated to hasten the successful establishment of the Orphan House. The Legislature was memorialized and an act was passed which it was thought would secure the end contemplated. The Trustees, it is said, at first had given their consent to the provisions of this act, but afterwards changing ground, they carried it up to the Supreme Court where it was declared unconstitutional.

Subsequent to this, a citizen of Dauphin County, believing that the estate could be made more productive, offered before the Supreme Court to obligate himself to pay the entire indebtedness of the estate from its proceeds, in seven years, and to give ample security for the faithful performance of the obligation, if the estate were given into his hands for

that period. The Principal having some experience, and believing that this could be done in the improved condition of the estate, proposed to do equally well for the Institution. The sequal shows that he was not mistaken. The improved condition of the estate so increased the revenue, that in 1855 the entire indebtedness was liquidated, and a balance of nearly $1,500 remained in the treasury of the Institution.

At this date the Orphan Department was again resumed. Two orphan children were admitted to the benefits of the Institution. Rev. M. Valentine was elected Tutor, which position he filled above three years. Necessary improvements, absorbing the income of the estate for several years, the number of orphan children was not increased until the spring of 1859. Since that time the number has been gradually increasing until it has now reached twenty.

The Church at large continues to feel a deep interest in the progress of the Institution. But for her efforts years ago, the entire estate would no doubt have been squandered. Among those most active in their efforts to secure such an administration of affairs as would lead to the successful establishment of the Orphan House, we would mention the name of Dr. S. S. Schmucker. With a laudable self-denial, he devoted much time to the interests of the Institution. To save the estate to the Church, he expended of his energy and his means. As having aided in this good work we would mention in addition the names of Dr. C. W. Schaeffer and Dr. A. H. Lochman. A future historian will no doubt do ample justice to all who have in any way contributed to the welfare of the Institution. The counsels of the Church are still needed. Believing "that in the multitude of counsellors there is wisdom," the Synods of East and West Pennsylvania, the representative bodies of the Church nearest the Institution, have appointed standing committees to advise and consult with the Trustees and Officers of the Institution in regard to its best interests. The only objects contemplated by this appointment are the advancement of the Institution in its career of usefulness, and its continued alliance with the Lutheran Church.

V. *Trustees and Officers of the Institution.*

The following persons have sustained positions in the Institution:

1. *Trustees.* The original Trustees were John Landis,

Charles Fisher, Jacob Rife and John Cassel. Their successors previous to 1835 were William Crabb, Sr., Joseph Burd, John Elliott, Jacob Hershey, Ephraim Heller, John Smith, and George Lauman.

Trustees subsequent to 1835—Simon Salade, Martin Kendig, Joseph Ross, George Etter, John Snyder, Benjamin Jordan, Simon Cameron, John Eshenauer, Daniel Kendig, John Pricer, Adolphus Fisher, John Jos. Walboon and John Croll.

Present Trustees. Daniel Kendig, term expires 1861, Benjamin Jordan, 1863; John Jos. Walboon, 1865, and John Croll, 1867.

2. *Principals.* John Cassel from 1806 to 1814.
Christian Spayd, 1814 to 1835.
Dr. Mercer Brown, 1835, still in office.

3. *Tutors.* Rev. S. D. Finckel, D. D., 1837—1840, Rev. Samuel Sprecher, D, D., Mr. Jonathan Cory, Rev. Samuel Schaeffer, Mr. Whittlesey, Rev. William Heilig, 1847–1855, Rev. M. Valentine, 1855—1859, and Rev. C. J. Ehrehart, who is still in office.

VI. *The present condition and future prospects of the Institution.*

If, in contemplating the past history of the Institution, we have met with much that was of a sad and disheartening character, the relief will be all the greater when we turn to the *present*, and consider what the *future* may be. An encouraging future seems to be before the Institution. There still remains an estate, entirely unencumbered, worth at this time, not less than $100,000; consisting of the Grist and Saw Mills, now leasing for $1,175 a year; three farms containing about 800 acres of land, another tract of land lying in the Borough of Middletown, and well calculated to be laid out in town lots; also ground rents amounting to $1,200 or $1,300 annually; the Mansion House, besides the Orphan House and its grounds. The annual income of this estate is now about $4,000. This sum is steadily increasing, and will no doubt be much increased in a few years.

There are at present twenty orphan children, varying from 5 to 13 years of age in the Orphan House. These are maintained and educated entirely at the expense of the estate. This number will still be increased as the funds of the Institution will justify. Thus, a very good commencement has been made in carrying out the wishes of the founder. His

desire that his estate might be so applied as to cause "the name of the Lord to be praised and adored through time and eternity" is now in a course of accomplishment. It is giving a home to the homeless—bread to the hungry—instruction to the ignorant—joy to the sorrowing. It is doing more, it is awakening aspirations and enkindling hopes that immortality alone can satisfy.

It is a subject of common congratulation that the Institution has now reached so commanding a position. The Principal, the Trustees and the Church, should join in a song of praise in view of what has been accomplished. Much has been done, and grateful as we have cause to be, let us hope that it is only a commencement, and that the future results of the Institution will be such as to surprise even the most sanguine.

The question might arise in the minds of some of the readers of this sketch, could not the sphere of this Institution be enlarged? Could not arrangements be made, by which the Church might sustain aditional orphans? To this we answer, there is nothing to prevent such an enlargement. Indeed it was contemplated by Mr. Frey. In his will the following clause occurs, "It is further, my will, that if hereafter any legacy, bequest or donation should be bequeathed or given to the Emmaus Orphan House, to the Trustees, Principal or Tutor for the use of the Institution, that the Principal shall enter such legacy, bequest or donation in a book to be kept in the Orphan House for that purpose," &c., &c.

It is manifest from this clause of the will, that Mr. Frey looked forward to the time, when donations and bequests would flow into the treasury of the Institution, and many additional orphan children be maintained. It is believed that when the character of the Institution is properly understood, and its happy influence seen, there are many who will remember it in the dispensation of their bounties, and will make provision for its increased usefulness. Should the Lutheran Church desire to make further provision for her orphan children in Central Pennsylvania, there is nothing to prevent her from making such provision in connection with this Institution, unless it be the present complexion of the Board of Trustees, a majority of whom not being members of the Lutheran Church. This is indeed an anomalous condition of things. It is singular that an institution, allied to the Lutheran Church, whose instruction is to be strictly Lutheran, whose whole arrangements are to be conformed to the belief

and practices of the Lutheran Church, should be directed chiefly by those who have no connection with that Church. It is evident to every considerate mind, that the Institution should be directed and controlled by those in connection with the Lutheran Church. No one else will naturally feel the same interest in the Institution, no one else will exert himself so much to promote its advancement and prosperity.

It is hoped, however, that those members of the Board of Trustees, not favorable to the Lutheran Church, as soon as they will see that they are standing in the way of the enlargement and prosperity of the Institution, will, as Christian men, withdraw their connection, and leave its direction to the Church to which the Institution is allied. Should they, after a knowledge of these things, persist in continuing their connection, it would not be regarded in any other light, than an effort on their part to retard the progress of the Institution, and injure the Church for whose benefit Mr. Frey made his noble bequest. We however anticipate better things. We believe that the Court of Dauphin county will see the wisdom and propriety of Lutherans controlling a Lutheran Institution, and hence hereafter make its appointments accordingly.

When this is done, there will be nothing to prevent the Church from rallying around this Institution. The estate here, would furnish the nucleus for the establishment of a large and flourishing Orphan Home.

ARTICLE VII.

A PROPOSED PLAN FOR A GENERAL UNION OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF NORTH AMERICA.*

As the Evangelical Lutheran Church, in the Providence of God, has extended itself over the greatest part of the United States of North America, and as the members of the said Church are anxious to walk in the spirit of love and concord, under one rule of faith; the pastors, and in most cases also

*This plan, after discussion, was adopted by the Synod of Pennsylvania, convened in Baltimore in 1819, and resulted in the formation of the General Synod in 1820. Vide Evangelical Review, vol. v, p. 239. It is now by request here re-published.

the lay delegates of the Evangelical Lutheran Church have heretofore assembled once each year in Synods, or as others call them Ministeriums, for the purpose of maintaining the bonds of unity and love, and settling peaceably any dissensions which might at any time arise. But as, in consequence of the great extent of the said Church, the number of particular Synods or Ministeriums has increased from time to time, and by the continuance and increase of the same causes, the number of these Synods and Ministeriums may be still further multiplied, and ultimately thereby, unnecesary and injurious divisions and departures from the general object heretofore had in view by the above-mentioned Church, may arise, it appears to be the almost unanimous wish of the existing Synods or Ministeriums, that a fraternal union of the whole Evangelical Lutheran Church in these United States might be effected, by means of some central organization.

How, therefore, such a union and organization could be effected, was a principal subject of consideration at the meeting of the Synod of Pennsylvania and adjacent States, held during Trinity week, in Baltimore, in the year 1819; and especially as the Rev. and highly esteemed Pastor Schober, of the Synod of North Carolina, was present as delegate for this particular object. The whole matter was referred to a special committee, with instruction to prepare a plan, in conjunction with the said pastor Schober, to be submitted, if thought desirable, for adoption, to the other Synods and Ministeriums in the United States of North America.

The committee appointed for this purpose, reported the following plan:

1. The central union of the Evangelical Lutheran Church in the United States shall be effected and maintained by a body with the title: *The General Synod of the Evangelical Lutheran Church in the United States of North America.*

2. This General Synod shall consist of delegates from all the Synods, now existing and any which may be subsequently formed, who attach themselves to this body and in accordance with the following ratio, viz:

Each Synod, consisting of six pastors, may send to the General Synod one; of fourteen, two; of twenty-five, three; of forty, four; of sixty, five; and of eighty, six clerical delegates; and for every two pastors, one lay delegate.

All the delegates to the General Synod, in accordance

with the above ratio, enjoy, as members of that body, an equal right and an equal vote. And each Synod may determine the mode of electing its delegates, and defraying their travelling expenses, as it sees proper.

3. The General Synod selects its own officers, whose term of service continues until the next General Synod; and determines the time and place of the next meeting, provided at least *one* General Synod be held every three years.

4. The General Synod possesses the exclusive right, with the consent of a majority of the special Synods, of introducing new books for general public use in the Church, and also of making improvements in the Liturgy; until this however takes place, the Hymn Books now in use, the Small Catechism of Luther, the Liturgies already adopted, and such other books, as have been received as Church books by any of the existing Synods, shall continue in use as they may choose. The General Synod however has no power to make or to demand any alteration whatever in the doctrines, hitherto received by us.

5. Whenever twenty-five pastors, living together in the same district, of whom, however, at least fifteen must be ordained, make application to the General Synod, for permission to form a separate Synod for themselves, and the Synod to which they formerly belonged makes no material objection to it, the General Synod, after receiving notice of the intended application, which notice must always, however, be first given, has the power to grant the request. And when in an entire State there is no particular Synod yet in existence, and six ordained pastors living therein, make application for it for themselves, the General Synod shall give their consent to the formation of a new Synod in the State. But until the permission or consent of the General Synod has been formally obtained, no newly organized body shall be recognized as a lawful Ministerium among us, and no ordination performed by them as valid.

6. The Synods now existing, and those formally permitted or instituted by the General Synod, shall never be prevented from inducting into office and ordaining pastors, according to their pleasure, in their district. They retain also perpetually the liberty of adopting rules and regulations, in reference to the internal management and government of their districts, subject only to this restriction, that such rules and regulations do not conflict with these fundamental principles of the general organization; and only in cases of appeal, can

the General Synod interfere with the internal arrangements and government of the particular Synods.

7. The General Synod has the power, with the consent of a majority of the particular Synods, or special Ministeriums, to propose grades in the ministry of general validity, until however it does this, the grades at present introduced by the particular Ministeriums, continue to have their already defined value.

8. If, in consequence of human frailty, dissensions or quarrels should arise in reference to doctrine or discipline in any Ministerium, these shall be referred for determination, to the General Synod, only when an entire third of the members of the Ministerium who may be present, appeal to it for this object.

9. Any pastor, who may be dissatisfied with the determination of his particular Synod, in reference to himself, or his conduct, or the discharge of his duties, has the right of appealing to the General Synod.

10. Each Synod retains the right of giving a seat and a vote, to visiting pastors of other Synods, present at its meeting. No pastor, however, shall have the right of becoming a member of another Synod, unless he present a certificate from the officers of the Synod to which he belongs, in which they specify his grade in the ministry, testify to his good conduct to the best of their knowledge, and declare their assent to the change.

11. This plan shall be sent to all the Evangelical Lutheran Synods or Ministeriums in these United States, as a proposal for a general organization; those Synods or Ministeriums, who adopt it, at least in its spirit and essentials, shall give notice of the fact, as soon as possible, to the President of the Synod of Pennsylvania and adjacent States; and should it be found that three-fourths of the said Synods or Ministeriums have adopted it as aforesaid, then the President above-mentioned, shall make this known to all these bodies, determine also at once, the place and time of the first meeting of the General Synod, and communicate this also to the said Synods or Ministeriums. These, then, shall select their delegates, who shall act, when they meet, as a General Synod, and form a Constitution for themselves, which, however, shall be, as much as possible, in accordance with the plan proposed above.

NOTE.—Where the word "Synod" is found in the above plan, without the addition "or Ministerium," it means either

Synod or Ministerium, just as the bodies who are evidently therein spoken of may designate themselves. When, however, the word Ministerium stands alone, or Ministeriums properly so-called are spoken of, the language is intended to describe a body composed entirely of pastors, who can make use of the right of ordination.

The above proposed plan was adopted, in its essential features, in the Synod of Pennsylvania and adjacent States, by a large majority of votes, as a proposition for a General Union of the Evangelical Lutheran Church in the United States of North America.

ATTEST,

J. GEORGE SCHMUCKER,
President of the Synod.
CONRAD JÆGER,
Secretary.

ARTICLE VIII.

EXPOSITION OF II PETER, 3: 12.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

THIS has often been regarded as a difficult text of Scripture, and has perplexed even the believer. The idea has arisen that the earth could never be destroyed by the agency of fire, and the correctness of the Scriptural prediction has sometimes been questioned. A few statements may suffice to remove the doubt and satisfy the mind that the Apostle has given not a figurative but a real representation of what will hereafter occur, at the appointed time.

1. The teachings of science may shed some light upon the subject, and lead us to conclude that the earth, by means of natural causes, may be destroyed by fire; that it is physically constituted so as to occasion at some future period, its own destruction. The materials, of which it is composed in their present combination, it is true, are inflammable; water, sand and stone are not combustible, but they consist of elements, which will either burn or support combustion, and He, who,

from the chaotic mass, at first united the gases, of which water is composed, and the mingled elements of silex and lime, can just as readily separate them and resolve them into their original parts and simple materials. If the waters of the mighty deep with its tributaries were once decomposed, what large quanties of hydrogen and oxygen would there be, and what a terrible explosion could be produced! The revelations of science also teach us, that rocks have metallic bases which easily explode, when brought in connexion with oxygen gas. If then the water and land, now "kept in store," for future use, were resolved into their constituent principles by the command of Him who "spoke and it was done" and these elements brought together, the result would be a violent explosion, and how quickly the prophecy of the Apostles could be literally fulfilled—*the earth pass away and the elements melt with fervent heat.*

Again, the Scriptural declaration, without any irrational supposition, could be readily fulfilled in another way. We are taught by the investigations of modern science, that the temperature of the earth increases downwards, and at a certain point the rocks and metallic substances are in a *fused* condition, that within the bowels of the earth there is a mass of molten lava or heated materials, covered, as it were, by a hard crust or shell. This hypothesis is sustained by the existence of so many volcanic eruptions, necessary, it may be for vent-holes, through which the internal lava may escape to the surface. The earth may then be said to be already on fire, and only, at present, restrained; but by the simple fiat of Omnipotence, the flames could at any time burst forth on every side, and, with a general conflagration, finally consume the earth, and the elements melt with fervent heat.

2. The Scriptures do unequivocally teach that the heavens and the earth shall be destroyed by fire. In this same epistle by Peter we are told that the old world being "overflowed by water" perished, and that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment." The same doctrine was substantially, on various occasions, presented by the Saviour. "Heaven and earth shall pass away, but my words shall not pass away." In the writings of the Old Testament we repeatedly find references to this same general opinion. "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture thou shalt change them, and they shall be changed." In the prophecies of Isaiah, the righteous are exhorted to look to the heavens and

to the earth, "for the heavens shall vanish away like smoke, and the earth shall wax old like a garment." Job, who was probably cotemporary with Abraham, also speaks of lying down in the grave "till the heavens be nomore." Frequently in the Old Testament is the idea presented, that the world will perish, and in the New Testament fire is represented as the agent, by means of which the destruction will be brought about.

3. An additional argument is furnished in the universality of this belief. It was a common opinion among the nations of antiquity, particularly among the Grecian philosophers, the Stoics and Epicureans, that the earth would at some period be destroyed, not by the agency of water, but by fire. In Cicero and Seneca, also in Ovid,* we find the same sentiments expressed, sentiments very much in accordance with the declarations of the Sacred narrative. Whatever may be the origin of this belief, whether conjectural or traditional, it is certain that such a belief existed and was generally adopted. The same statement might be made with regard to the heathen of the present day, and in the examination of this passage, this fact should have an influence in the decision of the question, even were there no revelation on the subject.

4. When the Apostle says "the heavens being on fire shall be dissolved," we do not suppose that he refers to the starry heavens, or systems mentioned in Astronomical science, but what appears to us to be the heavens. There is no reason to believe that this vast, general conflagration will extend beyond the earth. The Antediluvian world perished, because of the wickedness of the race, and the present heavens and the present earth are "reserved unto fire against the day of judgment and perdition of ungodly men." The same earth that was "overflowed with water," is to be destroyed by fire. Its destruction was formerly occasioned, in consequence of the iniquities of the human family. As there is no evidence that any other planet, at that period, was visited with the penalty of transgression, so there is no reason to suppose that now any other will be burned in the final ruin. If the inquiry be propounded, whether the expressions "the heavens shall pass away" or "shall be rolled together as a scroll," do not mean, that the planets or the fixed stars will also be involved in the overwhelming catastrophe, we reply that "the

* Esse quoque in fatis reminiscitur, adfore tempus,
Quo mare, quo tellus, correptaque regia cæli
Ardeat; et mundi moles operosa laboret.
Met. B. 1, 256.

heavens" in the passage, evidently refer only to the visible heavens or the ærial region. This signification is often in the Scriptures attached to the word. "The Lord," it is said, "thundered in the heavens"—"God gives us rain from heaven"—"the heavens shall give their dew"—"the birds fly through the heavens"—"who stretchest out the heavens like a curtain."

5. We remark again, that the material, of which the earth is composed, will not be consumed. We are told that "these things shall be dissolved," that "the elements shall melt," and that "the heavens shall be rolled together," but we are no where taught that matter will be annihilated, or that the earth will be removed from its present orbit. Λυθήσονται, dissolved is here used in the sense of *decomposed*, separated, resolved into component principles. In John 11 : 44, the same word λύσατε, in our version is rendered *loose*, and in Mark 1 : 7, λυσαί, *unloose*. The most simple interpretation is to *loosen*, *unbind*, *untie*. Dissolution never signifies the destruction of the parts, of which it is compounded. Sugar may be dissolved, but the material substance is left, and so may the confederacy of these United States, but the parts, of which it is composed, still remain. Wood is consumed but not destroyed. Its form only is changed by the action of the heat. The earth may be burned, so as to accomplish the result here described, important changes may be effected, a new system may be formed, but not a particle of the original material will be lost. The earth, our present dwelling place, with all its works of industry and art, may fall to pieces and be reduced to its original condition, "without form and void,"

> "The cloud-capt towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> And all that it inherits, shall dissolve,
> And like the baseless fabric of a vision,
> Leave not a wreck behind!"

but out of this chaos, "new heavens and a new earth, wherein dwelleth righteousness," may be created, and this world, renovated and refined, purified from all imperfection, may be occupied by another, a nobler and better race of beings, or become the peaceful, the holy, the endless abode of the redeemed, whose "robes have been washed and made white in the blood of the Lamb."

6. The period for the execution of this great catastrophe will evidently be the time of the general judgment. Many

have supposed, that the passages in Scripture, which refer to the conflagration of the earth, were accomplished in the destruction of Jerusalem. But this is a mistake. The earth is "reserved unto fire, against the day of judgment." "The Judge of quick and dead" will then "be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance" on his enemies. The earth will depart, and every mountain and valley will be removed, the heavens will pass away with a great noise, and the elements will be dissolved and melt with fervent heat. The wicked will be destroyed, the power of sin restrained and the dominion of Satan terminated. The earth, so long the scene of sin and sorrow, of suffering and death, will then be burned, with every relic, calculated to awaken painful reminiscences of the past, or gloomy forebodings of the future.

7. If this will occur, and no human being knows the time of its accomplishment, what an influence it should exert on our minds! How important, that we should live in constant readiness, "looking for and hasting unto the coming of the day of God," or, as it has been rendered, "earnestly expecting and ardently wishing and anticipating it," that we "may be found of him in peace, without spot and blameless," and realizing that the long suffering and forbearance, manifested towards us sinful creatures, is a proof of his desire for our salvation, designed to lead us to repentance and to the exercise of faith in the Son of God—to make our "calling and election sure!" If we are genuine disciples, we will find no reason for fear. We will not deprecate "the coming of the day of God," but rather hasten after (σπευδοντας) and quicken its progress. We will earnestly anticipate the event as the time of our deliverance from the fetters of sin and our complete redemption, cordially welcome the solemn season and eagerly hail the final advent of our Lord and Saviour, as He appears in his power and glory, to be admired in all them that believe. Whilst we patiently wait and cheerfully submit to the will of God, we should feel that our higher interests are connected with another world, and, by a steadfast faith and pure life, prepare for the consumation of these things, as the perfection of our felicity. Whilst we dwell upon the earth, we should live as citizens of heaven and inspired with such hopes as the Gospel suggests, "lay up" for ourselves "treasures" there, that we may, at last be admitted into God's blissful presence, and enjoy the saint's everlasting rest!

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

Milman's History of Latin Christianity. Published by Sheldon & Co., New York. Gould & Lincoln, Boston.

Four additional volumes of this great work have appeared since our last issue. Three remain to be published. We need only repeat our high estimate of the value of this work, expressed in our last number, in which we have the concurrence of all the Reviewers. It is truly a work of great research and great power.

Biblical Commentary on the Epistles of St. John, in continuation of the works of Olshausen. With an Appendix On the Catholic Epistles, and an introductory essay on the life and writings of St. John. By Dr. John H. A. Ebrard. Translated by Rev. W. B. Pope, Manchester. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams & Co. Dublin: John Robertson—1860.

Dr. Ebrard has taken a distinguished place amongst the Collaboraters, employed to complete the Commentary of the eminent Olshausen. His relations to the deceased indicated him, as well suited to the work. His contributions up to this time embraced the Epistle to the Hebrews and the Apocalypse. Now is added the Epistles of John. The introduction is deserving of much commendation, and the Commentary will not fail to receive the praise of orthodoxy and piety.

The Christian Element in Plato and the Platonic Philosophy, unfolded and set forth by Dr. C. Neumann, Archdeacon at Jena. Translated from the German by Samuel Ralph Asbury, B. A. With an introduction by William C. T. Shedd, D. D. Brown Professor in Andover Theological Seminary. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams & Co. Dublin: John Robertsan—1860.

A work of great interest to the Theologian. The eminence of Plato amongst ancient Philosophers, the important part his works have performed in the movements of Christianity, their influence over some of the most eminent Christians both in ancient and modern times, render such an exposition as that contained in this volume intensely interest-

ing. The work, as remarked by Dr. Shedd, "is an instructive treatise upon the relations of natural and revealed religion, or of ethics and the Gospel, and this not in an abstract manner, but as illustrated in the principles and speculations of an actual system of human philosophy. As such it will prove of value, particularly to the theologian and the preacher, in an age when it is of great importance to distinguish justly between human reason and Divine revelation, in such a manner that the former shall not be vilified and the latter maintain its pre-eminence and paramount authority."

A Text-Book of the History of Doctrines. By Dr. R. R. Hagenbach, Professor of Theology in the University of Basle. The Edinburgh Translation of C. W. Buch, Revised with large additions from the fourth German Edition and other sources. By Henry B. Smith, D. D., Professor of the Union Theological Seminary of the City of New York. Vol. I. New York: Sheldon & Co., 115 Nassau Street. Boston: Gould & Lincoln—1861.

Dr. Hagenbach's History of Doctrines has been known for some years in this country, both in the original and in the translation. It has been employed, to some extent, both in German and English as a text book. Its appearance, in an improved edition, under able editorship, for such we consider Dr. Smith, will enhance its value and give it, we trust, a wider circulation as well as fit it better for use in our Seminaries. We recommend it cheerfully.

Evenings with the Doctrines. By Nehemiah Adams, D. D. Boston: Gould & Lincoln—1861.

The substance of a course of Familiar Lectures, delivered by the author before his own congregation, is here presented to the public. Without subscribing to all the sentiments expressed in the volume, we are free to say, that this familiar exposition of the leading doctrines of the Gospel by so able and successful a minister of Christ, as Dr. Adams, will be read with pleasure and profit.

The Pulpit of the American Revolution: or the Political Sermons of the period of 1776, *with an historical Introduction, notes and illustrations.* By John Wingate Thornton, A. M. Boston: Gould & Lincoln—1860.

The preaching of the American divines exerted a considerable influence in connexion with the American Revolution. In New England especially, the prominent pastors were appointed by the Colonial Legislatures and by other public bodies, to preach on particular occasions po-

litical sermons. Many of these discourses have become in this way, valuable historical documents. The present work is a collection of some of the political sermons of this important period. Each one is preceded by a *fac simile* of the original title page and accompanied with an historical introduction. The publication is one of great interest, especially to those who are interested in the early history of our country.

The Life of Trust: being a narrative of the Lord's Dealings with George Müller, written by himself. Edited and condensed by Rev. H. L. Wayland. With an Introduction. By Francis Wayland, D. D. Boston: Gould & Lincoln—1861.

This is an exceedingly interesting book, containing the autobiography of a most remarkable man, together with a history of the origin and progress of the Orphan House at Bristol, England, an institution which has been successfully sustained by the power of prayer and trust in God, without any fund, upon which to rely, or any outward agencies; and yet furnishing provision for eight hundred or more orphans. The narrative is one of extraordinary interest and full of instruction. No Christian can read it without having his faith strengthened and his desires quickened to labor more earnestly in the great work, to which he has devoted himself.

The Gospel according to Matthew. Explained by Joseph Addison Alexander, D. D. New York: Charles Scribner —1861.

This volume is the last work on which the labors of Dr. Alexander were employed. The exposition is completed, as far as the eighteenth chapter of the Gospel, and an analysis of the remaining chapters given. The author was engaged in the preparation of the work, until within a week of his death. Like all Dr. Alexander's other commentaries, it is able and worthy of the high reputation he enjoyed as a Biblical scholar.

The Romance of Natural History. By Philip Henry Gosse, F. R. S. With elegant Illustrations. Boston: Gould & Lincoln—1861.

In the volume before us we have none of the technicalities and dry statistics, with which most of the books on Natural History abound, but the æsthetic aspect of the subject, which deals with the emotions of the human mind, is given. There is also presented an account of the sea-serpent, which will be read with more than usual interest. "The cloudy uncertainty," says the author, "which has invested the very being of this

creature, its home on the lone ocean, the fitful way, in which it is seen, and lost in its vast solitudes, its dimensions vaguely gigantic, its dragon-like form and the possibility of its association with beings, considered to be lost in an obsolete antiquity, all these are attributes which render it peculiary precious to a romantic naturalist." The book cannot fail to entertain and interest.

Commentary on the Sermon of the Mount. By Dr. A. Tholuck. Translated from the Fourth revised and enlarged edition. By the Rev. R. Lundin Brown, A. M., Translator of Ullman on the Singlessness of Jesus: an evidence for Christianity. Philadelphia: Smith, English & Co.—1860.

This we regard as occupying the very highest position amongst exegetical discussions, treatises on the Sermon on the Mount, and resplendent, in the midst of the admirable commentaries of the eminent divine, to whom we owe it. It is not likely to be soon surpassed. Like the great sermon, of which it is an exposition, it may be called a rich gem, a worthy tribute to an inimitable master-piece.

Thoughts on Preaching: being contributions to Homiletics. By James W. Alexander, D. D. New York: Charles Scribner—1851.

Although this does not profess to be a systematic work on Homiletics, it is a valuable contribution to the subject from the pen of one, who was generally acknowledged as able in the pulpit and most successful in the pastoral office. The volume consists of several articles, furnished by the author for the Princeton Review, also a series of letters to young ministers, originally published in one of the Church papers, together with paragraphs from his Diary and other sources, bearing upon ministerial life and experience. The book is one of great value; plain, practical, full of illustration and adapted, both in language and thought, to the important subjects discussed.

The Knowledge of God subjectively considered. Being the second part of Theology considered as a Science of positive Truth, both inductive and deductive. By Robert Breckenridge, D. D., LL. D., Professor of Theology in the Seminary at Danville, Ky. New York: Robert Carter and Brothers. Louisville: A. Davidson—1860.

This second volume of Dr. Breckenridge's great work on "The Knowledge of God," although published early last year, has just come to hand. We have seen no reason to change our opinion of the work, as expressed

in our notice of the first volume (Ev. Rev., Vol. IX, p. 440). After the appearance of that volume the Doctor was charged very liberally, and, we think, very needlessly, with wholesale plagiarism. The general acknowledgement of his indebtedness to German theologians, made in the first and reiterated in the present volume, ought to be satisfactory. "The former volume contains the objective, the present one the subjective consideration of saving truth; saving truth in itself, saving truth in its working." From the opinions expressed in these volumes upon several important portions of sacred truth we, as a consistent Lutheran, differ, of course, *in toto*. But apart from such points of theoretic or doctrinal disagreement, we regard the work before us as characterized by great ability; it is a very comprehensive, clear and thorough exhibition of the great truths of revelation; of all the great truths embraced by the science which we term theology, *Mutatis mutandis*, the opinion which we very fully expressed of the first volume applies equally to this, and to our notice of that volume we accordingly refer. The works ought to be in every theologian's library.

Annals of the Rescued. By the author of "Haste to the Rescue." With a preface by the Rev. Charles E. L. Wightman. New York: Robert Carter & Brothers, No. 530 Broadway—1861.

This is an exceedingly interesting volume, exhibiting, in a variety of ways, the happy results produced by the benevolent activity, the truly christian labors of the author (the wife of the clergyman who furnishes the preface) among the laboring people of her husband's parish in England, in leading them first to the abandonment of their intemperate habits and the adoption of a life of total abstinence from intoxicating drinks, and next, to the house of God and the christian profession. The results are presented, partly in letters, partly in brief memoirs, of the rescued; very touching scenes are recorded, and the extraordinary change effected in the deplorable condition of St. Almond's parish in the interest of the morals, comfort and happiness of its poorer members, constitutes a beautiful picture, which ought to encourage others in their efforts to achieve similar results. The volume, which contains some neat engravings, cannot fail to interest and delight all true friends of the poor and of the cause of religion and virtue among them.

True Manhood: its Nature, Foundation and Development. A book for Young Men. By William Landels, Minister of Regent's Park Chapel, London. New York: Robert Carter & Brothers, No. 530 Broadway—1861.

This volume is composed, to a considerable extent, of Lectures delivered by the author to Young Men's Associations in various parts of

England. It aims, in part, to expose prevalent mistakes respecting the important subject of which it treats. It exhibits fully, clearly and forcibly much valuable instruction, sets forth and elucidates sound principles, and gives, with due earnestness, the best sort of advice to young men in the various relations and pursuits of civilized life. In these days of debauched public sentiment and of an alarming prevalence of corruption in the business and political world of our land the publication of this volume is quite opportune, and we commend it to the careful perusal of all whe would become what has been termed the noblest work of God—*honest men.*

Annual of Scientific Discovery: or Year Book of Facts in Science and Art for 1861, *exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineraolgy, Geography, Antiquities, etc., together with notes on the Progress of Science during the year* 1860; *a list of recent scientific publications, obituaries of eminent Scientific men, etc.* Edited by David A. Wells, A. M. Author of Principles of Natural Philosophy, Principles of Chemistry, Science of Common things, etc. Boston: Gould & Lincoln—1861.

The title page gives the reader an adequate idea of the design of the work. It is a most valuable publication, not only to the man, whose exclusive attention is devoted to scientific research, but also to every educated man, who is interested in the progress of science, in this or other countries. The whole series will be found useful for reference. The present volume is accompanied with a portrait of Augustus A. Gould.

Christian Nurture. By Horace Bushnell, D. D. New York: Charles Scribner—1861.

This is a discussion of a most important subject, deeply interesting to the Christian and intimately connected with social and religious welfare It is the result of the author's large experience and careful study. Christian Nurture is first explained, and then the mode of conducting it, presented. His views on some points are very different from those you would expect from one, occupying his Theological stand-point, and, as you proceed, you are frequently reminded of the Lutheran theory respecting the training of children and their introduction into the kingdom of grace. Dr. Bushnell is a profound thinker and a vigorous writer. All the productions of his pen are worthy of an attentive perusal and careful study.

The following extracts from the work will be read with much interest:

"Children have been so trained as never to remember the time when they began to be religious. Baxter was, at one time, greatly troubled concerning himself, because he could recollect no time, when there was a gracious change in his character. But he discovered, at length, that 'education is as properly a means of grace as preaching,' and thus found the sweeter comfort in his love to God, that he learned to love him so early. The European churches, generally, regard Christian piety more as a habit of life, formed under the training of childhood, and less as a marked spiritual change in experience. In Germany, for example, the church includes all the people, and it is remarkable that, under a scheme so loose, and with so much of pernicious error taught in the pulpit, there is yet so much of deep religious feeling, so much of lovely and simple character, and a savor of Christian piety, so generally prevalent in the community. So true is this, that the German people are every day spoken of as a people religious by nature; no other way being observed of accounting for the strong religions bent they manifest. Whereas it is due, beyond any reasonable question, to the fact that children are placed under a form of treatment which expects them to be religious, and are not discouraged by the demand of an experience above their years. Again, the Moravian Brethren, it is agreed by all, give as ripe and graceful an exhibition of piety, as any body of Christians living on the earth, and it is the radical distinction of their system, that it rests its power on Christian education. They make their churches schools of holy nurture to childhood, and expect their children to grow up there, as plants in the house of the Lord. Accordingly it is affirmed that not one, in ten of the members of that church, recollects any time when he began to be religious. Is it then incredible that what has been can be? Would it not be wiser and more modest, when facts are against us, to admit that there is certainly some bad error, either in our life, or in our doctrine, or in both, which it becomes us to amend?"

The author thus speaks of infant or household baptism as—"a rite which supposes the fact of an organic connection of character between the parent and the child; a seal of faith in the parent, applied over to the child, on the ground of a presumption that his faith is wrapped up in the parent's faith; so that he is accounted a believer from the beginning. We must distinguish here between a fact and a presumption of fact. If you look upon a seed of wheat, it contains, in itself, presumtively, a thousand generations of wheat, though by reason of some fault in the cultivation, or some speck of diseased matter in itself, it may, in fact, never reproduce at all. So the Christian parent has, in his character, a germ, which has power, presumptively, to produce its like in his children, though by reason of some bad fault in itself, or possibly some outward hindrance in the Church, or some providence of death, it may fail to do

so. Thus it is that infant baptism becomes an appropriate rite. It sees the child in the parent, counts him presumptively a believer and a Christian, and, with the parent, baptizes him also. Furthermore, you will perceive that it must be presumed, either that the child will grow up a believer, or that he will not. The Baptist presumes that he will not, and therefore declares the rite to be inappropriate. God presumes that he will, and therefore appoints it. The Baptist tells the child that nothing but sin can be expeected of him; God tells him that for his parents' sakes, whose faith he is to follow, he has written his own name upon him, and expects him to grow up in all duty and piety."

The able author also, in another place, impressively remarks:

"Nothing can have a more benign effect on a child's religious feeling than to be trained to a genuine faith in sacraments. But, in order to this, they must be sacraments; that is, observances appointed by God, as the occasions of a special faith in the special visitations and powers he engages to bestow on the receivers. We have become even a little jealous of sacraments. Our recoil from the extravagances of priestly magic has been carried too far. We keep them on foot, but we can scarcely be said to have faith in them, or to use them. The very attitude of mind they require is what we want—want in the family, want in the church. They set us before God in just the way to receive Him best. He knew exactly what we wanted, and therefore gave them to communicate his own divine power in them. Suppose that Carthage, in giving to her sons an oath (*sacramentum*) of eternal hostility to Rome, had been able to pledge a war-grace also, going into battle with them to make them strong before their enemy and always victorious, how eagerly would they have taken hold of it, in the terrible encounters of the field! The supper then is to be a sacrament and no merely monumental affair, as if it were a coming to the tomb of Jesus to read his inscription; but it is to be an occasion where he is to be discerned, manifested as discerned, in his most real, only real, presence; dispensing himself and his reconciling peace to the soul. Explained thus to the child, in a manner adapted to his understanding, it is also to be added—'this is for you, and Christ is waiting to receive you and bless you in it, whenever you can ask it truly believing that he will, according to the faith to which you were pledged in your baptism.' I see no objection whatever to his being taken to the supper casually, whenever his childish piety really and seriously desires it; unless some opposing scruples in the church, or the minister, should make it unadvisable. Christ, I am sure, would say—'Suffer the child and forbid him not.'"

And again in explanation of some scriptural passages he says: "The Jewish nation regarded other nations as unclean. Hence, when a Gentile family wished to become Jewish citizens, they were baptized in token of cleansing. Then they were said to be re-born, or regenerated, so

as to be accounted true descendants of Abraham. We use the term *naturalize*, that is, to *make natural born*, in the same sense. But Christ had come to set up a spiritual kingdom, the kingdom of heaven; and finding all men aliens, and spiritually unclean, he applies over the rite of baptism, which was familiar to the Jews, ('art thou a Master in Israel, and knowest not these things?') giving it a higher sense. 'Except a man be born of water *and of the Spirit*, he can not enter the kingdom of heaven.' But the Gentile proselyte, according to the custom here described—here is the point of the argument—came with his family. They were all baptized together, young and old, all regenerated or naturalized together; and therefore, in the new application made of the rite to signify spiritual cleansing and regeneration, it is understood, of course, that children are to come with their parents. To have excluded them would have been, to every Jewish mind, the hight of absurdity. They could not have been excluded, without express exception, and no exception was made."

There is much truth in the following expressions of the author: "Sometimes Christian parents fail of success in the religious training of their children, because the church counteracts their effort and example. The church makes a bad atmosphere about the house, and the poison comes in at the doors and windows. It is rent by divisions, burnt up by fanaticism, frozen by the chill of a worldly spirit, petrified in a rigid and dead orthodoxy. It makes no element of genial warmth and love about the child, according to the intention of Christ in its appointment, but gives to religion, rather, a forbidding aspect, and thus, instead of assisting the parent, becomes one of the worst impediments to his success. What kind of element the world makes about the child is of little consequence; for here there is no pretence of piety. But when the school of Christ makes itself an element of sin and death, the child's baptism becomes as great a fiction as the church itself, and the arrangements of divine mercy fail of their intended power."

We also commend to our readers the truths, contained in the subjoined paragraphs:

"It is the prevalence of false views, on this subject, which creates so great difficulty in sustaining infant baptism in our churches. If children are to grow up in sin, to be converted when they come to the age of maturity, if this is the only aim and expectation of family nurture, there really is no meaning or dignity whatever in the rite. They are even baptized into sin, and every propriety of the rite as a seal of faith is violated. And it is the feeling of this impropriety which lies at the basis of all your objections."

"It would certainly be very singular if Christ Jesus, in a scheme of mercy for the world, had found no place for infants and little children:

more singular still, if he had given them the place of adults; and worse than singular, if he had appointed them to years of sin as the necessary preparation for his mercy. But if you see him counting them one with you, bringing them tenderly into his fold with you, there to grow up in him, you will not doubt that he has given them a place exactly and beautifully suited to them. And is it for you to withhold them from that place ?"

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